



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

INDEX TO VOLUME TWELVE

1945-46

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

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

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



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

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September, 1945 to August, 1946



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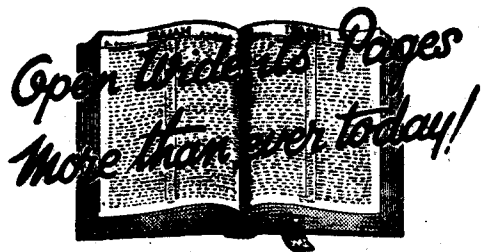
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THE LOGOS

UPHOLDING THE PURITY OF THE APOSTOLIC DOCTRINE AND FAITH.



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Thoughts for the Times.

THE MEMORIAL MEETING

This breaking of bread is Christ's own appointment. Let us never neglect it. Let us never make the mistake of supposing we can do without it. We don't know what we need. He who appointed this knows all. People who stay at home do not know what they lose. The going out, the having the thoughts turned towards the things of God in a collective act, the seeing the brethren, and the going through the various exercises connected with the remembrance of Christ, are all quietly beneficial to an extent not known at the time; and continued from first day to first day, they have a powerful moulding effect on the inner man. They are like the sunshine and rain, which act slowly and invisibly on the grain in the field, yet with effects which become very visible at last on a comparison with those fields which have been exposed to drought and heat. The institution of the breaking of bread is based upon an exact knowledge of human nature and its needs. It helps to keep us in a healthful association of ideas, while it gives us the opportunity of a public acknowledgment of the Lord and the personal recognition of his despised friends. It is humiliating to the natural man who has any position in the present evil world, and who, sooner or later, finds reasons for backing out. Blessed are they who love Thy law, nothing shall them offend. Let us be found walking diligently in this, as in all the commandments of the Lord—blameless. The day is near at hand when it will be apparent to all that such a course "hath great recompense of reward" (Heb. 10-35). The poverty and humiliation of the present phase of the work of God will then have passed away; the power and the glory and the unbelief and the scorn of men will be in the dust. God will be exalted in all the earth; and in this exaltation every friend of His will participate with joy and strength. "Come ye blessed of my Father; inherit the kingdom prepared for you from the foundation of the world."

— R.R.

International Events in Retrospect.

Unprepared for Peace

The advent of the Atomic Bomb took the world utterly by surprise and staggered the minds of most by the immensity of its devastating potential. Under the threat of such a convincing weapon, and on the 15th August (nine days after the first bomb had been dropped) Japan conveyed to the United States the first intimation that she had had enough. Thus was brought to a conclusion the savage Pacific struggle which in the early part of August showed many signs of still continuing for some time. Indeed, not one person in a million would have guessed that peace could come before the month was half over.

The war's sudden end caught the nations unprepared. None were very far advanced with their plans for repatriation and post-war reconstruction, so that they now view with a certain amount of fear the repercussions of a sudden peace, whilst the "new order" that received so much attention a month or so back, is now almost forgotten.

The universal hope that "peace" will be prolonged for many years to come is a vain one in the absence of the Prince of Peace. Some suggest that the violence of the new bomb, in the custodianship of America will make impossible any future wars, but the futility of this suggestion is evident by history and prophecy. The secret of the Atomic Bomb will soon be discovered by the scientists of other nations who will perfect it to make Armageddon still more frightful.

British Elections.

"He removeth kings, and setteth up kings."—Dan. 2-21.

Although the discovery of the Atomic Bomb, the capitulation of Japan, and the world-wide rejoicing at the cessation of war relegated the results of the British elections to the background of the public mind, they are of the greatest significance in the light of prophecy, and will, no doubt, play their part in establishing the Gogian confederacy of the last days. The defeat of Mr. Churchill's government came as a complete surprise to most who had expected the Prime Minister's prestige to ensure his return to office. Domestic, rather than foreign issues dominated the election, and it was upon these principles that Mr. Atlee's party was swept into power. "British history," the "Times" observes, affords no such example of a reversal of national leadership after a crowning victory."

In the matter of foreign policy there was little difference between the two parties, but for all that the effect of Britain's "change of heart" will be felt far and wide resulting in an intensification of the leftist movement all over Europe. This will inevitably result in the extension of Russian influence at the expense of Britain and America, even in

those areas in which the latter are vitally interested.

The object of the Attlee Government is to raise the living conditions of the masses irrespective as to its effect on foreign prestige. Labour has promised that it will promote the nationalisation of fuel, power, iron and steel. Big estates, cartels and monopolies (except Government monopolies) will disappear with increasing rapidity leaving the United States as the stronghold of the private-enterprise system. The Government proposes to make the prophecy of James 5-1 more literally evident: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. . . . Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." The working and middle classes will be assisted at the expense of the rich, but in the ultimate, the Government proposes that "the desire of all men shall come."

How successful the attempt may be the future alone can tell, but prophecy gives some very good indications. We learn that the time of the end is to be noted for "the sea and the waves roaring," from which it would appear that the Labour Movement may have a voice in affairs, but little more. We learn that political and industrial affairs are to be in a chaotic condition, Scripturally represented as "up-side-down"; that avarice and greed shall abound; that dissatisfaction shall be rife; that "perplexities" shall increase. The Attlee Government may be a different method of government, but has this in common with all its predecessors—an ignorance of God's laws and a repudiation of Divine authority, and a desire to dominate mankind in contradistinction to God's decree (Gen. 1-28). "The desire of all men" shall not come until the righteous Government of Christ establishes it (Ps. 72); in this connection the exhortation of James is to the point: "Be patient therefore, brethren, unto the coming of the Lord." (James 5-7).

The Labour Party may manifest itself weaker in the international sphere than the Conservatives who are intimately interested in European matters on the principle that their wealth and influence is vitally affected by conditions overseas. Predominantly a manufacturing country, England depends on her overseas trade to maintain its power and prestige, and must now regain that which she lost during the war. The Conservatives believe that living conditions at home will have to be lowered to meet business competition overseas. Although Labour repudiates this suggestion, the deplorable conditions into which man's affairs have degenerated in the Commercial field may force them to do likewise.

In the meantime jubilation is expressed by the Communists of Greece and Belgium, whilst Italian loyalists fear they will not receive the support of the new government, and France sees only defeat for the De Gaulle Provincial Government in the October elections. India now hopes for a better chance of securing Dominion status; Egypt looks for revision of the Anglo-Egyptian Treaty, and South Africa fears repercussions in the Smuts' Coalition. Spain and the Argentine will be subjected to a firmer hand.

What will be the policy of the Labour Party in regard to the Jew

and Palestine? In December, 1944, a resolution voted by the Labour Party, stated: "In Palestine we have halted half-way, irresolute between conflicting policies. But there is surely neither hope nor meaning in a Jewish National Home unless we are prepared to let Jews, if they wish, enter this tiny land in such numbers as to become a majority. There was a strong case for this before the war. There is an irresistible case now, after the unspeakable atrocities of the cold and calculated German Nazi plan to kill all Jews in Europe." In regard to the Arabs the resolution states: "The Arabs have many wide territories of their own; they must not claim to exclude the Jews from this small area of Palestine less than the size of Wales. Indeed we should re-examine also the possibility of extending the present Palestine boundaries by agreement with Egypt, Syria, or Transjordan. Moreover, we should seek to win the full sympathy and support both of the American and Russian Governments for the execution of this Palestinian policy."

Man may propose, but his plans have a habit of going astray. Jewry placed great confidence in Mr. Churchill to aid them in the establishment of their National Home, and to-day take great comfort in the above resolution. They have yet to learn the indescribable comfort, assurance and truth of Isaiah 11-12: "*The Lord shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.*" He 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). What Britain shall fail to do, Yahweh will accomplish. And as to Britain "seeking to win the full sympathy and support of the Russian Government for the execution of the Palestinian policy," she shall yet complain of the warmth of Russian interest, and shall enquire, "Art thou come to take a spoil? hast thou gathered thy company to take a prey?" (Ezek. 38-13). In these significant days it is easy to re-echo the words of Daniel: "Blessed be the name of God; for wisdom and might are his: he giveth wisdom unto the wise and knowledge to them that know understanding; he revealeth the deep and secret things; he knoweth what is in darkness, and the light dwelleth with him." (Dan. 2, 20-22).

G. JOLLY.

To Subscribers.

Bound Vol. of "The Logos,"

Ere this number reaches you Vol. No. Eleven 1944/5 should be in our binders hands. As our supply was quite inadequate on last occasion we would appreciate application for bound copies at your earliest. Price 7/-.

"We are apt to forget the presence of our Lord and thus deprive ourselves of the encouragement this remembrance affords us —"

"God is Our Refuge and Strength."

On the straight and narrow road leading to the Kingdom of God, we may often feel discouraged and disheartened to the extent that we believe we cannot carry on. For our admonition and learning God has provided a Book from which it is possible to gain the spiritual uplift we so often need. Certain events in the lives of the worthies of Israel have been recorded, "as examples" so that we may learn how to govern and control our own lives.

In the strife of everyday life, we are often apt to forget the very near presence of our Lord, and thus deprive ourselves of the unfailing zeal and constant encouragement which this remembrance affords. If the God who created heaven and earth, and all the wonders therein, is on our side, whom will we allow to stand in our way? Though the whole earth be against us, what immeasurable comfort and courage we will obtain from the certainty that God is ready to help and deliver us. All those whose lives we are to exemplify realised their dependence upon their Creator, and derived much comfort from the knowledge that He was ever near them.

God Can Give Us Courage.

Moses, instructed to approach the king of Egypt to petition the release of the Israelites, felt unequal to such an immense task. But God was able to build him up and to give him the courage to not only approach Pharaoh several times, but also lead a rebellious people through the desert to within sight of the Holy Land. God gave him great encouragement: "Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac and the God of Jacob, hath sent me unto you; *this is my Name for ever, and this is my Memorial unto all generations*" (Ex. 3-15).

How comforting for Moses, in the presence of Pharaoh, to realise that God was with him and would not allow any harm to befall him. Will it be any the less cheering to us in these days, when we know that our Lord may return at any time to reward us according as our works have been? We have our part to play in this regard however, for we must have the faith to carry on, heeding the advice of our Master: "Watch and pray, that ye enter not into temptation; the spirit indeed is willing but the flesh is weak." (Mat. 26-41). Paul tells us "without faith it is impossible to please God" (Heb. 11-6).

Joshua, also, was divinely strengthened and encouraged by the words: "Be strong and of a good courage; be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest" (Josh. 1-9). Who is like unto God most High? Is there anything we would not attempt on His behalf, when He is near to aid and help us?

May we ever be strong and very courageous, so that we will not neglect to do what He has commanded us.

He Can Strengthen Us.

Wearied and disappointed with the apathy of the people around, how often have we, like Elijah, cried: "It is enough! now, O Lord, take away my life; for I am not better than my fathers" (1 Kings 19-4). Elijah was shown the wonderful might of the One who was near to watch him, and Who had reserved unto Himself, seven thousand men in Israel who had not bowed the knee to Baal. We recall the words of the Psalmist: "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress; my God; in Him will I trust." (Ps. 91, 1-2).

Perhaps one of the most striking illustrations of the watchful eye of the Lord upon His children is that of Elisha at Dothan. Seeing the host of the Syrians surrounding the city, Elisha's servant became afraid, as we are apt to become when all men are against us. What did Elisha say? "Fear not; for they that be with us are more than they that be with them." (2 Kings 6-16). And, we read, "The Lord opened the eyes of the young man, and he saw and behold the mountain was full of horses and chariots of fire round about Elisha." Let us ever remember that God is at all times very close to us. Oh, that He might open our eyes to the realisation that His protection is near, for as long as we accomplish our part, "the angel of the Lord encampeth round about them that fear Him, and delivereth them." (Ps. 34-7).

He Can Deliver Us.

An example of the faith which we are expected to manifest is found in the lives of Daniel and his three friends. Captives in a strange land, the inhabitants of which worshipped idols, how great was their courage before the Rule of Babylon! Taken into the presence of King Nebuchadnezzar for failure to bow down to an image, Shadrach, Meshech and Abednego replies: "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." (Dan. 3, 16-18).

Our godly attitude can influence those about us, even as the life of Daniel impressed King Darius to the extent that he exhorted Daniel not to fear the lions; for, said he, "Thy God whom thou servest continually, he will deliver thee." (Dan. 6-16).

The life of our Lord abounds in the evidences of his faith and zeal towards his Father. "Wist ye not that I must be about my Father's business?" These words were spoken to his parents when Jesus was but a young boy, and they became the ruling motive of his life.

Let us follow the example set by these worthies; let us have perfect faith in God's assurances, and remember that we are ever being watched

and guarded. Let us so order our lives that, like the Apostle Paul, we may give a worthy account: "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 will give me at that day; and not to me only, but unto all them that love his appearing." (2 Tim. 4, 7-8).

SISTER M. MANSFIELD.

Sydney, N.S.W.

THE ECCLESIA AT SARDIS.—Rev. 3, 1-6.

Christ warns them, and in warning them, warns us, "I have not found thy works perfect before God." It is not, however, for the sake of fault finding, or in the spirit of condemnation that he speaks thus gravely. It is that there may be reformation. "Remember, therefore, how thou hast received and heard, and hold fast, and repent." "Be watchful, and strengthen the things which remain, that are ready to die." Jesus would not speak in this strain if change and reformation were impossible. They may be difficult of achievement; but under the right pressure—the pressure of truth and wisdom arising from enlightened desire and fear—they can be brought about. The human mind is a flexible thing, and adapts itself to pressures. The result of education is the universal proof of this. Therefore, the pressure of the truth, continually brought to bear, will change the condition of the mental man, and bring him into the state which Jesus desired. The Truth, consisting of many things, includes this fact: that the eye of Christ is on communities professing His name; that He walks in "the midst of the seven golden candlesticks": that he reads the heart, and will cause every man to find according to his own ways, even now (Rev. 2, 1-3). If men could but see it, there is reason to fear the judgment even now. He appeals to this in His message to Sardis: "If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." This statement, "thou shalt not know what hour I will come upon thee," shows that the threatened retribution does not refer to the judgment seat at His coming, for that will be open and recognisable by all. It is a retribution in the ways of providence, in which his hand is not visible. The wrecking of an ecclesia, or the separation of a body of people through some apparently human issue may be the result of this interference. There is always reason for an ecclesia being on its guard towards Christ.

But an ecclesia as a whole may be dead, and a few in it alive. This is shown by the words with which Jesus concludes the local part of his message: "Thou hast a few names even in Sardis which have not defiled their garments, and they shall walk with me in white, for they are worthy." Here is comfort for those living and true brethren and sisters who may find themselves in the unhappy position of being associated with dead professors whom they are powerless to galvanise into life. Remember that

Christ's approval of you will not be weaker but only the more cordial that your souls are grieved from day to day with the nominal professors of the Truth with whom you now have to mingle: "Spots in your feasts of charity, when they feast with you; feeding themselves without fear; clouds without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever."

There may, on the other hand, be ecclesias where there is no redeeming feature at all, as in the case of the Laodiceans, who, while on the best possible terms with themselves, and even bragging of their capital state, are so odious to Christ as to be fit only for indignant rejection. "Thou sayest, I am rich and increased with goods, and have need of nothing, and knowest not that thou art wretched and miserable and poor and blind and naked." Wherever there is a tendency to boast, there is a bad state of things in a spiritual point of view; for in a truly healthy state, man perceive that the very best state possible at a time when God is rejected on the earth, is necessarily a poor and an afflicted one, and that the only tolerable attitude at present is that of gratitude for so much mercy in the midst of so much sin, and a patient waiting for the good things promised when the earth is purged by judgment.

But even in the Laodicean state, Christ waits with gracious intentions if man will but give him the attention that is reasonable. "Behold, I stand at the door and knock; if any man hear My voice and open the door, I will come in to him." How does he knock? By all the instrumentalities he has employed to secure the attention of men. These all focus in the Bible. In this he is knocking, knocking always. To open the door is to listen to the knocking in the reading, and to open the mind and the heart to the glorious matters he has to present. Even the Laodiceans receive time to act wisely in the matter. "I gave her space to repent," is characteristic of all God's dealings. But there is a limit, and there comes a time when he "fights against them with the sword of his mouth."

In all these things there is a comfort and warning. The time is hastening for the full issue of them all. "The way is long and weary," but has an end for us all, either in the consuming judgment that waits the disobedient and unworthy (which God forbid should be our portion), or in the favour and exaltation with which God will crown the course of patient continuance in well-doing with joy unspeakable and full of glory.

— ROBERT ROBERTS.



Land Laws

The Jewish National Fund controls land acquired in Palestine somewhat on the lines of the Law of Moses. The following article discusses the advantages of that system.

The law of Moses was a civil policy as well as a system of spiritual guidance, that is, it was a system of rules for regulating the relations of mortals living together as a community, as well as a revelation of individual principles of action, and the foreshadowing of the divine purpose with man.

It differs in many important respects from the systems upon which modern civilisation is based. In some respects, the differences may appear to be in favour of modern systems, but on consideration it will be found that this feeling is due to the more bias of habit, and that law of Moses was more calculated to evoke the true condition of social well-being than the current modern system.

It certainly cannot be said that modern systems are a success. They have developed two hurtful extremes; they have, on the one hand, created exaggerated individual importance as the adjunct of congested wealth, and on the other, they have debased vast masses of mankind by disconnection from hereditary estate, and subjection to incessant toil for a bare subsistence. Between the two, the true aims of human life have been lost, and abortion of all kinds produced. Mankind, instead of living together as the common and delighted sharers of a mutually ensured benefaction, are insulated from each other by exigencies which compel them to be competitors, and reduce them to the position of a scrambling crowd of dogs, quarrelling over food thrown promiscuously among them. Under such conditions, the evil in human nature gets the hopeless upper hand. The good that many would rejoice to see is choked and extinguished in the war of conflicting interests.

The law of Moses was designed and adapted for a people living on the land in limited individual holdings, and not for masses crowded together in great cities. In this, it showed a feature of wisdom that is now being recognised. Politicians of a philanthropic turn are agitating for the settlement of the people on the land as one remedy for the threatening social maladies of the state. They find their ideas make slow headway. The land is everywhere in the hands of a caste. The ground wants clearing as it only can be cleared by power.

In the land for which the law of Moses was designed, the ground was cleared by the hand of divine power co-operating with Israel. An effectual clearance was divinely ordered to be made by extermination of the wicked inhabitants of the land. "Slay utterly old and young; leave nothing behind that breatheth." On the land thus cleared, a new settlement was made on a basis that has never been approached by human legislation for wisdom and beneficence. We see this when we ask—what

are the objects to be aimed at in the employment of the land? The land is the source of what man requires, and it ought to be handled so that its benefits should be generally diffused among all the population, and this system of general diffusion of benefit should be protected from the encroachment of individual avarice or the exigencies of individual misfortune. Under the Gentile law, capable greed can add field to field till there is no room for the less gifted, or misfortune can shake a man out of his land and reduce him to permanent beggary. This ought not to be. The land ought to be as unmonopolisable as the air of heaven, because it was intended that all men should be served by the field. It ought not to be in the power of any man to annex vast areas which are for the common weal. It ought not to be in the power of misfortune to remove the population from the land and huddle them into pens. The difficulty is to combine this freedom with secure individual possession and liberty of traffic. The difficulty is effectually solved by the land law that God gave to Israel.

First of all, the land was to be divided among the people, to every family a possession, according to the number. "Ye shall divide the land by lot for an inheritance amongst your families; to the more ye shall give the more inheritance, and to the fewer ye shall give the less inheritance" (Num. 33-54). The division was not to be by caprice or partiality or favour. "Every man's inheritance shall be in the place where his lot falleth." This injunction was fully carried out when the conquest of the land had been effected. It is one of the most interesting of the transactions recorded in the division of the land, though at first the driest looking. It would be far from a dry business to those who, after 40 years' weary wilderness life, were waiting to know the spot on which they were to settle. The description of the process occupies seven or eight whole chapters in Joshua, the most interesting passage of which is perhaps Josh. 18, 1-10.

The next feature of the land law was calculated to protect it from the disturbing effect of changing circumstances. Under ordinary conditions, a single generation suffices to remove the occupiers of land from the land they own. Misfortune overtakes a family. If they have property, the first thing they do to stem the flood is to borrow money on it to meet pressing demands. The tide not turning, they are unable to pay the interest, and the mortgagee then either enters into possession or sells the property to get his mortgage money, and the original owners lose all connection with it, and disappear in the general turgid stream of poverty that roars around.

Under the Israelitish land law, this was impossible. Each holding was an inalienable family possession. If the family got into difficulties, they could mortgage it, but not for ever; it could only remain in the hands of a stranger until the year of jubilee (every 50th year). The law compelled its restitution in that year without the repayment of any money whatever (Lev. 25, 12-13). The result of this was most wholesome; it limited the borrowing powers of the family: the only sum they could get was the value of its occupancy during the number of years that might have to run to the year of jubilee (Lev. 25, 15-16). And it put

it out of their power permanently to beggar themselves: the family lands were bound to come back to them in a certain number of years. There was no injustice to the lender or buyer; the sum advanced by him would be more than recouped by the fruits of the land during the years of his occupancy: "according to the multitude of years, thou shalt increase the price thereof, and according to the fewness of years thou shalt diminish the price thereof; for according to the number of the years of the fruits doth he sell unto thee" (v. 16).

Such a law prevented many evils well known to Gentile life. It stood in the way of the creation of large estates. It kept the land in its original distribution among the mass of the people—preventing the impoverishment of the community on the one hand, and the amassing of immense individual fortunes on the other. It preserved a social equilibrium by nipping in the bud those fearful inequalities that are the bane of modern life. It rendered impossible the splendour and squalor—the "progress and poverty"—the depths of brutalising poverty side by side with Parnassian heights of inflating opulence—which oppress and disgrace the civilisation of this much-vaunted, but most afflicted age.

As a matter of dry legal structure, the difference between the Mosaic and the modern land law might be defined as the difference between a self-extinguishing mortgage, on which no interest requires to be paid, and a mortgagee which lasts for ever, and adds unpaid interest to principal in an ever increasing burden which at last sinks it into perdition. The difference might not seem material as a matter of terms; as a matter of working out, the difference is great. Those who have any experience in such matters will know how great the difference is; it is incalculable. The one is full of blessedness, the other is full of woe. The one is the device of beneficent wisdom, the other the outcome of human avarice. The one secures the general diffusion of the goodness of God, the other allows of astute men fleecing their neighbours under the guise of legitimate legal formalities, and enables them to scramble to eminence over the prostrate bodies of the helpless.

To the general body of people in our day—especially such as have been called to the Kingdom—the subject may not appear to have any interesting or obvious bearing on human welfare. They know nothing of the possession of property beyond the tables and chairs which they use in the consumption of hard-earned daily meals, and the subject of mortgages and land laws is to them a far-off and repulsive legal affair. But the subject comes very near for all that. One of the cures for the world's present social derangements lies in the application of a wise land law; and no land-law now in force is wise. The only wise land-law is the law that God gave to Israel which, while conserving the economic interests of the community, fostered family life in the strongest and most ennobling form. A humble and intelligent and industrious family life is the true foundation of national wellbeing and efficiency.

The land-law of the Mosaic system was a perfect contrivance to keep all the land in the possession of all the people, as the true source of sustenance. At the same time it was designed to prevent the growth of chronic poverty, and to secure the powerful development of family life

by striking its roots into the soil by inalienable family inheritance. But it required something more than this to keep life in its true shape. Mere agriculture and family interest might have fostered health and domesticity at the expense of intelligence and high character. A land of peaceful homesteads and prosperous peasants, without appropriate stimulants thrown in, might have become a land of stolid dullards, like any countryside at home and abroad. This was prevented by other appointments of the law, which interwove the God of Israel with every phase of private life as well as public, and gave a quickening stimulus to all the higher faculties.

It requires the two things supplied by the law of Moses for its best development, the worship of God and the possession and cultivation of the land. Life on the land tends to that degree of humility that is reasonable and beautiful; and with the plenty that comes from a fertile soil for which no rent has to be paid, it tends to enlarge the heart, and ward off that dwarfing and pinching of the character that results from the imperious necessities of limited city life. "Nationalisation" would leave land open to traffic and exploitation as now—in a different way, but with the same unhappy results. "Familiisation" is the true system, with a periodic year of release and general free restitution. This system is unattainable except at the point of the sword. It is interesting, meanwhile, to be able to realise the excellence of the system as a feature of the divine law once in vogue on the earth. It was established by the sword again.

— R. ROBERTS.

Elpis Israel Classes

List of Contributions

The "Elpis Israel" Classes Committee wish to acknowledge the following contributions, which have assisted in maintaining the work in hand:

Bro. H.B. (Vic.)	3	0
"Elpis Israel"	5	0
Sis. D.M. (F.C.T.)	5	0
Bro. F.M. (Vic.)	11	6
Bro. R.L.S. (N.S.W.)	10	0
Bro. G.B. (S.A.)	1	0
Bro. S.C. (S.A.)	3	6
Bro. M.C.O. (S.A.)	10	0
Class Contributions	17	4
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On behalf of the "Elpis Israel" Classes Committee,

G. E. BRUMBY, Secretary.

Supplement to "The Logos"

DIGEST OF TRUTH



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

Volume 2.

SEPTEMBER, 1945.

Number 1.

Editorial

WILL ATOMIC POWER BENEFIT OR DESTROY MANKIND?

The rejoicing of the Allied Nations at the cessation of hostilities was sobered by the knowledge of the terrible weapon instrumental in gaining the desired peace. Hailed as the greatest advance yet made by Science, men are anticipating the uses of Atomic Power in everyday life, and are hoping that the benefits derived will justify the discovery.

But whatever advance has been made in the scientific field (illustrating the words of Daniel that "knowledge shall increase" in the "time of the end"—Dan. 12-4), man is as spiritually backward as in the days of Jesus who taught, "Out of the heart proceed evil thoughts, murders, adulteries, fornication, thefts, false witness, blasphemies" (Mat. 15-19). Contemporary history illustrates that man is, as yet, totally unfit for the great responsibility of harnessing the accumulated knowledge of the centuries, so that rather than use Atomic Power to his benefit, he will develop it for mutual destruction.

The introduction of the Atomic Bomb serves to emphasise the truth of Christ's words spoken concerning these times. "Men's hearts failing them for fear for the things that are coming on the earth." (Luke 21-26). The 7th vial of Rev. 16-17 is represented as being poured "into the air" with the result that the "cities of the nations fall," and "every island fled away, and the mountains were not found." This is descriptive language symbolising that the powers of destruction shall be so universal and terrific in the "time of the end" that political isolationism will be impracticable. Weapons such as the atomic bomb illustrate this point, so that the present peace will be but a prelude for the perfecting of even greater means of annihilation that will reach their climax at Armageddon.

The harnessing of Atomic Power for the benefit of humanity will find a place in God's purpose, but only at that time when Christ shall "destroy those who destroy the earth" (Rev. 11-15), "scatter those who delight in war" (Ps. 68-30), and establish a kingdom that shall never be destroyed" (Dan. 2-44) because of the great power vested in its Divine Ruler (see Zech 14 16-19).

CHRIST EXPECTED

A great deliverer is waiting the appointed time of blessing: Christ, at God's right hand, is the future king of the world. He who endured the shame of a malefactor's cross is coming to wear the honour of a universal crown; and though dark be the clouds that will usher in his august advent, and fierce the convulsions that will attend the earth's deliverance, yet bright will be the glory that will afterwards cover the earth, and peaceful the repose that will settle upon its everlasting hills.

WE INVITE YOU TO APPLY FOR SCRIPTURAL PROOF CONCERNING ALL ITEMS PUBLISHED IN THIS COPY OF "DIGEST OF TRUTH."

PRINCIPLES OF THE TRUTH

HELL AND THE WICKED—Hell is translated from the Hebrew word Sheol and the Greek word Hades, and means the Grave (see marginal reference Ps. 136-12). Gehenna, which is also translated hell, is the name of a place situated near Jerusalem (see the Revised Version of Luke 12-5).

THE PUNISHMENT OF THE REJECTED will end in the Second Death. It will be final, and therefore everlasting, but not never-ending misery (Rev. 21-8; Mat. 25-46; Ps. 37-20). The wicked will not be preserved (Ps. 145-20).

HEAVEN AND THE RIGHTEOUS—Heaven is God's dwelling place (Ps. 115-16). "No man hath ascended there" (John 3-13; Acts 2-34). Nowhere in the Bible is it promised to the righteous. Their reward is on the earth (Mat. 5-5; Rev. 5-10).

BAPTISM is a divine command to be obeyed by all believers of the gospel for the remission of sins and by it they enter the Only Name under heaven given among men whereby we must be saved. (Mark 16-15, 16; Acts 4-8).

TO-MORROW'S NEWS TO-DAY

Bible prophecy indicates that Russia will occupy Constantinople (Istanbul) prior to descending upon Palestine "to take a spoil" (Ezek. 38, 12, 16). Here is to-morrow's news to-day!

RUSSIAN TROOPS OCCUPY ISTANBUL

Where is the Kremlin Heading?

The "sick man of Europe" perishes! Russia seizes the Dardanelles. Britain cannot act! The buffer between the Middle-East Oil and Russia has vanished overnight! The enigma of the North (Ezek. 38-15) is closer than ever before! The political Euphrates has dried up (Rev. 16-12). Turkey has gone.

"Behold I come as a thief"—Jesus (Rev. 16-15). "Watch and prepare." How the Parliaments madly flutter world peace agreements—the Press babbles on—the pulpit is silent—God's people rejoice—the Star of Moscow is in Constantinople—the Star of Bethlehem will soon be in the earth.

THE GOSPEL, PROPHECY, AND POLITICS

Although clergy of all denominations teach, and people generally have been led to believe, that the revelation from God contained in the Scriptures relates exclusively to the "soul," yet it stands out from almost every page of the sacred volume that God has a mighty work to perform in the earth, apart from personal salvation at the resurrection; and that is, to establish in the shattered remnants of the present social and political structures, a new organisation of the social state with new habits, new enjoyments, and new aims, all regulated and harmonised by governors possession both the will and the power to preserve order, endorse obedience, and perform the most beneficent actions. Does the reader believe that the Bible contains a revelation of God's purposes to mankind?—that, as it says, it is a sure word of prophecy, to which we do well to take heed, as to a light shining in a dark place. If this word be unintelligible till after the events predicted, it cannot be "a light," neither can any one "take heed" by its assistance.

The gospel itself is a great prophecy of what shall be in the age to come; and to deny that we can know beforehand what is to come to pass, is to affirm that we cannot understand the gospel, for the gospel is glad tidings of what is to be to all nations, and to the saints. It is the report of good things promised. A promise is a prediction, and a prediction is a prophecy. The gospel is a great prophecy of what God intends to do, and they who intelligently believe it know beforehand what is to be done. That which has been already fulfilled in Jesus, is an assurance that what remains will certainly be accomplished. The intelligent believer foresees the crashing down of thrones; the abolition of all kingdoms, empires, and republics; the setting up of a divine monarchy in Israel's land; the blessedness of all nations under the government of Messiah and his brethren; and the will of God done on earth as it is done in heaven.

The Bible, in short, intelligently understood and believed, delivers a man from all doubt about "the future and unseen world." He knows of a certainty that the future and unseen world has no present existence, any more than next week has. He knows that it is coming, as next year is coming, and that when it arrives it will be a constitution under which Israel and Judah will be a united nation under Christ and the saints, forming the kingdom of God to which dominion over the British Empire, and over all nations to earth's utmost bounds, will be annexed. He has no doubt about this. But to those who believe not, all is darkness and perplexity, and ever will be till the reality opens upon their astonished ignorance with terrible effect.

These things, together with a clear and lucid explanation of what constitutes the Gospel, are dealt with in a new pamphlet just published entitled "THE DIVINE CHARTER FOR THE FUTURE," a free copy of which will be forwarded to your address on application.

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

THE QUESTION BOX

What relation will the nations of the earth stand to the Kingdom of God and its glorious king?

ANSWER: The nations of the earth will all be subject to Christ, and will do honour to the Jews, of whose blessedness they will share.

Proof: "All peoples, nations, and languages shall serve him." (Dan. 7-14). "The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted" (Isa. 60-12). "I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes" (Zeph. 3-20). "Ten men shall take hold, out of all the languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you." (Zech. 8-23).

THE KINGDOM OF GOD AND THE CLERGY

The kingdom of God made known in the Scriptures is a kingdom localised by the promises of God in Palestine, and destined to rule over all the earth. The clergy and their flocks have no part in this kingdom. Their kingdom, according to their own declarations, is of a spiritual character, already in existence, and therefore pertaining to the present evil order of things. Some of them say that it is "beyond the skies"—"beyond the realms of time and space." The kingdom promised to the saints of the Most High, however, belongs to the world to come. At present, the clergy have everything pretty much after their own fashion, with the exception that they cannot altogether uproot the true faith and banish it from the earth. They have perverted the "one faith" so much, that it may well be asked, "When the Son of man cometh, shall he find faith on the earth?" (Luke 18-8). The clergy have "prevailed against the saints" by sheer preponderances of numbers; nevertheless, there are still a few of the faithful left, and will be until the Lord returns, to protest against the foolishness and unbelief of these blind leaders of the blind.

With such men for the religious teachers of the people as the clergy show themselves to be, well might the prophet Jeremiah say concerning the Age to come: "The Gentiles shall come unto Thee from the ends of the earth, and shall say, Surely our (spiritual) fathers have inherited lies, vanity and things wherein there is no profit." (Jer. 16-19). In the millennial period, however, the people will be fed, not with anecdotes and old wives' fables, but with wisdom and knowledge from above, which is "first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy" (James 3-17). Heaven speed the day.

"THE DIVINE CHARTER FOR THE FUTURE"

This booklet illustrates the Divine Charter in contradistinction to human plans for the future. It traverses the various promises God made to Abraham and David, and elaborated by Christ and the Apostles; clearly defines the Gospel, and God's method of salvation, and concludes with an outline of prophecy leading up to the establishment of the Kingdom of God. A free copy will be forwarded to your address on application.

Editorial.

NEARING THE END.

This issue of "*The Logos*" represents the first number of our twelfth volume. It opens in stirring and significant times, when the acclamation of the world at the cessation of the greatest war in history is just dying down. The words of Tolstoy used in connection with the Napoleonic war, can surely apply with greater force to the recent conflict. During the past six years "millions of men perpetuated against one another such innumerable crimes, frauds, treacheries, thefts, forgeries, issues of false money burglaries, incendiaryisms, and murders, as in whole centuries are not recorded in the annals of all the law-courts of the world, although those who committed them did not at the time regard as being crimes" ("War and Peace").

But now the world looks forward with anticipation to an era of peace and prosperity, and to the enjoyment of the "four freedoms" so much publicised as the aims of the Allied Nations. Obedience to God's laws, however, is a necessary pre-requisite for such a state, and because the nations continue to ignore or resist these laws, so the words of Isaiah remain exemplified in contemporary events: "There is no peace for the wicked, saith my God." Actual hostilities have given way to political bickering and rivalry in the international sphere which shall lead the way, at last, to Armageddon. Man hopes in vain for true peace and prosperity under the present constitution of things, for these blessings will not come until a change, and that a mighty one, takes place. In the meantime, even the most favoured spots upon the globe, where politics are to an extent moulded according to the principles of the Bible, society is in a lamentable condition. "There is no fear of God in their eyes."

Because of this, the vials of God's wrath (symbolised in the 16th Revelation) have been, for the past 150 years, pouring out upon the nations, producing in their effect, a gradual crescendo of trouble for mankind. During this time, the world has seen the perfecting of destructive weapons to an extent not deemed possible, whilst the advent of the Atomic Bomb has surpassed them all in frightfulness, and threatens to destroy that which men call "civilisation" itself. In the hands of unscrupulous or ambitious men this is a terrible weapon well calculated to cause "men's hearts to fail them for fear, and for looking after those things that are coming on the earth" (Luke 21-26). Nor will these fears be unfounded, for Daniel prophesies the coming "time of trouble" to exceed all others (Dan. 12-1), and the Revelator declares of that time: "There were voices, and thunders, lightnings, and there was a great earthquake, such as was not since men were upon the earth so mighty an earthquake and so great" (Rev. 16-18). These are symbols representing war and political upheavals on a scale unknown to history, in which man will prostitute his God-given extension of knowledge (Dan. 12-4) to the manufacture of weapons of annihilation such as the Atomic Bomb, thus reducing Europe to a "lake of fire burning with brimstone" (Rev. 19-20) wherein the (Political)

"heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." (2 Pet. 3-12). Many years ago Job outlined the "portion of the wicked, and the heritage of oppressors which they shall receive of the Almighty." It is: "If his children be multiplied, it is for the sword; and his offspring shall not be satisfied with bread. Those that remain of him shall be buried in death; and his widows shall not weep. Though he heap up silver as the dust, and prepare raiment as the clay; he may prepare it, but the just shall put it on, and the innocent shall divide the silver" (Job 27-13). Ultimately this will be so, and God shall be yet "sanctified in the eyes of many nations" for events are divinely controlled.

But although "tribulation, distress, persecution, famine, nakedness and the sword" has been the experience of the nations to an extent previously unknown to history, the condition of the saints (in the main) has been one of blessedness and hopeful anticipation. This contrast is exhibited in Scripture. Thus of the world Christ declared: "There shall be upon the earth distress of nations with perplexity," but to the saints He declares: "Look up, and lift up your heads; for your redemption draweth nigh" (Luke 21, 25-28). Isaiah prophesied: "The Lord cometh out of his place to punish the inhabitants of the earth for their iniquity," but to the saints he says, "Awake and sing ye that dwell in dust" (Isa. 26, 19-21). Jeremiah addressing the Deity declares: "O Yahweh, my strength, and my fortress, and my refuge in the day of affliction" (Jer. 16-19). All the facts force us to the conclusion that we have reached a unique period in the age of the Truth, so that if we, like Jeremiah, have made Yahweh our "strength, our fortress, and our refuge" the international troubles of contemporary times will affect us only incidently, and our affections will be centred upon that Kingdom to be shortly established on the earth.

In Daniel 12 there are given three periods of time which are of the utmost interest to all who are anxiously awaiting the return of Christ (see Dan. 12, 7-12). For many years brethren have anticipated the fulfilment of these periods in the years 1867-70; 1897-1900; 1942-45. The first period witnessed the downfall of Papal temporal power, the second, the emergence of Russia as a world power. The world is now divided into two camps in full accordance with prophetic anticipations. In relation to the third period Daniel was told, "Blessed is he that cometh to it." We, to-day, experience that blessed state for although the world has been at war for so long, we have been largely untouched. But if this is thought an insufficient reason for the fulfilment of Daniel's words, we have the words of Christ, "Lift up your heads for your redemption is at hand." Here is a cause for the fullest rejoicing; gone will be the troubles, afflictions and weakness of our present state, and we (if worthy) will enter into a joy of which it is "impossible for the heart of man to conceive."

Daniel was told, "Go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days." If 1945 represents the fulfilment of the 1335 period, when will the "end of the days" be manifested? This we cannot tell with minute exactness, although it is apparent to the most superficial that we are nearing the end. God has a "set time to favour Zion" which may be fulfilled before this issue of "The Logos" is in the hands of the reader. We need to impress upon our consciousness

that we are living in a time of great uncertainty when the appearance of our King may be announced at any time, and if it is impossible to say that Christ will appear in October, 1945, it is equally impossible to state that He will not appear until January, 1947. We are living at the epoch of the Return, so that Volume 12 of "The Logos" commences with the great possibility that its completion may be interrupted by the resurrection of the Just and Unjust. The wording of Daniel 12 does not necessarily imply that Christ will return at the epoch of the 1335 period but that that time will commence a period which shall terminate with Daniel "standing in his lot at the end of the days" in the presence of Christ and the glorious assembly of the saints. We are nearing that day.

JEWISH REFUGEE CHILDREN'S FUND.

Balance in hand	£33 16	£
Donations received:		
N.B. (S.A.)	10	0
Sister N.M. (S.A.)	1	0 0
Sister N. S.A.)	2	0 0
Sister E. (S.A.)	10	0 0
A Sister (Vic.)	2	2 0
A Friend (Q.)	5	0 0
A.G.V. (Manley Ecclesia)	5	0 0
H.A. (Cooya Ecclesia)	3	0 0
Lovers of Zion (W.A.)	2	19 9
TOTAL	£51	3 0

A further £50 has been forwarded to the Women's International Zionist Organisation on behalf of the Readers of "The Logos" for the repatriation of Jewish Refugee children in Palestine. The following acknowledgement has been received:

Dear Mr. Harris,

Will you please convey to your committee and the readers of "The Logos" our deep appreciation for your latest gift of £50 towards the WIZO Youth Aliyah fund for the rescue and rehabilitation of our orphaned children from Europe. This is a colossal task, but with God's help we will rescue all.

I want to thank you for your encouraging words regarding my own work in publishing "Ivriah." This is something of a salve since about the same mail as brought your letter, came one from a Jewish reader who receives a free copy. This man told me "Ivriah is a very good monthly paper but such a sad publication. It is like going to a funeral." The writer actually suggested that "as the Jewish people have so much to be thankful for he suggests I brighten up the paper by including a few jokes here and there."

Need I tell you, who understand our sorrows far better than our own people how impossible it would be for me to take this man's advice. Like

you, I trust in the Almighty to "brighten" the Jewish life and bring us solace in our sufferings. It is very evident that He is carrying out the threat to "those who cursed us" for how are the enemy now cursed.

May we who love Palestine and keep our trust in God see the end of this suffering and peace, real peace cover all the land and in particular in Palestine.

With Zion's greetings and our grateful thanks. SHALOM!

Sincerely yours,
Mrs. Harris Cohen.

The time has not yet arrived when Jewry can afford to rejoice and laugh. It is computed that some 5,000,000 of her people have been massacred in the recent conflict. That thousands of families have been divided up never to be wholly reunited. That Jewish children have wandered desolate and uncared for, the mark of every brutality and violence, throughout Europe. Nor has the end of the war witnessed the end of the misery of Israel. The prophet Isaiah warns: "Rejoice not, Palestina, because the rod of him that smote thee is broken; for out of the serpent's root shall come forth an adder and his fruit shall be a fiery flying serpent . . . There shall come from the north a smoke." (Isa. 14, 29-31). Anti-semitism is far from dead, and the difficulties of the post war years will only serve to accentuate it. There is no hope for Jewry apart from the establishment of their National Home in Palestine under the beneficent rule of their own King—Messiah. All the signs of the times indicate that the Day is near at hand. Then shall the Daughter of Zion laugh and rejoice, and the truth of God's covenant to Abraham ("I will bless them that bless thee") shall be realised in its entirety.

—M. Harris, Secretary.

The Christadelphian Treasury

Section 9: Concerning Christadelphian Literature and Propaganda.

Too much Denunciation.

In some quarters Brother Roberts is represented as charging Dr. Thomas with using language concerning Christendom as "too much denunciation." This is unfair. The context clearly shows that all Brother Roberts meant was that it would be such if used by "a stripling of 25." Brother Roberts said: "We assert that the Doctor's words, if directed against pretence, error, crotcheterianism, or anything else that is un-worthy—it is, perhaps, no great pity if his words create a little 'feeling.' They prevent alliances that would be dangerous to the Truth and break up connections which are perilous to spiritual well being. They may be compared to the wholesome bluster of a windy day in England, as contrasted with the seductive, but banefully stagnant tranquility of tropical weather."

So wrote the first editor and founder of the "Christadelphian."
F.G.J.

Dr. Thomas's Last Will and Testament.

"I John Thomas of the Parish of Bickenhill in the County of Warwick being about to sail for New York in the steamer Idaho Captain Cutting on May 4th and being of sound mind and memory do make and publish this my last will and testament hereby intending to dispose of all the estate whereof I shall die seised or possessed or in any wise entitled to. I order and direct my executors hereinafter named to pay all my just debts and funeral expenses as soon after my death as convenient may be. I order that being dead I myself be not deposited in so-called "consecrated ground" but in some portion of our common mother undefiled by the Episcopal or Presbyterial mummery of the Harlot Daughters of Rome on either side of the Tweed nor is any person popish priest or non-conformist minister ordained or unordained (all of them dealers in the merchandise of the Apostasy and traders in the "bodies and souls of men," to be permitted to read, pray, preach or in any way officiate in committing me myself (not a fraction or part of me) to my temporary resting or sleeping in the ground. But as some one or more must put me there I will that a Brother of Christ of good standing and repute among immersed believers of the Gospel Paul preached and commonly known among men by the name of Christadelphians read as my living representatives on the occasion so that though dead I may yet speak through him declaring to the spectators the faith in which I died and previously lived for many years and earnestly contended for either an address written by myself or in default of this Job 19, 25-29; Rom. 14, 7-12; 2 Cor. 5-10; 1 Cor. 15; 2 Tim. 4, 7-8, to be read in the order quoted then cover up and without sorrowing leave me to a brief repose until I hear "the Voice of the Archangel and the trump of God" when the earth shall cast me out and I shall awake to sleep the sleep of death no more. Having thus comfortably and decently disposed of me my executors are to attend to the disposition of my effects," etc.

After reciting his wishes concerning the welfare of his wife (Sister Thomas) and their daughter (Sister Lasius) Dr. Thomas goes on to say:

"All the property in trust of "Elpis Israel" "Eureka" and any other meritorious works in harmony with their exposition of 'The Word' the profits of which publications shall augment the fund which shall become the nucleus in the hand of my executors as manager and treasurer of a publication society to be styled THE CHRISTADELPHIAN SOCIETY in the organisation and constitution of which they may add to their two selves as many known tried and earnest Christadelphians as they may deem advantageous to the enterprise the object of which is the promotion of the Truth as preached by the Apostles and the emancipation of Society from the unhallowed and demoralising and God dishonouring traditions of the Romish and Protestant Apostasy ministered by its "priests" "clergymen" and "ministers." In execution of this my Will I do hereby nominate constitute and appoint Robert Roberts now of 64 Belgrave Road Birmingham and Thomas Boshier of 7 Bishopsgate Street Without London my executors of this my last Will and Testament."

The Will is signed by John Thomas (L.S.), and dated 2nd May, 1870.

Dr. Thomas and his Work.

Dr. Thomas did not "write for a living," but was forced out of his medical practice by the work created by his unpaid and unsupported efforts for the Truth. He wrote, too, in the first instance, not "for a class of reader," for they did not exist to be written for. He wrote for the public—the world as yet unbroken by the Truth; it was the ability with which he wrote, both as to his English vernacular and his linguistic accomplishments, that has developed the "class of readers" that now give thanks to the man.

R. ROBERTS.

Dr. Thomas Repudiates Authority.

If I were to consent (to give an authoritative voice), I should be set down as a pope at once. Let the voice of the Truth in fraternal and kind contention for the Faith be the authority for each. There are partisan adherents to all causes, who surrender their minds to personal authority, and endorse whatever comes from that source without examination. I am opposed to "authoritative voices," other than the voices of the Prophets and Apostles, and even theirs must be understood to be beneficial.

Dr. J. Thomas.

Brother Roberts follows Dr. Thomas.

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 fox"; and Peter and 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 and slow bellies," and a good many other terse things.

We, therefore, do not sympathise with the squeamish objections of popular "Christianity" on the subject of style.

Honest 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.

R. ROBERTS.

Dr. Thomas and His Works

The writings of our late brother Thomas, occupy a prominent position in Christadelphian life. Were they the result of inspiration?

In the absence of direct communication from God, the Truth was and took many years to come to maturity. John

Thomas, M.D., was the instrument used by God in this great work. His writings were not inspired, as the Bible is inspired, for in our generation such was not required. The Holy Scriptures provide us with all that is necessary in the way of divinely inspired writings. The need for our times was a competent, bold, truth-loving man to make clear and enforce what inspiration had already written. Our late brother fulfilled this need. His practice, to the observance of which he continually exhorted others, was summarised in the words of Paul: "Prove all things, hold fast to that which is good." Thus, concerning "*Elpis Israel*" he wrote: "It is designed to show men how they can attain to eternal life in the Kingdom of God, and obtain a crown which shall never fade away. To accomplish this, the reader must, in justice to himself and the truth, study it with the Bible at his right hand, for he will find but few pages in which frequent reference is not made to its authority, and without which nothing can or ought to be determined."

During a life of hardship and bitter disappointment, and as the result of an earnest contention for the faith for about 40 years, he revealed to his contemporaries the faith once preached by the Apostles. Its elaboration required patience, keen-sightedness, and reverence for the Word of God, and these were pre-eminently the Doctor's characteristics. His work was not of self evolution, but was a work of finding out what the Bible teaches, without taking account of orthodox standards, or popular beliefs. As a result, the beauties of the truth are apparent to those who understand.

Dr. Thomas was not a genius, or inspired, but a man possessing the power of exact observation, clear thought, correct reasoning, strong memory forcible diction, fluent speech, and uncompromising fidelity to conviction. The opposition he met on every side compelled him to deeper study and larger discovery which finally led to the uncovering of the oracles of divine Truth from the mass of ignorance and misinterpretations which for centuries overlaid and obscured them. If we love the truth, we shall love the writings of Dr. Thomas, and conversely, if we do not love the writings of Dr. Thomas then it is a sign that our love for the Truth is waning.

When we differ from his expositions, let us do so in diffidence and humility, and in the full acknowledgment of his superiority as an exponent of Scripture teaching. Sometimes in our simplicity we think that we have discovered something "new" only to find eventually that he had already considered it, in part at least; sometimes we have thought the Doctor wrong in his conclusions only to find later that the mistake was on our part. If brethren are wise they will pause long before pronouncing as erroneous the carefully weighed conclusions of our brother. Let us read his writings with the zeal for knowledge required, and with the Bible at our right hand; the result will be discovered in the words of Proverbs 9-9: "Give instruction to a wise man and he will be yet wiser; teach a just man, and he will increase in learning." Let us pray to God for knowledge, wisdom and understanding in His great and glorious purpose, making our election sure with good works as well as faith.

Brother E. G. Highman.

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THE LOGOS

UPHOLDING THE PURITY OF THE APOSTOLIC DOCTRINE
AND FAITH.

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Ourselves Through Jewish Eyes

The Christadelphian Community

During the past months, readers of "The Logos" have contributed many hundreds of pounds to the rehabilitation of Jewish refugee children. We believe that these readers will be interested in the following article from the pen of the head of the Jewish Community in Adelaide, Dr. A. Fabian. It originally appeared in the November, 1944, issue of "The Zionist," the organ of the Zionist Federation of Australia and New Zealand.—Editor.

Zionist work in all parts of the English-speaking world has found in recent years new sympathy and practical support among many non-Jewish circles. But no other community of people has so wholeheartedly identified itself with Jewish aspirations in Palestine than the "Christadelphians," a small but fervently enthusiastic group of Christians for whom the restoration of Zion occupies a central place in their creed.

The Christadelphian community originated in that "annus Mirabilis" of 1848 when John Thomas, M.D., an Englishman who in his early years had left his country of birth and had lived in the United States, revisited London and travelled through the main cities of England, preaching and lecturing everywhere on the new faith and establishing small bands of followers throughout the United Kingdom. In his own words, Christadelphians "do not regard themselves as a new sect in the ordinary sense of that phrase. They have not originated in any new inspiration or notion, nor in the strict sense do they owe their existence to a new leader. They are simply the sect everywhere spoken against in the first century, newly revived; and rest their identification therewith upon the likeness of their practice to the Apostolic original." In this and the self-chosen name "Christadelphians" (Brethren of Christ), the main characteristic of the movement is expressed as standing for a group of people who repudiate the name "Christian" because of its association with everything anti-Christian, and who claim to be "Christ's brethren by obedience of

Faith." They also designate their congregations as "Ecclesias" to distinguish them from the so-called "Churches of the Apostasy." John Thomas, who in America had joined originally the "Disciples of Christ," felt compelled to establish a separate denomination because he believed that the religious teaching of the day was contrary to the teaching of the Bible.

Christadelphian creed is remarkable where it agrees with some doctrines of Christianity as well as in its repudiation of many of the fundamental principles of that belief. The emphasis is on the One Faith taught by the Apostles while the ordinary teaching of the Church today is rejected as "perversion by the apostasy." Christadelphians do not hold the accepted view of the Trinity, believing that the Holy Spirit is not a person, but an effluence of divine power. Their faith centres around the mission of Christ to fulfil the promises made to Adam, Abraham and David, and amplified in the writings of the Hebrew prophets. They are premillennialists, believing that the Universal Kingdom will be set up in Palestine, and that at the end of the thousand years the righteous will receive the reward of eternal life and the wicked will be sentenced to eternal death. (A slight error here.—Editor.) Their general condemnation of Christendom expresses itself in the strong conviction that the corruption of civil and ecclesiastical affairs has advanced beyond all human power of redress, and can be dealt with only by the supernatural judgment of God. Hence the fact that Christadelphians, though strictly law-abiding, do not feel called upon to engage in efforts for social or political amelioration, and refuse in their majority (rather in their entirety—Editor) to bear arms.

Of special interest to our people is the Christadelphian attitude with regard to the part Divinely assigned to the Jewish Nation. John Thomas' main work bears the title "Elpis Israel"—the "Hope of Israel," and in it he sets forth the central teaching of Christadelphian belief. The promises made to Abraham and his seed have all reference to the "one hope of Israel" expressed in "the things of the Kingdom of God." In his view, God will cause the Kingdom of Israel to be restored in Palestine and his seed by Divine Covenant. To this end and in fulfilment of ancient prophecy, the Holy Land must be reclaimed from the desolation of many centuries and Jerusalem be rebuilt so as to become the throne of the Lord and the metropolis of the whole earth. Only when this condition of the Jewish return to Palestine is essentially fulfilled, will all other form of government be overthrown and the one Kingdom be established in the earth.

In Christadelphian thought, concern is often expressed about "Jacob's trouble" (Jer. 30-7), but the solution suggested for it is a unique conception of this movement. Israel has once been chosen by God, and he is consequently charged with special responsibilities which, however, have not been carried out owing to his disobedience. The trouble which has resulted from this failure has overshadowed Jewish history for centuries past, but will not end—as is usually suggested—by the Jews becoming absorbed in the common stock of the Gentiles. The Jews, on the contrary, must uphold their national aspirations, as this is their only hope of being

delivered from the persecutions of the Exile. With a vision that was far in advance of his age, John Thomas, in the preface to "Elpis Israel" (1850) calls the subject-matter of the book "national, not sectarian." It treats of a nation, and of its civil and ecclesiastical institutions in a past and future age. It is designed to enlighten both Jews and Gentiles in Israel's Hope, that by conforming to the proclamation of their King, they may be prepared for the administration of its affairs in concert with him. It is designed to show men how they may attain to eternal life in this theocracy, and obtain a crown which shall never fade away." Similarly, C. C. Walker, a Birmingham leader of the movement, interprets Ezekiel's vision of the Resurrection of the Dry Bones (Chapter 37) as the prophecy of a national revival, and he welcomes the first Zionist Congress at Basle because it makes heard for the first time "the national voice of Israel." "As in the days of Egypt, there will be a second exodus, but out of all the nations of the earth, on a grander scale, causing wider and further-reaching developments—and finally a greater Kingdom to be established." And characteristic is also their belief in the urgency and closeness of the final solution to "Jacob's trouble." We are living at the time appointed in Scripture for the fulfilment of prophecy. "The time of the end is upon us—the end of 'the times of the Gentiles'—the end of Jacob's trouble—the end of an age of corruption of God's way on earth, comparable only with the days before Noah's flood" (C. C. Walker, 1919).

The retoration of Zion to the Jewish people in the immediate future is a belief that Christadelphians share with Zionists as a cardinal hope of their common faith. Only the foremost position which this hope occupies in Christadelphian teaching can explain the signal enthusiasm that is displayed by many Ecclesias in the practical work for the Zionist ideal. The more "Jacob's trouble" has been intensified by the events of the last decade, the stronger Christadelphian support has manifested itself in the various aspects of Zionist activities. Far from being satisfied with expressing a non-committal sympathy with the Jews in their present plight, the Ecclesias have translated their feelings into the most kind-hearted actions of support for the Jewish National Home in Palestine. Already after the last war, a Christadelphian Forest was planted on Holy Soil from the contribution of their followers all over the world towards the Jewish National Fund. This particular Fund was and is considered by them as of primary importance, securing as it does the future of the Jewish people on the land of Israel, and a "Blue Box" can be found today in many a Christadelphian home. Whenever emissaries on behalf of Zionist funds have visited Jewish communities, an invitation has invariably been extended to them to address Christadelphian gatherings. Their words are acclaimed with the utmost enthusiasm, and the speakers looked upon as living witnesses of the reawakening of the Jewish Nation and the actual restoration of the Homeland to its rightful inhabitants. Whenever there is an opportunity, practical support for Zion is elicited from the members, and the utmost emphasis is placed on the fact that these financial contributions are made not in response to a Jewish request, but as the most striking expression of Christadelphian faith in the Jewish return to Palestine. In this way thousands of pounds

have been forthcoming in Australia alone in the last few years, and amounts are steadily increasing. A special "Zion Group" has been formed within the Adelaide Ecclesia and since last November the sum of £875 has been collected among members for Zionist purposes in weekly amounts of 6d. and over.

In the spiritual field, the burning problems of Jewry are brought nearer to members by the publication of special pamphlets dealing with these questions and by the free distribution of Jewish literature on this subject. The regular publications of the Movement deal in many articles with the needs of the Jewish people, both for physical rehabilitation and for national revival in Palestine. Some time ago the "Logos"—a monthly published in Adelaide—added a special page, "The Zionist Herald," to its columns, where the hope of Zion's restoration is kept brightly aflame. All these achievements assume an even higher significance when it is realised that the whole movement in Australia counts not more than 3,000 followers who, incidentally, are represented in every capital city and in several other towns. This fact more than anything else typifies eloquently to their keenness and enthusiasm, to the strength of their faith and to their readiness to sacrifice material possessions for what they believe is the fulfilment of Divine Prophecy in the life of man.

Our gratitude to this movement is, however, rooted much deeper than only in the sincere acknowledgement of their remarkable contributions towards Zionist funds. In spite of the acuteness of "Jacob's trouble," Jewish people are not at all wholehearted in their support of the rebuilding of the Jewish National Home. There are those who do not believe any longer in the Jewish future, there are others again whose indifference towards Jewish fate is well matched by their ignorance of Jewish History, past and present. Outside the Jewish orbit, much has happened that has deeply darkened our faith in humanity and has driven many among us to despair. But our sorrows are eased and our hopes grow brighter whenever we enjoy the blessings of fellowship with the Christadelphian people, whenever we become aware of their faith in us and in the destiny of Israel. In recent years, untold encouragement and strengthening of the Zionist front has come to Jewish people in many lands from their practical and spiritual support. The knowledge that these upright, staunch believers in the restoration of Zion are at our side in the fight for the Jewish future has immeasurably fortified us in our hopes. No appreciation of the Christadelphians can be complete but for this expression of our sincere indebtedness to their unflinching faith in the survival of the Jewish people which, in its turn, has quickened our own efforts for rescuing Jews from the lands of destruction and re-settling them in Palestine. Their example and loyalty and of conscientious devotion to the cause of the Jewish Homeland will remain the strongest inspiration to our people in these turbulent times. It will indeed urge us on towards that practical ideal of a Jewish State on the soil of Palestine which is the common expectation of our and of Christadelphian Faith, and towards whose realisation no other organised non-Jewish group has made a more striking contribution than our Christadelphian friends.

INTERNATIONAL EVENTS IN RETROSPECT

(Conducted by Bro. G. JOLLY).

Post War Chaos

Unprepared for the sudden cessation of war, the affairs of nations, both in domestic and international spheres, have degenerated, so that the projected "new world order" seems further off than ever. The opening phases of the post war world have brought to light Russian demands and ambitions in Europe and the Middle East, friction between Arabs and Jews in Palestine, disorder and trouble in Germany, uprisings in Indo China and Java, rioting in Siam, dissention between America and Britain, world-wide unrest, growing immorality and crime. As a background to these things it has witnessed the record of violence and sadistic brutality brought to light by the trials of war criminals, and the revelation of atrocities experienced by those who have suffered from the vengeful lust of the enemy.

Now it is alleged that British and French authorities have used Japanese forces to suppress risings in Java and Indo China where the populations apparently imagined that a "new order" of freedom and goodwill was to supersede the recent war. As a result the loading of certain ships carrying cargoes from Australia for the Dutch authorities were declared "black."

These events serve to illustrate the impossibility of man bringing order and justice out of the prevailing chaos. 6,000 years of human misery testify to his impotency in this respect. The laws of God must be implanted in the heart of man before peace and goodwill can prevail. What a privileged people we are to have an understanding of these things from the correct viewpoint—the Divine, and being in possession of knowledge that can elevate our minds above the muddle and chaos of the moment to the time when "all nations of the earth shall be blessed" through Abraham and his seed. Towards the close of the last century, Brother Roberts wrote: "All we now await is the colonisation of Palestine, the uprising of Russia and the return of Christ." The first of these events has had its completion, and we are living contemporaneously with the second, so that "all we now await is the return of Christ."

The Problem of Palestine

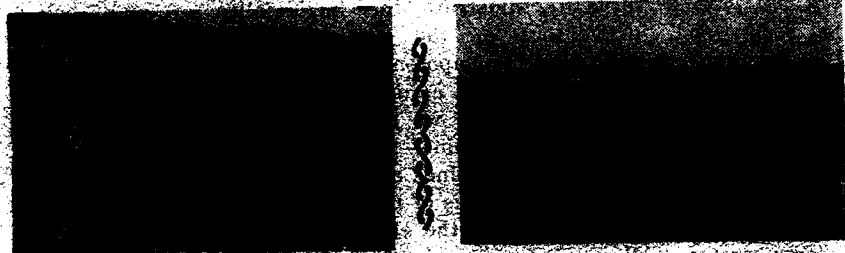
Population in Comparison with Areas.

Country	Population	Area
Wales	2,158,193	7,466 square miles.
Belgium	8,330,960	11,755 square miles.
Palestine	1,800,000	10,430 square miles.
Australia	7,000,000	2,974,581 square miles.

President Truman has informed the newly formed Syrian Government that Britain and America will not sanction any alteration in the present

situation existing in Palestine without first consulting Syria. This seems to indicate that the question of Palestine is due for consideration. The situation in Europe demands that something be done for the Jews who are in dire need of rehabilitation following a period of severe persecution at the hands of the Nazi. It is stated that Polish, German and Rumanian Jews will not be welcome to their pre-war homelands after the war, whilst President Benes of Czecho-slovakia has been quoted as saying that it is impossible for Jews ever to return there. The position requires that something be done to deal constructively with what is one of the most tragic examples of injustice in the history of mankind. Palestine and Zionism offer the only means by which Jewry may be rehabilitated, but the question arises, can Palestine accommodate all who wish to migrate there? This is a question which has been subjected to much discussion by both Zionists and non-Zionists.

Prior to the late war, the number of Jews throughout the world was estimated at approximately 15 millions, but this number has been greatly depleted through the bitter persecution in Europe. Palestine has an area of 10,430 square miles, much of which, through centuries of misrule and neglect, is arid and barely habitable. Her present population (see above) thus represents 171 persons to the square mile. Compare this with Belgium, one of the most densely populated countries in Europe, having an area of 11,374 sq. miles and over 700 persons to the mile; a density which



TRANSFORMATION IN PALESTINE.
Hills outside Jerusalem before and after being reclaimed by Jewish industry.

Palestine, under present conditions, cannot hope to surpass or even equal. But the Jews are making gigantic efforts in the reclamation of Palestinian soil, and have set as their immediate goal the accommodation of 4,000,000 Jews. This would increase the rate of population to 527 persons to the sq. mile, a figure approaching the very fertile and highly industrialised country of Belgium. Zionists declare:

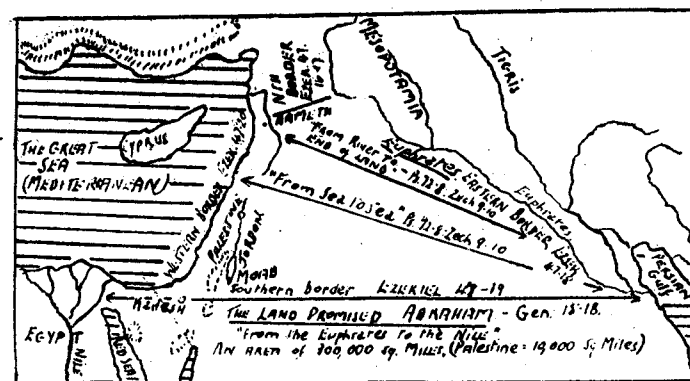
"Give Palestine a good government and increase the commercial life of the people and they may increase tenfold and yet there is room. The soil is so rich, the climate so varied, that within ordinary limits it may be said that the more people it contains, the more it may accept. Its productiveness will increase in proportion to labour bestowed on the soil until a population of 15 millions may be accommodated there." ("The Land of Promise").

It is difficult to accept this figure, however, for it would mean packing

over 1,428 persons into every sq. mile. Palestine, in our opinion, could not support such density which would be distinctively urban rather than rural, a condition requiring the importation of much of the required foodstuffs as in the cases of the densely populated islands of Britain and Japan. We are therefore forced to the conclusion that Palestine is incapable of providing a national home for all God's chosen race, but a correct appraisal of the facts indicate that "the land which the Lord God careth for" (Deut. 11-12) will provide ample space for every Jew (if necessary) to "sit under his own vine and fig tree, none daring to make him afraid" (Micah 4-4) when "God will gather them on every side, and bring them into their own land, and make them one nation in the land upon the mountains of Israel." (Ezek. 38-21).

The National Home for the Jews, whilst centred in Jerusalem, will include more than that territory which was given to Britain as a mandate after World War 1 and known to us as Palestine. Its borders are defined in such passages as Genesis 15-18; Psalm 72-8; Zechariah 9-10. They comprise a line drawn from the Nile to the Euphrates eastward, and from the Nile to Hamath and thence to the Euphrates northward (Gen. 15-18). Thus the Mediterranean Sea comprises the Western border (Ezek. 47-20), Hamath to the Euphrates the Northern border (Ezek. 47, 16-17), the Euphrates itself is the Eastern border (Ezek. 47-18), and from the Nile through Kadesh to the Euphrates the Southern border. In brief this area is Scripturally defined as "from sea to sea, and from the river to the ends of the earth" (land; Psalm 72-8; Zech. 9-10). It includes Trans Jordania, portion of Arabia, about four-fifths of Syria, and half of Iraq, and exceeds the area of Palestine by some 290,000 sq. miles. Although much of it is today desert, during the millenium this will "blossom as the rose."

This territory will be ceded to Abraham and his Seed at the advent of



MAP OF AREA PROMISED TO ABRAHAM.

their King, the Messiah, and will allow ample room for the rehabilitation of every Jew, as well as for the erection of the "house of prayer for all people" (Isa. 56-7), and other notable changes in the land (Zech. 14). Thus will the problem of Palestine be solved in the realisation of the Hope of Israel. Speaking of the Messiah Isaiah declares: "Of the increase of his

government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." (Isa. 9-7). We can, therefore, exclaim with Joel; "Fear not; O Land; be glad and rejoice: for the Lord will do great things." (Joel 2-21).

Concerning the land promised to Abraham, Dr. Thomas has written: "Here, then, is a noble domain, lying between Assyria, Persia, Arabia, the Red Sea, Egypt and the Mediterranean; capable, when peopled by an industrious, enlightened, and well and strongly governed, nation, of commanding the commerce and sovereignty of Asia, and the wealth of Europe and America. Such is the land, containing, according to the survey of the British Government, 300,000 sq. miles, concerning which God said to Abram, "To thee will I give it and unto thy seed for ever." Never in the history of the Jews have they possessed all of this land, thus indisputably showing that the time referred to as "for ever" lies in the near future.

RUSSIA AT THE PEACE CONFERENCE.

In an atmosphere described as critical, the Council of Foreign Ministers is meeting in London amid the usual crop of rumours and reports of disagreements and deadlocks which usually accompany international conferences of this sort. Unhappily, however, the evidence that all is not well appears to be fairly convincing. There are unmistakable indications of friction hampering progress in spite of the Atomic Bomb which Sir Stafford Cripps likens to the sword of Damocles hanging by a hair above the heads of those who control international affairs. This meeting is seen by many to provide a test whether the Allies can work together in peacetime as in war.

The exclusive and suspicious tendency of Russia has created a disturbing influence in world affairs, so that the council of Allies has degenerated into a conflict between east and west in which Mr. Molotov has endeavoured to secure points and gain advantages for members of an "eastern bloc" which he is forming under Russian leadership. The Soviet voice dominates the council which undoubtedly misses the influence of Mr. Churchill and President Roosevelt, whose removal, in the light of the present state of world affairs, savours of divine intervention. (Dan. 2-21).

The ever-recurring Balkan cloud lies heavily on the work of the council intensified by Russia's non-compliant and unbending attitude. With regard to Rumania, Bulgaria and Hungary, Mr. Molotov insists that in many respects they be treated almost as Allies rather than as former enemies. For example Rumania and Bulgaria should be allowed to maintain whatever armed forces they choose, while Italian armaments are limited and placed under Allied supervision. Whilst Britain and America believe that Bulgaria should pay moderate reparations to Greece, Mr. Molotov contends that such would be economically crippling, and opposes the Western Allies contentions that the governments of Rumania, Bulgaria and Hungary were sufficiently democratic to accord with the Potsdam view for making peace treaties.

The term "bloc" has come in for much usage. Russia expresses great

anxiety concerning the formation of a Western "bloc" and the Western Powers do likewise concerning an Eastern "bloc"; as a result the general desire of keeping "power politics" out of the new world is thwarted. An Eastern "bloc" seems inevitable in view of the Soviet attitude towards those countries bordering upon her Western frontiers. Reference to such an eventuality was made in these pages some months ago, and is further substantiated by Russia's rebuff to any British attempt to interest herself in administration of liberated Poland.

Of greatest interest to students of prophecy, however, has been the expressed Russian desire for interests in the Italian possessions of the Dodecanese, Eritrea and Tripolitania. The Dodecanese are islands adjacent to the Dardanelles, which Daniel 11-40 indicates will be taken by Russia in "the time of the end," whilst Eritrea and Tripolitania are portions of Libya and Ethiopia which, according to Ezekiel 38-5 will "be with" Russia in her descent upon Palestine. Daniel 11-43 declares: "The Libyans and the Ethiopians shall be at his steps." Granted this power Russia would have a sphere of influence stretching from the Red Sea and the Mediterranean and extending to the Arctic Regions.

Nothing at the present time appears capable of preventing the westward and southern expansion of Russian influence. President Truman, in withholding the secrets of the Atomic Bomb, believes he retains a certain bargaining power, but this may be shortlived since scientists assert that Russia may be on the verge of similar discoveries, if she has not already progressed that far. The President based his objections to disclosing this secret on Russia's refusal to disclose the details of certain armaments which in their class were superior to those of the Western Allies.

Russia maintains a disconcerting attitude which keeps the world in a quandary, and is helping to bring about that final act so revealingly detailed by Ezekiel 38.

—BRO. G. JOLLY.

Thought for the Times

RELY FOR GUIDANCE ON THE WORD ONLY.

We have to remember that the world at large have not only forgotten the theory of the truth, but that they have never realised to what it is that men are called when they are called to be sons of God, and brethren of Christ, in the midst of a crooked and perverse generation.

From this unenlightened world most brethren have come. Consequently they are liable to bring the world's maxims with them. Casting about for the right one, the only safe plan is to rely for guidance on the Word only. Brethren are trustworthy only in so far as they echo its sentiments and principles. If they complain of the way of godliness being narrow, or the standard high, they complain against the Word.

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.—R.R.

Editorial

DID CHRIST BENEFIT FROM HIS OWN DEATH?

There is no more prominent doctrine in New Testament teaching than the Atonement effected by the offering of Christ. In Revelation 5-9 the accepted saints are represented as singing: "Thou (Christ) was 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 God kings and priests and we shall reign on the earth." If all this is accomplished through the "blood of Christ," how important it is that our understanding of this subject is in full accord with Scripture teaching, for it is a fundamental Christadelphian doctrine that knowledge is the ground of responsibility, and that ignorance can debar from the benefits of the Truth.

But even in Christadelphian circles some fail to "rightly divide the word of God" in connection with the sacrifice of Christ. Whilst emphasising the benefits derived by the saints in His offering, they fail to realise that by partaking of Adamic nature He Himself benefited by His own death—that it was necessary for Him to save himself first before He could save others. This truth is plainly taught by the Apostles in the New, and by the Law, Prophets and Psalms in the Old Testament.

To take "the last first" we quote from the 40th Psalm (a Messianic Psalm quoted by Paul in Heb. 10, 4-10). Christ is represented as saying: "Witheld not thou thy tender mercies from me, O Lord; let thy loving-kindness and thy truth continually preserve me. For innumerable evils have compassed me about; transgressions, but the "feeling of infirmity" to which Heb. 4-15 refers) . . . Be pleased, O Lord, to deliver me; O Lord, make haste to help me." The answer to this cry is given in another Messianic Psalm—the 22nd. "He (God) hath not despised nor abhorred the affliction of the afflicted, neither hath he hid his face from him; but when he cried unto him, he heard." In the 69th Psalm Christ is represented as saying to His heavenly Father: "Draw nigh unto my soul, and redeem it: "For thy sake I have borne reproach; shame hath covered my face." (Vv. 18, 7).

If, as is suggested by some, Christ did not have to die on His own behalf, why is He represented as speaking as quoted above?

From the Prophets we have such references as Isaiah 53-10: "When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand." "He shall bear their iniquities, therefore will I divide him a portion with the great . . . because he hath poured out his soul unto death" (Isa. 53-12). Or Zech. 9-9: "Rejoice O daughter of Zion; behold thy King cometh unto thee, he is just, and having salvation"; or, as the margin renders it: "He is just, and saving himself." This marginal note is in accordance with the truth as we shall see. (Heb. 9, 8-9).

But it is in the ceremonial ordinances of the Law that this truth is exhibited with its greatest force. There all things were purged by blood before being deemed acceptable before Yahweh, even those things which

plainly foreshadowed the Messiah. The Sacrifice, the Altar, and the Mercy Seat typified Christ in different aspects of His character. The Slain Animal typified his sacrificial death; the Altar typified his Mediatorship (see Heb. 13-10), and the Mercy Seat in the Most Holy represented Him as He now is. Through association with Israel, however, these things were adjudged unclean in God's sight, and purification by sacrifice was necessary before the Priest could approach Yahweh. The record is contained in Leviticus 16, 15-20. The Antitype is exhibited in the Lord Jesus who partaking of the Adamic nature required the ceremonial cleansing before being granted eternal life.

This is not conjecture, but is outlined by Paul in Hebrews 9-23: "It was necessary that the patterns of things in the (Mosaic) heavens should be purified with these (blood of animals); but the heavenly things themselves (that is the heavenly Mercy Seat, Altar, etc., which symbolised Christ) with better sacrifices than these. (Even Christ's own blood). For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself." How did He do this? Verse 12 states, "by his own blood."

We would invite the interested reader to closely examine Hebrews 9-12: "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption." This statement is definite and conclusive. In the A.V., however, its force is diminished somewhat by the inclusion of the words "for us" in italics at the end of the sentence. They are in italics because they are not to be found in the original, and authorities are agreed that they are here included in utter violation of the grammatical construction of the verse, and the words "for us" should be omitted. Almost every other version but the A.V. omits them (compare for example the wording of the Revised Version), Moffatt rendering this passage: "Not taking any blood of goats and oxen, but his own blood, and so entered once for all into the Holy Place, securing a redemption that is eternal." The Diaglott: "He entered . . . unto the Holy Places . . . by means of his own blood having found aionian redemption." Weymouth: "By means of his own blood He entered the holy place, thus securing an eternal redemption."

This teaching is further supported by Heb. 13-20: "The God of peace brought again from the dead the great shepherd of the sheep by the blood of the everlasting covenant." Christ taught his disciple that he had "received a commandment of his Father" to lay down his life (John 10-18). To refuse would have constituted sin, and have marred his unblemished character so essential for a sin offering. In this sense, also, the death of Christ was essential for his own eternal salvation. Paul writes: "Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name above every name." (Phil. 2-9).

Under the Law the High Priest had to offer for himself as well as for the people. This also has its application to Christ who is an high priest "holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifices, first for his own sins, and then for the people's: for this he

did once, when he offered up himself" (Heb. 7, 26-27). This is analogous to the statement "He died unto sin once" (Rom. 6-10). What were the "sins" for which Christ offered on His own behalf and which he died unto once? Certainly not personal transgression of law, for he obeyed in every particular the requirements of God. Peter wrote: "Christ his own self bare our sins in his body on the tree" (1 Pet. 2-24), and Paul taught that God sent "his own Son in the likeness of sinful flesh" (Rom. 8-3). Christ inherited from his mother the Adamic nature which is Scripturally represented as requiring cleansing. This was effected in Christ by his own blood.

The reconciliation effected by the sacrifice of Christ was designed to illustrate the righteousness of God. Its study will well repay the student by the beauties of divine wisdom that will be revealed. We would exhort the reader to make an individual study of this subject. As an excellent medium for this consideration we would suggest "The Blood of Christ" (Price 9d., including postage) or "The Law of Moses", (Price 9/6 plus postage) by brother R. Roberts.

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THE CHRISTADELPHIAN TREASURY.

Section 9: Concerning Christadelphian Literature & Propaganda.

Paul and Dr. Thomas

Brother Roberts, in vindicating Dr. Thomas from the charge of scurrility, wrote thus in the "Christadelphian":—

"Even Paul, in his letters, sometimes turned aside from the smooth current of spiritual discourse . . . His blunt and positive way of enunciating the Truth we can easily conceive to have been much unsuited to the refined tastes of those who were inoculated with the philosophy of the Greeks; and his summary mode of dealing with "every high thought exalting itself against the knowledge of God," by whomsoever propounded, must have been anything but tolerable to "men of corrupt minds," in the churches."

But now some, who unlike the late Editor of the "Christadelphian," "know not Joseph," depict the Doctor as "no model in this respect," and assert that the Apostolic way would be to address a "Rev." hireling (who attacks the Truth and seeks to seduce our young brethren) as "Most Noble."

Where would the truth have been had Dr. Thomas and Brother Roberts thus regarded and addressed the Truth's enemies?

We prefer to follow in the Bible way: Isa. 5-20; 9, 15-17; 30: 10; 57: 19; Jer. 2: 8; 5: 30, 31; 10: 2; 12: 10; 14: 14; 23, 1; 50: 6; Lam. 2, 14; Ezek. 13, 10, 22; 22, 25-26; 34: 2, 10; 44: 7-8; Hosea 4: 6-9; 9: 8; Micah 3: 5-7; Zeph. 3-4; Zech. 10: 3; 13: 2-4; Mal. 2: 8-9; Mat. 7: 15; 15, 9, 14; 23: 13; Luke 11: 52; John 10: 1; Acts 22: 29-36; Rom. 16: 18; 2 Cor. 11: 3, 15; Gal. 1-8; 2-4; Phil. 3: 2; Col. 2: 4, 8, 18; 1 Tim. 4: 1-3; 6: 8-4; 2 Tim. 3: 6-18; Titus 1: 11; 2 Pet. 2: 1-3; 14, 19; 1 John 2: 26; 2 John 7: 11; Jude 4, 11; Rev. 2: 2, 13, 15, 20, 22.

—E.G.J.

The Rising Generation



Mothers! do not be timid in inculcating upon your children divine precept and practice. Is it a question of reading the Scriptures, of standing aside from the world and its ways, of attending the meetings (including Sunday School)? Then hesitate not to be outspoken. You are careful with your children in enforcing the laws of the land and the unwritten laws of propriety. Do not let your recognition of these things outstep your regard for God. Mothers! stir up your faith; apply yourselves to the Word and its infallible teaching; strive to realise that God is, and that His pleasure is the only object which will endure. With your minds thus braced, apply yourselves anew to the instruction of your offspring. If your children should grow up to disregard God, let not their perversity be chargeable to your folly.

Strive to make your children realise that God and Christ, though unseen, are present in the assemblies of the brethren; and teach them to conduct themselves accordingly. Cease not your vigilance in this respect when they are in a transition state from childhood to adolescence. Remind them, if necessary, that a closed book during reading or singing is a sign not of manliness or womanliness, but of irreverence; that audible remarks and whispering, whether upon the service or otherwise, are an infringement of duty towards God and man. The transition age is an awkward, critical time, but your incessant and gentle pruning will effect much in developing sturdy young trees. A child who neglects to honour God, to be courteous and considerate to his neighbour, and obedient to his parents, will be of little use to God. Paul looked forward to his converts forming for him "a crown of rejoicing" in the day of Christ's coming. Let a similar hope actuate you in regard to your children.

Safeguard your children against the higher critic. A generation ago reverence for the Bible as the inspired Word of God, even when its teaching was ignored and perverted, was an item of common instruction. Today the Bible is largely looked upon as of human invention. If it be a wicked act to slander a man and take away his character, what shall we say when this is done to God's Word? Keep alert and watchful in this matter. Fortify the young minds against unbelief by familiarising them with the evidences contained in such subjects as the Jews, fulfilled prophecy, the resurrection of the Lord Jesus. Follow in the footsteps of Lois and Eunice, that it may be said of your young charges, "From a child thou hast known the Holy Scriptures, which art able to make thee wise unto salvation." Let it be your aim to carry assurance with your teaching. In no better way can you serve the ecclesia of Christ than by building up the faith of the coming workers in the Truth. Abraham found favour with God because of his faithfulness in this matter (Gen. 18-19). Similar faithfulness on your part will not escape divine recognition.

—C.H.J.

Supplement to "The Logos"



DIGEST OF TRUTH

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

Volume 2.

OCTOBER, 1945.

Number 2.

EDITORIAL**"THE WHOLE TRUTH."**

The value of Truth is proverbial; but "the whole truth" is essential if we are to determine the correctness of things.

Some are satisfied with part of truth; that accounts for many religious beliefs in the world having followers who adhere to this or that particular church or sect, because it "has some of the Truth." It is, however, a recognised fact that "the True Church" has the Whole Truth; and the Whole Truth is founded upon what the Bible reveals as God's great plan of salvation.

It is not impossible to know "the whole truth," although it may be difficult to understand some of the details thereof. It was held by the faithful of past ages and is possessed by all who are of the Truth in these days, in whom the light of the glorious gospel of Christ has shined, not only enlightening their minds but also dwelling in their hearts by faith and works that are pleasing to God.

"The whole truth" embraces the "things of the Kingdom of God and the name of Jesus Christ." In a word it is the "Gospel"—the power of God unto salvation (Rom. 1:16). "The whole truth" harmonises in every respect. It reveals every phase of God's purpose and plan as taught in the Scriptures.

Paul not only knew but made known "the whole truth" in preaching the gospel. To the elders of Ephesus he said, "I have not shunned to declare unto you all the counsel of God" (Acts 20:27). The "counsel of God" is identical with His purpose and reveals His will—in other words—"the whole truth."

It is the aim, object and purpose of "Digest of Truth" that men may know the whole truth, the Truth that shall make them free, free from "the errors" of the world; free from "the errors" men commit and eventually, when the Lord Jesus returns, free from this body of death, "for the earnest expectation of the creature waiteth for the manifestation of the sons of God . . . waiting for the adoption, to wit, the redemption of our body." Rom. 8, 19, 28).
—G.A.

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

CREATION VERSUS EVOLUTION.

Can the School text books issued to our children, which deal with Evolution as an established fact, and scientifically sound, be refuted?

From the dawn of secular history man has endeavoured to find an explanation of the Universe which leaves out God. Job describes their attitude as being: "Depart from us, for we desire not knowledge of thy ways." (Job 21-14).

Let us briefly consider the theory of evolution as generally accepted. *The Origin of Species* by Charles Darwin has been taken as the great text book for this theory. It is contended that millions of years ago the earth came into being by chance, just how Science does not profess to know, as it admits that all of the many theories put forward are unsatisfactory in their explanations. Then some ages later a tiny speck of sea slime, under the exactly right conditions (which none can define) was activated by the energy of sunlight, and so a minute organism—the first form of life—came

ARE YOU BEWILDERED

by the contradictory creeds of Christendom? Are you grieved by the scoffing, blasphemous onslaughts on the Bible? Are you distressed at the amount of suffering, crime and disease that weighs down the race? If so, procure the work entitled "CHRISTENDOM ASTRAY." It will open out to you the infallible remedy that God has arranged for every human woe. It will tell you of the good day that is coming when all on earth will be sorrowless and deathless. A loan copy forwarded free, on application to Box 226C, G.P.O., Adelaide, S.A.

into existence, again by chance. This simplest form of life multiplied, and some of the protegy gradually changed becoming more complex, so that gradually the multitudinous forms of life (species) on the earth were evolved. In these doctrines, taught to our children at school, God has no place at all. The majority of people accept them mainly for two reasons:— (1) Because they believe that Scientists are very learned people, and must have absolutely infallible evidence for coming to their conclusions; (2) Because they feel that only stubborn or misguided people believe all that is written in the Scriptures; (3) It is more impressive to be scientifically minded than to trust in the Bible.

Now let us look closely at the theory of evolution from a purely scientific point of view. The very simplest form of life is considered by biologists to be more complex than a printing machine, or a watch. There is absolutely no evidence that can be put forward to support the statement that a particle of sea slime could under any conditions change into a living unit, which could live, find its food, eat, digest its food, move about at will, and reproduce its kind. Nor is there any evidence living or preserved as a fossil, that one form of life, one particular specie, even produced or started a new specie. Yet the average person accepts these things without question.

Many prominent Scientists today do not support these theories, but speak very strongly against them because they are contrary to fact, and unscientific in their development. Thus Professor W. Bateson says: "It is impossible for scientists longer to agree with Darwin's theory of the origin of species. No evidence has been discovered to verify his genesis of species. Sir D. J. W. Dawson writes: ". . . it is utterly destitute of proof." Dr. D. W. Thompson: "The Darwinian theory is now rejected by the majority of Biologists as absurdly inadequate." Professor Kellogg: "The fair truth is that Darwinian selection theories . . . stand today seriously discredited in the biological world." Dr. W. Bell Dawson: "Further knowledge which arises from new researches, instead of confirming the theory, are found to be against it." Professor Tyndall: "Spontaneous generation or evolution, or development are absurdities too monstrous to be entertained by any sane mind."

It is unscientific to believe that the earth and all life upon it can be explained by evolution. Indeed, there are many famous scientists who admit that there is strong scientific evidence supporting Scriptures. One of the world's leading archaeologists, Sir Charles Marston, has come to the conclusion (from his research in Palestine) that what Moses wrote in Genesis is accurate. His books *The Bible is True* and *The Bible Comes Alive* should be studied by those who quote science against the Bible.

The principle of Creation is supported by eminent scientists. Sir. A. Fleming says: "There must have been at some time in the far past an act of creation of matter, and no theory of evolution can evade the conclusion. All leading physicists, past and present, agree." Dr. Bell Dawson: "I know nothing of the origin of man except what I am told in Scripture, that God created him." Sir James Jeans: "Everything points with overwhelming force to a definite event or series of events of creation. The universe cannot have originated by chance."

So much for science. But compare the grand majestic statements of Genesis with the vagaries of the evolution theory. Many are familiar with the "Java Ape Man." You can see a cast of him in the Museum. Scientists built him up as a missing link between man and ape. They created him from "evidence" they found towards the end of the last century. This evidence was one tooth, a piece of a skull, and sometime later, about 40 feet away from the first finds, one thigh bone and one tooth. And so they build up their theories.

"TO THE LAW AND TO THE TESTIMONY: IF THEY SPEAK NOT ACCORDING TO THIS WORD, IT IS BECAUSE THERE IS NO LIGHT IN THEM." Isaiah 8-20.
—M.H.

THE KINGDOM OF GOD—ITS RELATION TO THE WORLD.

The Kingdom of God is a political term, defining a realm which God intends to establish on the earth. In ancient times Israel constituted the Kingdom of God, and the re-establishment of that nation in Palestine under the personal control of Jesus Christ will constitute the beginning of a divine political Kingdom that will become co-extensive with the earth.

The world is reaping the harvest sown by the selfish desires of man.

Distress and suffering—the results of the social system, which his greed has created—are universally experienced. The recent war, and the revelation of atrocities committed, has resulted in a wave of intense hatred sweeping the earth. All long for some better system which shall prevent the evils of the past and eradicate the injustices and inequalities of the present.

The purpose of God, as outlined in the Bible, provides the answer to man's desires. It reveals Deity's intention of establishing such a kingdom as is defined above. Daniel asserts: "The God of heaven shall set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." (Dan. 2-44).

Such a kingdom will require immortal rulers with sufficient power to unite into one vast empire all the kingdoms of the world, and in Revelation 5-10 those found worthy at Christ's return are represented as singing: "Thou hast made us unto our God, kings and priests and we shall reign for ever and ever." Under their righteous government "the earth shall be filled with the knowledge of the Lord as the waters cover the sea" (Hab. 2-14), whilst "peace and goodwill" will radiate towards all men. Under present social systems this is an utter impossibility.

Bible references such as 2 Chron. 13-8; 1 Chron. 29-3; Ps. 119-1 show that the ancient Kingdom of Israel was designated the Kingdom of God. Because of disobedience to divine laws it was temporarily overthrown. The prophet Ezekiel told Zedekiah, the last king of Judah: (Ezek. 21, 25-28): "Thus saith the Lord; Remove the diadem, take off the crown. I will overturn it and it shall be no more until he come whose right it is and I will give it him."

This was a distinct reference to the Lord Jesus Christ, at whose birth it was stated: "He shall be great, and 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 for ever, and of his kingdom there shall be no end." (Luke 1, 32-33).

This of necessity requires the return of Christ to this earth, a fact which is amply demonstrated throughout Scripture. For instance, the disciples were told: "This same Jesus, which is taken from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1-11). See also Acts 2, 34, 36.

Although the majority of the nations may oppose Christ's kingdom (see Psalm 2-9) they will be compelled to lay their crowns at the feet of the "King of the Jews" (Ps. 72-11), and "beat their swords into plowshares and their spears into pruning hooks" (Isa. 2-4).

With a new social system replacing the present one, and the earth producing in greater abundance than ever before (Amos 9-13) with the glorious conditions of the 72 Psalm become an actual fact, and with all "sorrow and sighing" obliterated (Isa. 51-11), the earth will indeed be a glorious place in which to dwell. The Kingdom will introduce to it a period of blessing when the whole resources of the earth will be put to the cause of peace instead of war. We can, therefore, prepare in joyous expectancy for the time when the "seventh angel shall sound; and great voices in heaven shall declare:

—H.P.M.

"ELPIS ISRAEL" CLASSES STATEMENT OF ACCOUNT.

Expenditure, 1/1/45 to 1/10/45.

Postage	£38	6	0
Duplicating	60	5	1
Stationery	7	10	2
Gospel Extension	22	3	0
Cheque Book	3	9	
		£128	2 0
General Contributions to the Work	98	3	6
Deficit	£29	18	6
Less Credit Balance Brought Forward, 1/1/45 ..	27	19	3
Nett Debit Balance	£1	19	3

E. B. WILSON, Treasurer.

JEWISH REFUGEE CHILDREN'S FUND.

Balance Previously Acknowledged	\$51	3	0
"Elpis Israel" (S.A.)	5	0	0
Sister M. (S.A.)	1	0	0
Bro. and Sis. M.H. (S.A.)		10	0
Total	\$57	13	0

M. HARRIS, Secretary.

The March Ahead of Time

RUSSIAN TROOPS INVADE PALESTINE!

GIANT AIR FLEETS OVER HOLY LAND!

... These are the headlines which will yet appear before the eyes of a shocked, stunned public. Of all the sensations sprung upon a bewildered world, this will come as one of the greatest.

The Scriptures are definite—Britain will find herself fighting for very existence on the lifeline of the British Empire—Suez. We speak the Truth to the people—We do not say, "Peace, Peace," when there is no peace. The Almighty has long declared (Zech. 14), "I will gather all nations against Jerusalem to battle."

What indicates that these things are near? The fact that we are reaching the last of the great prophetic anticipations—over a period of 100 years these have been:—Growth of British power in the Mediterranean—the control of Egypt—mandate in Palestine—return of the Jew—decline of Turkey—demands on the Dardanelles—rise of Russia in Europe and Asia.

—B. PHILP.

Blasphemy Against the Holy Spirit

The article by brother Roberts on this subject (published in the June "Logos") came at a time when some of us were busy giving attention to the "wilful sin" of Heb. 10-26. The passage is alluded to in the article, and our brother declared it is "a sin analogous to the blasphemy against the Holy Spirit." In the first portion of the article this blasphemy is defined as "wilfully attributing the work of the Holy Spirit to another agency." And it is also declared the offence was "unpardonable." Moreover it was said, "an enlightened apprehension will show that sinning against the Holy Spirit without being aware of it is not possible." Then I find the statement "it is doubtful if the offence is possible at all in our age when the spirit does not visibly assert itself." Now, if this be so, how can his further statement be correct, when he says, "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?"

There are many infidels in our age who declare the Bible is human. Are they to be held as unforgivable? There are numbers of brethren today who formerly were infidels, and there are even some who have turned from the Truth to infidelity. I do not stop there. I know there have been some who have returned to the Truth from infidelity. Is it not therefore obvious that these people are not unforgivable, and are not in the same category, or position, as the blasphemers against the Holy Spirit of the first century? Surely none of us really believe that infidels are aware that they are sinning against the Holy Spirit! I feel quite sure, myself, that their attitude is chiefly due to ignorance—and that certainly is not unforgivable.

Brother Roberts added, "it is questionable if in 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." It seems quite apparent that brother Roberts was conceiving in his mind that the circumstances of the first century and later times were vastly different, and that the "wilful sin" of the two times are not equal in their nature. I felt sorry to find him not stoutly maintaining it. It verily appeals to me as a tremendous difference—the eye-witnessing of, and personal acting by, the power of the Holy Spirit; and that of reading about it. It was always necessary to have faith, but it is much easier to do this when the operation of the power is done in your sight, and especially, when you were the recipient of such power. This could not be more plainly implied than in the declaration of Heb. 6, 4-6. It is this that gives point to the impossibility of renewing to repentance. Heb. 10, 26-27 is addressed to the "us" of V. 15, and these are stated to be attested to by the "Holy Spirit." The bearing witness by the Holy Spirit may be gathered from Acts 20-23, where Paul declares "the Holy Spirit witnesseth in every city" about his bonds, and also in Acts 5-32 and John 15, 26, 27. The witnessing was by means of accompanying wonderful signs as per Mark 16-17.

The Holy Spirit was bestowed upon all after baptism (see Acts 2-38,

and "was given to every man to profit withal" (1 Cor. 12-7). We are therefore in a very different position, and must discriminate in our reading so that we do not apply to ourselves what is restricted to others. We each differ in mental capacity. Belief is stronger in some than it can be in others, but even the strongest and most capable of deduction and understanding cannot be in the exact position of one who has been actual witness of what is required to believe. I suppose that in the history of most of us there have been occasions of changing of minds and altering of firm convictions on some points. Our sincerity has been quite as strong all the time, but we are never too old to learn; and there are few who have not found somebody else has not understood something better than themselves. Hence even our deliberate thoughts and actions in a wrong matter is not on a par with the wilfulness of those who sin against ocular demonstrations. A deliberate rejection of God or the Bible would not be the same now as with those who saw the miracles and wonders. Nor would it be a "counting the blood of the covenant an unholy thing" (Heb. 10-29). I think there is no reason why we should believe that the unforgivable sin can be committed today. However, that does not give us licence to sin knowingly at all—J. B. Watson.

(Note: In the June issue of "The Logos" we published an article upon the above subject from the pen of brother Roberts. The basis of his contention was (1) Blasphemy against the Holy Spirit was wilful, wanton, presumptuous, rebellion against God manifested in knowingly and wilfully attributing the miraculous work of the Holy Spirit to the powers of darkness. (2) In our day blasphemy against the Holy Spirit is literally committed when one turn his back knowingly and wilfully upon God's Word, but (3) The circumstances of today are different, and it is questionable if in our era such an offence would be estimated so heinously as in a day when the voice and hand of God were visibly displayed. There are many points of agreement in the two articles.—Editor.)



To Professed Christadelphian Leaders

Lift up thy voice like a trumpet, and show the people their transgressions, and the sons of Belial their sins!

I have never heard a man yet, thoroughly imbued with the Truth and love of it, cry out against a hearty and uncompromising castigation of error, as bitter and too severe. Where men's faith is weak, and their minds are full of uncertainty, and they are conscious that their own deeds will not bear the light, you will find them full of "charity," and sensitively fearful of the Truth being too plainly spoken. All their sympathies are with the feeling of the corrupters and transgressors of the Word. They don't want their feelings hurt lest it should do harm! The fact is they don't want the Truth too plainly demonstrated, lest it should make them unpopular; or they should be themselves obliged to defend that of which they were not fully assured.—Dr. J. Thomas.

Nineteen Forty-Five



My attention has been drawn to the article "*Blessed is he that cometh to the 1335 period*," in the March issue of *The Logos*. I would like to say that the prophetic dates as set out by "A brother Meek" of Oamarm, Australia, in *The Christadelphian* of 1883, and reproduced by brother Philp are identical with my own, which I have advocated for the past thirty years. You can therefore understand my interest in this article.

Now brother Philp quotes a passage from the 1886 edition of "*Elpis Israel*" upon which he states:

"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 . . . 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."

Now my edition of "*Elpis Israel*" is that of 1910, and turning to page 234 I was disappointed in not finding the quotation mentioned above. Moreover I diligently searched "*Elpis Israel*" through, and could not find it. This is not to say that it was not in the Fourth Edition, but why has it been removed? and who removed it? Was it the Doctor or some later editor? The place where it would and should be is where he is writing of the "uprise of the ten horned Beast," that is, of the 75 period of years page 359. Therein it states: "From 529-604 is a period of 75 years, and from 533 to 608 is also 75 years, and between 604 and 608 the Bishop of Rome obtained his legal recognition, which was celebrated by the erection of a statue to Phocas, with the date of 608 inscribed upon it. (Nw somewhere about here brother Philp's quotation should appear, but does not. It reads.) This period of 75 years with a double beginning and a double ending of four years, is the period of the civil and ecclesiastical constitution of the ten-horned beast, when the Roman Dragon (i.e., Justinian and Phocas the two reigning kings of the "sin" power of the Dragon of Constantinople who lived these 75 years apart from each other) "gave him his power, and his throne and his great authority" (Rev. 3-2). "Now this symbol," continued the Doctor, "was to 'continue forty and two months'" (see also Rev 11-2; 13-5). This 42 months of years or 1260 years from 608 to 610 thus ended in 1868-70.

Now the extraordinary thing is that though the Doctor saw this, yet he dated his 1260 years from the commencement of Justinian's time of 529-533. Dr. Thomas did not take the attitude of infallibility, for he writes: "This appears to me at this writing to be the correct interpretation of the times. It is, of course, impossible to say that the

interpretation is without error. The ensuing years will determine this point beyond dispute" (p. 360). At this point there is a footnote in "Elpis Israel" as follows: "The ensuing years have determined the point beyond dispute. The 1335 years are not yet ended, for the event that marks their termination is still in the future (1909)" (see also 1939 edition.—Editor). Consider also page 479 in the Appendix by brother C. C. Walker. He writes: "On page 395 Dr. Thomas reckons the setting up of the abomination of desolation as dating from the Justinian epoch, 1290 years from which end in 1821, but it seems probable that it is more correctly to be dated from the Phocan epoch of 606-610, 1290 years from which brings us to 1896-1900 when, as we see, the disintegration of the Turkish Empire is much more advanced, and the European power reduced almost to a vanishing point."

It seems to me that Dr. Thomas, owing to the conflicting uncertainties in his mind as narrated at the top of p. 361, removed the passage quoted by brother Philp. He certainly violently foreshortened the length of the sixth and seventh vials. The former he fixed as opening in 1820-23, so that it has been outpouring for 125 years to date. Concerning this vial he wrote: "The sixth vial is poured out primarily upon the East, and drying up the desolator's dominion there, pours on until its stream is co-mingled with that of the seventh by which both the East and West are wrapped in a universal conflagration." This is somewhat similar to the trend of present events, although not quite completed, any future war will witness "both East and West wrapped in a universal conflagration."

But the Doctor, as he mentally viewed the picture, also wrote that it terminates in the final destruction of the "little horn" (Turkey), the "two-horned beast and his prophet" (Austrian and Papal collaboration), the subjection of the ten kingdoms (Europe) to the dragon of Constantinople (Russia), and their combined overthrow at the battle of Armageddon by the Lord of Hosts."

Now if the Doctor was "premature" in his expectation of the fulfilment of these things, are we to shut our eyes to events now happening and state that the end of the time lies in the far future? We go to the other extreme by so doing.

History proves that during the past 125 years the judgments of the sixth vial have been pouring out upon the "Euphratean power" (Turkey) by plagues, by insurrections, by fires, by earthquakes both literal and allegorical, by mass murders, so that today the sceptre of sin is held but feebly in the grasp of the Turk, shortly to be snatched from his hands altogether and held more firmly by another power.

Can anybody believe that Russia and Britain and America will continue their present pacts of friendship any longer than it suits their respective ambitions? Is it possible for their conflicting interests and ambitions to be peacefully adjusted? It is not possible, for all the necessary ingredients to the pot of strife are there represented in the 46 delegates to the San Francisco Conference. The power of Russia will seize the Dragon's Sceptre of Sin only to be decisively crushed by the Seed of the Woman.—W.S.

(Note. The section of "Elpis Israel" quoted by brother Philp is contained in the 1886 edition, but was omitted by the Editor, brother C. C. Walker in the 1910 edition (see publisher's notes) upon the assumption that it was "either lacking in clearness, or rendered erroneous by lapse of time." The numbering of the pages of the 1886 edition differed from that of the 1910 and subsequent editions, thus the discrepancy mentioned above. There is, as Dr. Thomas points out, always an element of doubt in the interpretation of prophetic times, but all the facts seem to prove that in this year we have reached the beginning of the 1335 period which shall terminate "at the end of the days" (Dan. 12: 1, 2-13) with the appearance on earth of the Son of God. This may not be 1945 but will not be long removed from it. See last month's Editorial.—Editor.)

OBITUARY

It is with deep regret we record the death of brother Graham, of Riverton, New Zealand. Brother J. Mansfield, Senr., has received the following letter from Sister Graham:—

Dear brother Mansfield,

Greetings in the faith, love, and hope of the Gospel as it is in Christ Jesus our Lord, and in hope of eternal life which God, who cannot lie, promised before the ages began. Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulations, that we may be able to comfort them who are in any trouble, by the comfort wherewith we ourselves are comforted by God.

I deeply regret to report the death of my dear husband, brother J. P. Graham. He had been a sufferer from Angina Pectoris for about 8 years, and on 24th May he had a severe heart attack from which he never recovered, falling asleep on the following day. I read to him (you understand he was almost blind) on the day he died. He commented on the readings and said: "I don't think the parting will be for very long"; he knew he was dying; it was so sad. Yet he did not fear death (nevertheless, life is sweet, and we do not want to die)—so to him 1945 will be the year of jubilee.

He asked to have the 72 and 73 hymns read to him, which bro. E. Hill kindly did. Our Ecclesia misses him terribly—we feel as sheep without a shepherd. I feel as if life has been robbed of all interest—still we sorrow not as others who have not this hope, for it was all his salvation and all his desire, although in his lifetime "He made it not to grow." "The days of our years are three score years and ten, and if by reason of strength they be fourscore years, yet is their strength labour and sorrow."

The fact that our brother had passed the allotted span (he was in his 76th year) lessens the inevitable shock death always brings, but it still remains the last enemy, and we can take comfort that the dead in Christ shall rise first before the living are changed. To our Brother there

is no further waiting; his task is done; his work and labour of love in His service is now ended. He has finished his course, he fought a good fight, he kept the Faith. His next conscious moment will usher him into the presence of our Lord to receive the exceeding great reward promised to all who are faithful, as he was.

It is appointed unto men once to die, in the absence of Christ who is our life, we may say therefore concerning him what Martha said to Jesus concerning Lazarus: "Lord, if thou hadst been here, my brother need not have died." But now he sweetly sleeps awaiting the call the Lord himself shall descend from heaven to awaken him. Our brother was one of those who looked for His return, and to all such He will appear the second time apart from sin unto salvation. Then the ransomed of the Lord shall return and come to Zion with songs of everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away. He which testified these things said: "Surely I come quickly," and may John's response be ours: "Amen, even so come Lord Jesus."

I am your sister in the blessed and glorious hope of Israel.
M. Graham.

All will sympathise with our sister in her loss, and yet, buoyed up with the hope of Israel, "we sorrow not as those who have no hope." Sorrow or trouble of any kind will cause the spiritually minded to look more fervently to that time when Christ will reappear on the earth "to comfort all that mourn, to appoint unto them that mourn in Zion; to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." There is inexpressible comfort in the knowledge that in due time God will "swallow up death in victory, and wipe away tears from off all faces; and the rebuke of His people shall He take away from off the earth." This comfort is expressed in the words of the prophet, thus: "Strengthen ye the weak hands; confirm the feeble knees. Say to them that are of a fearful heart, 'Be strong; fear not. Behold your God will come with vengeance, even God with a recompense. He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hare, and the tongue of the dumb sing . . . The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away." We may, therefore, "comfort one another with these words."

1945 has proved the crucial year for our brother. It may yet reveal to the earth the person of our Lord and Saviour Jesus Christ. In any case, we are living in the epoch of the return, and we feel sure that the last words of our brother will prove true: "I don't think the parting will be for very long."—Editor.

"THE KINGDOMS OF THIS WORLD ARE BECOME THE KINGDOMS OF OUR LORD AND OF HIS CHRIST: AND HE SHALL REIGN FOR EVER AND EVER." (Rev. 11-15)



THE LOGOS

UPHOLDING THE PURITY OF THE APOSTOLIC DOCTRINE
AND FAITH.



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Thought for the Times

The Peace and Safety Cry.

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

—R.R.

INTERNATIONAL AFFAIRS IN RETROSPECT.

(Conducted by Bro. G. Jolly.)

RECENT EVENTS**Christ's Return in Relation to Armageddon**

There is a tendency among the brotherhood to dwell too strongly on the events prophesied in Ezekiel 38, as though they will occur prior to the second advent of Christ; the fact can not be too strongly stressed, that the manifestation of the King of the Jews on earth may precede by several years the battle of Armageddon. Before Gogue will "think the evil thought" that will lead to the descent of his forces on Palestine "to take a spoil and to take a prey", the Judgment will have taken place, and the accepted Saints will be in association with their elder brother. Thus the fulfilment of the 1335 period this year introduces spiritual Israel to the beginning of an epoch that shall end with Daniel and his associates "standing in their lot at the end of the days." (Dan. 12-12.)

In view of these facts some words of Brother Roberts written in 1895 are significant when considered in the light of contemporary events. He wrote: "The frog-sign and the exhausting Euphrates concurring with the universal armaments of the times, and the tendency of events to draw Russia and England Armageddon-wards, are the clear and palpable tokens of our neighbourhood to the event of the portentous parenthesis of Rev. 16-15 with which all these things are Apocalyptically associated: "Behold I come as a chief."

Events during the last month have exhibited to those who have eyes to see these "clear and palpable tokens" in the political heavens, so that we have arrived at a time when preparation for the divine summons is an confusion of face will result to those who have allowed the allurements of urgent necessity. The exhortation of the Apostle John should be indelibly impressed upon the mind of every earnest brother and sister of Christ: "Look to yourself, that ye lose not those things which ye have wrought, but that ye receive a full reward." (2 John, 8.) The appeal is to individuals, for in the day of judgment we will stand as individuals before our Judge, and to the extent that we, as individuals, have understood or neglected God's Word (which He has magnified above all His name—Ps. 138-2) and have obeyed or ignored His will, will the decision lie. Confusion of face will result to those who have allowed the allurements of the times, or the errors of religionists to deflect them from the straight and narrow path that alone leads to the Kingdom of God.

In view of the wonderful signs that have occurred during the past month we cannot stress too strongly the above exhortation, for these signs proclaim in clarion tones that the return of Christ is at the door.

Notable Events

In the days of Brother Roberts and Dr. Thomas the establishment of

a colony of 20 Jews in Palestine was hailed as an indication that Jewry was looking Zionwards, but we live in a day when Israel proclaims its intention of fighting its way back to the Promised Land if necessary. In Scripture Israel is represented as a fig tree whose sprouting proclaims the imminence of summer: "When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass know ye that the kingdom of God is nigh at hand. (Luke 21, 30, 31.)

Isaiah 43, 6, records an ultimatum which the "King of the Jews" will proclaim to the nations: "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." (Isa. 43, 6.) The King of the South is Britain, and the implication is that at the return of Christ Britain will be in the position "holding back" the Jewish people from their homeland. This is in exact accord with the present position.

Indeed, so critical has the position become, and so urgent is the Jewish case, and so helpless is their power in the face of opposition that they have proclaimed their intention of petitioning their God who will "keep the doors of Palestine open." Although largely ignored by the world's press, this is a most important and significant sign. Moses declared: "The Lord shall scatter you among the nations, and ye shall be left few in number among the heathen (5 million are reported to have been destroyed during the recent war) whither the Lord shall lead you. . . . But if from thence thou shalt seek the Lord thy God, thou shalt find Him, if thou seek Him with all thy heart and with all thy soul. When thou are in tribulation, and all these things are come upon thee, EVEN IN THE LATTER DAYS, if thou turn to the Lord thy God, and shalt be obedient unto his voice; he will not forsake thee, nor forget the covenant of thy fathers which he aware unto them." (Duet. 4, 27.) To the Jews Christ declared: "Ye shall not see me TILL YE SHALL SAY, "Blessed is he that cometh in the name of the Lord" (Mat. 23-29). Events are to-day causing the Jews to (in effect) proclaim these words. The prophet Hosea declared: "The children of Israel shall abide many days without a king . . . afterwards shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in THE LATTER DAYS." (3-4.)

The Arabs have published their objections to Zionism among which was the following: "In the event of Jewry obtaining independence somewhere in Palestine, what would prevent them reaching agreement with some Power hostile to the Allies and the Arabs?" These modern enemies of the Jew are thus repeating the objection of Pharaoh: "Come on, let us deal wisely with them lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and to get them up out of the land" (Exod. 1, 10). In the days of Pharaoh (a type of the latter day return) God provided Moses to lead His people to the Promised Land, and in these days He will provide the "greater than Moses" to perform a like operation.

The importance of the Jewish sign is magnified when the present position of Russia is recalled to mind. The Soviet to-day dominates Europe as never before—a condition of things anticipated by Christadel-

phians for 100 years. Prophecy also indicates that she will occupy Turkey, so that it is of the utmost significance to learn that "Russian troops in Bulgaria have taken up tactical positions in the south, a short distance from the border of European Turkey" ("The News," Monday, 23/10/45). This is seen by correspondents as a clear threat to Turkey. They hope, however, that Russia will not resort to war, but consider that "current Russian dispositions are simply another bargaining card in a giant poker game." Russian antagonism to Turkey is a great sign of Christ's appearance on earth. Scripture indicates that Russia will resort to war, and will occupy Turkey, whilst Britain and America will content themselves with ineffectual protests.

Almost simultaneously with the Russian move against Turkey, the Press reported a move against Persia. "New contingents of Russian troops, including infantry, cavalry, and air units are reported to have arrived at Tabriz, capital of the Persian province of Axerbaijan." "The Red Army, which has policed the area since 1941, recently refused to permit the entry of Persian police." Dr. Thomas, in "Elpis Israel", wrote that Russia will control Persia in the "time of the end"—a fact supported by Ezekiel 38-5.

The stage is being prepared for the final move in the great drama of the ages. The actors are preparing their pieces and are taking their places. Soon the consummation will have arrived. Christ will be in the earth. The lives of us all will be drastically altered for better or worse. Prepare to meet thy God, O Israel!

—P.M.

The Arabs

"They have taken crafty counsel against thy people."—Ps. 83-3.

The political disturbances in Palestine have marred the otherwise fine record of Zionism, and retarded the establishment of a Jewish National Home. Patriotic Jews look upon this as a great pity, but to one educated in the Scriptures, it is realised that this disturbance is playing its part in the purpose of He who "rules in the kingdom of men." In the plan of God, the "restoration of the Kingdom to Israel" (Acts 1-11) is a work assigned to Christ, and will not come to its fruition in His absence. Contemporary Jewish interest in the land will merely provide a nucleus for the establishment of the rest of the tribes after Christ's return.

When Gogue descends upon Palestine, the Jews are represented as "dwelling safely, all of them dwelling without walls, and having neither bars nor gates." Between now and then some event of importance must occur to divert Arabian interest from this land, to permit the condition of the Jews to be as described. This event, as we hope to show, will be associated with the return of Christ.

PAST ATTAINMENTS.

The Arabs were not always the "dirty, lazy people" that a modern traveller describes them. During the middle ages their attainments as Empire builders, and in the field of literature were indeed noteworthy.

Few people are aware of the fact that during the seventh and eighth centuries Arab conquests extended uninterruptedly from Portugal to the Himalayas, and from Georgia in Russia to the Gulf of Aden on the Red Sea. Bertram Thomas declares: "The Arabs had held aloft the torch of Greek civilisation, and after four hundred years had passed it still more brightly burning to the Christian West. That heritage contained the seed of the Renaissance and out of the Renaissance grew European civilisation and European ascendancy."

In Revelation 9 the Arabs are symbolised as "Locusts," and their conquests against the Apostate Byzantine Empire is described. Their mission was to torment those who "had not the seal of God in their foreheads" and this they effectively did through the instrumentality of war. "The Koran or the sword were the only alternatives given to their captives, and all the 'saints' of the Greek Catholic Church could not prevail against their might, so that Constantinople itself was constantly being subjected to seige.

Thus while Europe was wading through the Dark Ages, Abraham's descendants through Hagar were sweeping all before them. They planted their faith and domination from India to Spain, and enriched their conquests with a wealth of literature and learning. Their accomplishments in the realms of science and the arts were far in advance of their contemporaries, whilst their success in Architecture, Astronomy, Geography, Map Drawing and Mathematics were indeed considerable. Their influence in these things continues to this day, particularly in the field of optics and in our continued use of an Arabic numeral system, whilst ancient Islamic characters such as Sinbad the Sailor and Ali-baba still grace the world's literature after twelve centuries.

Their conquests should be studied in the light of Revelation 9 and "Eureka," Vol. 2. Arab armies under Khalid the Conqueror, soldiering for Caliph Omar, confused and defeated the Greeks in the famous battle of Yarmuk in 636 and inflicted such losses that the Greeks never recovered. This marked the decline of Greece and gave the Moslems that impetus which carried them on to such widespread successes (Rev. 9, 6-11). Jerusalem capitulated to the Arabs in 638 and has ever since been predominately Moslem. After 1,300 years occupation the Arabs view askance the sudden immigration of Jews to this land to establish their "National Home."

ISHMAEL MOCKS AT ISAAC.

Jew and Arab both own Abraham as their father (Gen. 17-4). But even as Ishmael mocked at Isaac many years ago, so it is to-day. The Arab is described as "a wild man; his hand will be against every man, and every man's hand against him." (Gen. 16, 12.) A modern English paper says that the British people, unlike President Truman, who supports the entry of 100,000 Jews in Palestine, have been haunted by the problem of Palestine for twenty-five years, and know that "the Arabs and Jews are irreconcilable." In the words of Scripture Jerusalem is "a burdensome stone"; and "all that burden themselves with it shall be cut in pieces" (Zech. 12, 3), but Britain realises that Palestine is too rich a prize for her to relinquish. She has always tried to hold the balance between Jew and Arab, being fearful of the Arabian threat of a "holy war", a situation

capable of drawing all nations to the battle ground of Megiddo.

In the 83rd Psalm there is prophesied a confederacy of the peoples of the Arabian countries. They take "crafty counsel" against the Jew with the avowed object, "Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance." This has an echo to-day when the annihilation of the Jews is threatened by the Arabs. In November the Arab League will meet in Cairo to discuss plans to combat Jewish immigration to Palestine. This conference may mark the beginning of new things in the Middle East. In view of Russia's newly found interest in Moslem countries, the Kremlin may possibly announce her concern in the welfare of these people. In the meantime the Arabs point out that they do not lack arms, and are willing to sacrifice a few of their millions to destroy a similar number of Jews, and have expressed, in no uncertain terms, their determination to stop what they call "Zionist infiltration." The Arab case as opposed to Zionism is supported by the British White Paper, which limits the influx of Jews to 75,000 for the five years beginning May, 1939. The present trouble has arisen because the Jews feel that they are justified in ignoring this repudiation of promises previously made by Britain, and the continuing to bring refugees into the country in defiance of this decree. They have been forcing their way into the country in such numbers as to raise the possibility (in Arab minds at least) that they may become a majority in the land. Alive to this possibility the Arabs are closely watching the attempts of British troops to stem the rush of Jews who have heeded the call of Zionism.

THE FUTURE.

How is the problem to be solved? To Abraham it was promised that Ishmael (the progenitor of the Arabs) was to be "a great nation, because he is the seed" (Gen. 21, 13). In 25th Genesis there is recorded a ceremony that will find its counterpart in the Millennium. To Isaac, "the son of the covenant", "Abraham gave all that he had. But unto the sons of the concubines, which Abraham had, Abraham gave gifts, and sent them away from Isaac his son, while he yet lived, eastward, unto the east country." (Gen. 25, 5-6).

(In the last issue of the "Logos" we pointed out the extent of the land promised to Abraham and Isaac. It comprised territory that is to-day in dispute among the Arabs and Jews. In order that this land may be inherited by the seed of Abraham and Isaac (both spiritual and natural) the Arabs who are at present dwelling therein will need "to be sent eastward, into the east country."

In "Eureka," 3 pp., 597-599, Dr. Thomas suggests that following the Judgment at Sinai the Arabs will be subjected by Christ, and their country made fertile. He writes: "How then doth "Yahweh the Man of War", so styled by Moses in Exodus 15, 3, occupy his time after his development as the "One Angel" is complete? Let the following testimony enlighten us. Behold, saith the Spirit of Christ in Isa. 43, 19, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. The living things of the plain shall glorify me, swift things and the daughters of voracious ones (the wild Arabs, figuratively dragons and ostriches) because I give

waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen. This people I have created for myself; they shall show forth my praise. This implies the subjugation of the freebooters of the Arabian desert, and its fertilisation, which will make its people glorify the conqueror, and sing for joy." (See also Isa. 35, 1-2; 41, 18-20.) As a result Isaiah says, "Let the inhabitants of the rocky country (Arabia Petraea) sing. Let them give glory unto Yahweh, and declare his praise in the habitable lands" (Isa. 42-11).

Dr. Thomas continues: "Now it must be evident to every one, that before the wild, untamed marauders, who inhabit Arabia Deserta, Arabia Petraea, and Paran, Horeb, Sinai, and the tents and villages of the Ked-rite Arabs, can glorify Yahweh, and rejoice with joy and singing, and become the intelligent, happy, and contented population of this newly created Paradise, they must have been subjected to the severe discipline of the sword; to subsequent instruction, as to the true character of the New Power so recently developed in Teman; and made witnesses of the wonderful transformation of their section of Asia from an arid sandy and rocky wilderness, into a well watered park of choice, odoriferous trees and shrubs! And such is the testimony of the prophets. Isaiah, in speaking of the crisis of Messiah's accession to David's throne, declares it to be a day of Midian. His words are, thou hast broken the yoke of his (the Assyrian's) burden, and the staff of his shoulder, the rod of the oppressor upon him, as a day of Midian; for every battle of the warrior is with confused noise, and garments rolled in blood; but she shall be for a burning fuel of fire the Bride shall be (Ch. 9, 4-5).

"The original and appropriate district of the Midianites was on the east side of the Elanite Bay of the Red Sea. They spread themselves northward along the desert east of Mount Seir, to the vicinity of the Moabites; and on the other side also, they covered a territory extending to the neighborhood of Mount Sinai. Midianites and Ishmaelites are different names for the same people. They are separated from 'the tents of Cushan' by the northern extremity of the Arabian Desert.

"Midian had a terrible day when, by a panic from Yahweh, they destroyed themselves in the presence of Gideon and his three hundred torch bearing trumpeters. Another similar day is in reserve for Midian and Cushan when 'Eloahh shall come in from Teman, and the Holy One from Mount Paran.' 'From before him shall go the pestilence and flaming fire shall go forth from his feet. He stood and shall shake the earth; he beheld, and shall cause the nations to tremble; and the mountains of antiquity shall be dispersed; the ancient hills humbled; the ways of Olahm are for him.' In consequence of this terrible manifestation of supernatural power, Habakkuk informs the reader, saying, 'I saw the tents of Cushan in affliction; and the curtains of the land of Midian did tremble.' The lands of Cushan and Midian being within the limits of the land granted to Abraham are among the first to feel the sword of the King who begins his conquering career in Teman. Like his father David, he executes judgment upon the inhabitants of the South before he obtains the sovereignty over the house of Judah in the midst of the land."

Take particular notice of the concluding sentence for Dr. Thomas believed, and supplied evidence for the belief, that the subjugation of the

Job to realise his humble position, and the omnipotence of the Creator. The same phenomenon has been used by Jesus to teach a salutary lesson, for He declared: "God maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." On the basis of God's mercy He thus commands us: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Mat. 5, 44-45).

We might appreciate more the goodness of God Who has so abundantly provided for our comfort, if we consider what the direction of the earth's axis might have been. If the earth's axis was like that of the Planet Uranus, the world would be unfit for the support of life, and would be subjected to the most violent contrasts of seasons, with extremes of heat and cold as are not experienced anywhere on earth under present conditions. Again, the earth could have been established so as to provide days and nights of equal length throughout the year, but then there would have been no change of seasons. We would experience a constancy of heat in the equatorial and tropical regions, and cold at the Polar regions. This would lead to a rapid circulation of air, and we would experience constant heavy winds.

The angle of our Earth which is $23\frac{1}{2}$ degrees combines the advantage of a slow change of seasons with good climatic conditions over the greatest possible area. Science is agreed that no more favourable degree of obliquity was possible than that which we actually possess. Thus Science indirectly pays a most high and noble tribute to Him Who created all things, for there was no part of our Globe which did not come under God's management. We read, "God looketh to the ends of the earth" (Job 28-7); "He stretched out the north over the empty place" (Job 26-7); "He maketh the chambers of the South." (Job 9-9).

Want of space will not permit me to refer to all the advantages comprehended in these passages, but let us look at one or two. By God directing the Poles in their turn towards the Sun, the excessive heat of 25 per cent. above that which the equatorial regions receive in the same given time melts the Polar ice, and prevents an excess of accumulation which would cause the Poles to tilt too much. Take note of God's care for the vegetation in the cold regions—"God saith to the snow, be thou on the earth" (Job 37-6). By covering the earth with snow in the winter, the natural heat of the ground is prevented from escaping, thus saving the juices of the vegetation from freezing, and rupturing the tender tubes of the plants, so that they are not destroyed. It has been known for the ground under the snow to be 40 degrees above the temperature of the freezing winds above it. "Who hath made the snow?" the Divine Questioner asked Job. "God doeth wonderful things past finding out." (Job 37-5.) We can re-echo these words, for many of His doings are not only amazing, but incomprehensible. Rightly considered they direct our thoughts to Him Who is above, the Source and Giver of all good, and with the Psalmist we can exclaim: "O Lord, how manifold are Thy works! In wisdom hast Thou made them all: the earth is full of Thy riches." (Ps. 104-24.)

—BROTHER H. CLARK.

Supplement to "The Logos"

DIGEST OF TRUTH

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

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No. 3

Editorial

TROUBLE IN PALESTINE

Twenty years ago Jews may have been content to dwell in conditions of affluence and peace in the various countries where they were to be found, but to such a degree of suffering have the brutalities of Nazi and Fascists subjected them, and so literally have they become "a byword and a hissing among all nations" (see Deut. 28.37) that but one solution remains—the redemption of those promises made by the victorious Allies of the 1914-18 conflict. This involved the establishment of a Jewish National Home in Palestine. These efforts are being opposed by the Arabs whose characteristics are those of their progenitor Ishmael: "He will be a wild man; his hand will be against every man, and every man's hand against him" (Gen. 16-12). As a result the Holy Land is once more the scene of contention and strife.

The Jews and their future are exhaustively referred to in Bible prophecy, and the present trouble should be considered in the light of what it states. The Bible is a Jewish Book, and the gospel has been defined by Paul as the "Hope of Israel" to which "the twelve tribes instantly serving God day and night hope to come" (Acts 26, 6.7). The establishment of a Jewish National Home in Palestine will not be accomplished by British or American intervention, nor prevented by Arab opposition. Isaiah declares: "The zeal of the Lord of Hosts shall accomplish this." Speaking of the coming Messiah (the Lord Jesus Christ) he wrote: "Of the increase of his government and peace, there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice (two important elements lacking in contemporary negotiations—Editor) from henceforth even for ever" (Isa. 9-7). Only the establishment of Christ's Kingdom on earth will permanently solve Jewish and Gentile problems.

The present Palestine upheaval should be studied in the light of an informative booklet entitled, *The Jewish Problem*, a copy of which may be had free of charge on application to Box 226C., G.P.O., Adelaide, South Australia.

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

PRESENT EVENTS IN THE LIGHT OF PROPHECY

What a bitter disillusionment to the high hopes of millions does the post-world present! In place of the political Utopia promised by Statesman, the world has experienced nothing but trouble and disappointment. In London no common ground of agreement could be found for America and Britain on the one hand, and Russia on the other, a significant feature in view of the Anglo-Russian conflict of the latter days prophesied by Scripture; in Indo-China and Java, Japanese troops have been used to quell riots, whilst nearer home political strife has manifested itself in strikes and general dissatisfaction. Above all the universal distress and unrest the Atomic Bomb lies like a dark, angry cloud, foreshadowing the violence of the storm that has yet to break. Present events undoubtedly fulfil Christ's words of the conditions expected just prior to His return: "Upon the earth distress of nations, with perplexity; the sea and waves (political factions) roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke 21, 25-26).

Middle Eastern Troubles

But it is in the region of the Middle East where the purpose of God will be seen in its fullest extent. Palestine is pre-eminently God's Land, and its future will not be left to the vagaries of world politics. God has outlined in His Word its future glory, for therein will be established Christ's Kingdom to eventually extend to the utmost confines of the earth. "Swear not by Jerusalem," said Christ, "for it is the city of the great King" (Matt. 5-35) in the day when "the Lord shall be king over all the earth" (Zech. 14-9).

To-day, however, the conditions are anything but peaceful in the land of the "Prince of Peace." The Jews have given voice to their determination to force the issue relating to the occupancy of the land, and Jewish refugees (whose sufferings have made the hearts of men run cold, have announced their intention of "fighting their way back." This is in full accord with prophetic anticipations which reiterate the return of the Jews to their land. On the other hand, the Arabs are demanding that Jewish immigration shall cease declaring (incorrectly according to Zionist statements) that the land is too small to absorb the numbers returning. Isaiah declared: "The waste and desolate places . . . shall even be too narrow by reason of the inhabitants" and the Jews are prophesied as saying: "The place is too straight for me; give place to me that I may dwell" (Isa. 49, 19-20). The present trouble in Palestine should be studied in the light of the 49th Isaiah, for therein is contained its solution. God shall operate in the affairs of men through His son who shall return for the purpose; the Jews shall be regathered and established in the land (Vv. 22-26).

Britain's Problem

To Britain, however, no present solution of the problem is acceptable. Oil happens to be the key raw material in which the Empire is deficient, and some £2 millions were spent in building an Oil pipe-line which brings some 4 million tons of oil annually to Haifa in Palestine. Any upheaval in the Middle East would threaten the existence of British Oil supplies, and

jeopardise her power in the Mediterranean. Thus the Arabian threat of a Holy War should Jewish immigration continue is not to be taken lightly, for there are some 210 million Moslems. On the other hand, Palestine is undoubtedly the Land of Israel, the only refuge for persecuted Jews, and was solemnly promised them by British Statesmen (a promise ratified by the League of Nations), as a reward for invaluable services rendered Britain in her dire extremity.

The Future

In the face of disappointment the Jews have announced their intention of petitioning their God, "who will keep the doors of Palestine open." What a remarkable statement in view of Deut. 4-30: "When thou art in tribulation, and all these things are come upon thee (dispersion and trouble among the nations, V.27) EVEN IN THE LATTER DAYS, if thou turn to the Lord thy God, and shalt be obedient unto his voice, he will not forsake thee." Christ declared to the Jews of His day: "Ye shall not see me henceforth, TILL YE SHALL SAY, Blessed is he that cometh in the name of the Lord" (Mat. 23-39). Circumstances are forcing the Jews to such a state of mind, a notable sign that the return of Christ is at hand to establish His kingdom "upon the throne of David, from henceforth even for ever" (Isa. 9-7).

—J.M.

(Send for a free copy of the book, *The Jewish Problem*.)

Are you bewildered by the contradictory creeds of Christendom? Are you grieved by the scoffing, blasphemous onslaughts on the Bible? Are you distressed at the amount of suffering, crime and disease that weighs down the race? If so, procure the work entitled "The Divine Charter for the Future." It will open out to you the infallible remedy that God has arranged for every human woe. It will tell you of the good day that is coming when all on earth will be sorrowless and deathless. A copy of this work will be willingly forwarded to your address free on application.

Box 226C, G.P.O., Adelaide, South Australia.

THE DIVINE PROMISES TO ABRAHAM

These form the basis of Bible teaching, and affect prophecy inasmuch as their fulfilment lies in the future. Paul taught that in these promises God "preached the Gospel unto Abraham saying: "In thee shall all nations be blessed" (Gal. 3-8).

It is therefore quite evident that the fulfilment of the gospel has not, as yet, been accomplished, for under present conditions the nations are anything but blessed. "The desire of all nations shall come," only when the promises to Abraham are made good (Haggai 2-7).

His biography is given in Genesis, chapters 12-25. In Gen. 22, 17-19 it is promised that through him and his seed (Christ see Gal. 3-16) all nations shall be blessed, and all enemies suppressed. In Gen. 13, 15-18 he is told to walk throughout the length and breadth of Palestine and its

environs, for, says God: "All the land which thou seest, to thee will I give it, and to thy seed for ever." These promises were renewed to Isaac (Gen. 26, 3-4) and to Jacob (Gen. 28, 13-15).

Now it is significant, as Stephen noted before the Sanhedrin, that Abraham died not having received these promises (Acts 7-5). During the history of Israel they were continually brought into remembrance and renewed from time to time until the birth of Christ who "confirmed the promises made to the fathers" (Rom. 15-8). Paul was taken to law because of his firm belief in the future realisation of these promises (Acts 26-8).

The hope of the Gospel (Gal. 3-8) or the promises was made available only to Abraham and his seed; how can we participate in its benefits? The answer is, By becoming the seed of Abraham through accepting his faith (Gal. 3-9) and becoming immersed into Christ (Gal. 3, 26-29). Paul taught, "For all Israel are not of Israel," but "they which are the children of the flesh (natural Jews) these are not the children of God; but the children of the Promise adopted Jews, those baptised into Christ) are counted for the seed" (Rom. 9-6). By this means Gentiles can become partakers of the promises of Abraham.

Two things are necessary for their fulfilment: 1. A resurrection from the dead of those associated with the promises. 2. A change from this mortal state to an immortal one for those who are accounted worthy to inherit them (Read Isaiah 26-19 and 1 Cor. 15, 22-23 in this connection).

Abraham was promised that his seed "should possess the gate of his enemies" (Gen. 22-18). This necessitates the return of Christ to the earth. He Himself taught, "I will come again" (John 14-3); and the purpose for this event is that He may establish His kingdom when "The Lord will cause righteousness and praise to spring forth before all the nations" (Isa. 61-11). By this means "all nations will be blessed," so that with the "hope of the promises God made unto the fathers" (Acts 26-7) in our hearts, we look with different eyes upon the happenings in the world, realising that they all lead up to that time when that prophetic symbolical picture of the saints given in Revelation 5-9 will be realised; "They sung a new song, saying, Thou 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" (Rev. 5-9).
—H.P.M.

TO-MORROW'S NEWS TO-DAY

The 38th Ezekiel prophesies an attack that will be made by Russia against Britain in Palestine. In the light of this prognostication we submit "to-morrow's news to-day":

Terrific Onslaught on Palestine!

The mighty Soviet drive on the Middle East the only topic of conversation throughout a shocked world! The British Empire springing to the defence of Suez, although it is apparent that nothing can hold the Russian drive. These things will be the GREAT SIGN of DIVINE INTERVENTION about to break upon the nations gathered against Jerusalem (see Ezek. 38; Zech. 14).
—B: Philp.

THE STORY OF ZIONISM.

1.—Jewish Desire for a National Home.

"It is now 2,000 years since Palestine was the Land of the Children of Israel. It has remained to them a Holy Land—the Land which Jehovah promised to Abraham and his seed for ever. The Jew is convinced that it is still his country, and reminds himself of this faith in his yearly celebration of the Feast of the Passover, saying 'Next year in Jerusalem'. For 2,000 years the Jews have been a people without a country, and the conspicuous services they have given in the countries in which they have lived have not provided for them safety or possession.

"What shall they do? Is Palestine still 'theirs'? Can it provide for them a country of their own once more? So questioned Maude Reyden in 'The Problem of Palestine.'"

The answers to these vital questions are to be found in a two-fold phase, Pre-Adventual and Millennial. The first phase is the story of modern Zionism, and is evidenced by the prophesied thoughts of Gogue of the last days (Ezek. 38, 11-12): "I will go up to the land of unwalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates, to take a spoil and to take a prey; to turn thy hand upon the desolate places that are not inhabited, and upon the people that are gathered out of the nations which have gotten cattle and goods, that dwell in the midst of the land." The second phase is the day when these words shall have their fulfilment: "Thus, saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called a city of truth; and the mountain of the Lord of Hosts the Holy Mountain . . . Behold I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be My people, and I shall be their God, in truth and in righteousness" (Zech. 8, 3, 7-8).

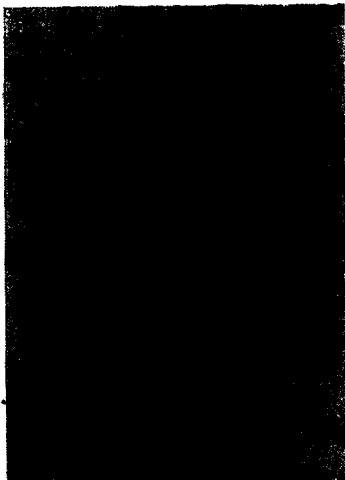
The Jew has never lost entirely his connection with the soil of Palestine. "Throughout the centuries, there was never a period so dark that some settlement, however small, was not to be found in Jerusalem and the other hallowed sites. Even in the darkest age, Jews would be overcome by their passionate, mystical longing for the Land of Israel, and would dare everything in order to transfer themselves thither, notwithstanding the perils of the way, the impartial attentions of Moslem and Christian corsairs, and sometimes even the downright prohibition of their temporal rulers" (Louis Golding, "The Jewish Problem"). Thus has been kept alive in the hearts of a few the spirit of the Babylonian captives who, weeping, hanged their harps upon the willows, and said, "How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy" (Psalm 137, 1-6).

GOD, THE GATHERER OF ISRAEL.

Not to this spirit altogether, however, is to be given the credit for the mass immigrations which have constituted Zionism as we see it today. God has said, "I will gather them," and the incentive which multitudes have had to return to their ancient homeland has been necessity, and not desire. The great Jewish persecutions have always yielded their crop of returning exiles. "At the time of the expulsion from Spain above all, in that fateful year 1492, numerous fugitives found in Palestine a rest at last. To this period dates the establishment of the nucleus of the present Jewish settlement in Palestine by no means so recent a thing as we are sometimes led to imagine" ("The Jewish Problem"). In the 18th and 19th centuries the number of Jews in Palestine gradually increased, but it was an unorganised movement, and could not be labelled with any special significance. One of the first moves towards organisation was the establishment in the Holy Land of a Jewish Agricultural School in 1870. Near the end of this century what we might term the real beginnings of Zionism took place. In 1881 a terrible Jewish pogrom commenced in Russia, and many of God's people found themselves destitute and tormented. With the philanthropic assistance of Baron Rothschild, many thousands of them found their way to Palestine, and financed by him set up small colonies on the land. This was what is known by Zionists as the "First Aliyah" (wave of immigration) consisting, it is said, of 20,000 immigrants between 1881 and 1905.

HERZL THE LEADER.

A brilliant man came upon the scene to give the movement a leader-



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Theodor Herzl (1860-1904)

Author of  
"The Jewish State"

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ship, a purpose which before it had lacked—Theodor Herzl. Once again, though all circumstances were apparently quite natural, the enlightened eye can readily perceive the Divine Hand at work, using ordinary occurrences for the accomplishment of The Plan. Herzl was born in Hungary

in 1860, and became a lawyer, journalist and playwright. In 1894 he was sent by his newspaper to "cover" the celebrated Dreyfus treason trial in France. Previously a typical "assimilated Jew" with no more than a passing interest in "Back to Palestine" ideas, he was shocked into reality and action by the things he saw and heard. He immediately set to work, and in 1895 tried unsuccessfully to interest Baron de Hirsch in a Jewish project. Unable to forget his ideas he set out to put them on paper. The work became an obsession—he says, "I do not remember ever having written anything in such an exalted state of mind as this book. I worked at it daily until I was quite exhausted." They were "weeks of an unexampled productivity in which I was no longer able to write out my ideas calmly and clearly. I wrote walking, standing, lying, in the street, at meals, at night, when it drove me out of my sleep . . .". The result of his labours he named, *De Judenstaat*—"The Jewish State." In his preface he writes: "Everything depends on our propelling force, and what is our propelling force? The misery of the Jews." This is a divinely ordained and controlled "propelling force" (see Jer.), forcing the Jew back to his homeland in numbers sufficient for the Lord's requirements! Herzl's pamphlet was published in Vienna in February, 1896, and immediately created a world-wide interest.

"The idea which I have developed in this pamphlet is a very old one; it is the restoration of the Jewish State." (Preface). Many other writers had written on this old idea, and some had reached conclusions similar to Herzl's, namely

1. Assimilation had failed.
2. Anti-Semitism was inevitable.
3. The only remedy was the creation of an autonomous Jewish State.

Herzl, however, worked out the practical details—Finance, Government, Immigration and so on, to the last detail. He desired Palestine for the Jews, but if that was not possible, was prepared to accept Argentina as a homeland.

"The Jewish State" shook the thinking world, though at first Herzl's only supporters had been his parents and Dr. Max Nordau, psychiatrist and author, and destined to play an important part as Herzl's faithful friend and helper. Herzl had started a movement to which he now had to devote his life.

—BROTHER E. WILSON.

(The above is the first of a series of articles outlining the progress of Zionism.—Editor).

Who were the 'Nicolaitans'?

Christ warned the early ecclesias against the perfidious effect of Nicolaitan doctrines (Rev. 2: 6, 15). Has the warning any application in our day?

The word "Nicolaitane" is only used in the book of Revelation. It is a symbolical name, its Greek original signifying "Vanquishers of the people". The class of men so designated, like the "Balamites" (Rev.

2-14), "Gnostics," and "Jezebelites" (Rev. 2-20) were the "grievous wolves" that Paul predicted would arise among the elders of the Ecclesias and ravin upon the flock (Acts 20, 28-31). By their teaching of impure doctrine they so bewitched and deceived the people as to eventually obtain the complete ascendancy over them.

The ecclesial members forsaking "their first love," and neglecting the individual study of God's Word, were soon beguiled by these satans, and fell a prey to that "strong delusion" sent of God upon all those who "had pleasure in unrighteousness". This "delusion" waxed stronger and stronger as centuries increased the distance from Apostolic times, until today the human mind is so enchained by the clerical system of unrighteousness that the Truth has scarcely any influence at all. Paul warned Timothy to avoid "profane, vain babblings, and oppositions of science falsely so called". This was a distinct reference to the "gnostics" with their profession of false knowledge so utterly subversive of the Truth. The same thing today is styled "Divinity," "Theological Science," "ethics," etc., terms invented to amaze the ignorant. In the early days these Gnostics had a smattering of the Truth, and had been immersed, but they still harkened after their old foolishness, and not relishing the persecution of their new professions, conceived the idea of so commingling the speculations and fables of heathenism with the doctrine of the Apostles as to make the compound palatable to the "respectable" and "learning" of the age. Thus the "thinking of the flesh" set to work to elaborate a theology that would popularise Christianity, making it a respectable and fashionable profession.

To this end, the dogma first invented by the serpent in Eden was introduced. "Ye shall not surely die" was the first lie which, when believed and acted upon, brought the believer under the sentence of death. It was a Nicolaitan or "people vanquishing" principle from which has been generated impure doctrine. Another erroneous belief was that although Jesus was the Son of God He did not "come in the flesh" (1 John, 4-2). The operation of this heresy upon the Truth was to destroy its power and to annihilate the hope of all that confided in it, for if that doctrine be true, Paul's words would be false when he testified that "Jesus also Himself likewise took part of the same" and "in all things it behoved him to be made like unto His brethren" and "God sent His Own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh" (Heb. 2, 14-17; Rom. 8-3).

The heresies of the Nicolaitanes, Ebionates, Gnostics, Baalamites and so forth were the germ of what Paul terms the Apostacy, and John "the deceivers" and "antichrist" (2 John 7; 1 John 4-3) which were, even in their days, troubling the ecclesias. These doctrines, the Lord Jesus Christ declared, "I hate".

Thus if we have the spirit of Christ, and wish to perfect our love and obedience to Him, we should "study to show ourselves approved unto God, workmen that needeth not to be ashamed, rightly dividing the word of Truth". At the same time we need to "shun profane and vain babblings, for they will increase unto more ungodliness, and their word will eat as doth a canker". The Scriptures state definitely, "He that hath an ear, let him hearken to what the Spirit saith to the ecclesias". The

warnings of the early chapters of Revelation are therefore addressed to everyone that hath an ear for the Truth. By heeding the advice, they will be preserved from the "grievous wolves" and "seducing spirits" with which religious society abounds even at this day. Jesus tells us that all error is caused by ignorance of the Scriptures, and John warns, "Beloved, believe not every spirit, but try the spirit whether they are of God; because many false prophets are gone out into the world" (1 John, 4-1). Let us then "prove all things and hold fast to that which is good," for the only weapon a follower of Christ is allowed to use is "the sword of the spirit which is the Word of God". The words of Jude are applicable today as in the day they were written: "It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith once for all delivered unto the saints." (V.3). All false teachers, using the word of God deceitfully, are called "clouds without water," "fruitless trees," "wandering stars," for whom is reserved the blackness of darkness of night forever" (Jude 12-13). Let us beware their influence.

—BROTHER E. G. HIGHMAN.

The Christadelphian Treasury

SECTION 9: CONCERNING CHRISTADELPHIAN LITERATURE AND PROPAGANDA.

(Continued from P. 36).

QUASI CHRISTADELPHIANS.

They accuse you of rudeness and reviling. They would have you adopt a style as if you were pleading a case in Court in which you had no more interest than the fee you had got through your otherwise irksome task. They would reduce you to the cold, unimpassioned style of a clerical reader of sermons, purchased in Paternoster Row at so much per dozen.

Whatever they may think, they dare not accuse Paul, Peter, John, Jude and Christ of reviling; but they condemn their words in the mouths of Christ's brethren. "Oh," say they, "Christ was inspired and infallible, but you are not, and have no right to do as he did." But Peter exhorts us differently. He tells us that Christ left us an example, that we should follow His steps; Who did no sin, neither was guile found in His mouth; Who, when He was reviled, reviled not again. Now it is well to follow His steps in speaking as well as in action. No better model for style than His can be found.

—DR. J. THOMAS.

CHRIST'S MEANING OF REVILING.

Christ was a guileless enunciation of the Truth in word, tones, and gesture, which left his hearers unmistakably impressed with His meaning.

He has not left us to the dictionary for the definition of the word "revile". Mat. 5-11 clearly shows that to revile is "to say all manner of evil against a man 'falsely'; to say evil of a man, or a body of men,

2. Rev. 16-12 .. Decline of Turkey.
3. Ezek. 38- 8 .. Colonisation of Palestine by Jews under Britain.
4. Daniel 12- 7 .. Decline of papal temporal power.
5. Isaiah 14, 1-27 .. Downfall of Germany.
6. Isaiah 14-29 .. Growth of Russian power in Europe, Turkey and Asia.
7. Isaiah 14-31 .. Britain versus Russia on mountains of Israel.

THE SEVEN PILLARS OF WISDOM, INDIVIDUALLY.

1. 2 Cor. 1- 9 .. Defiled by Adam's fall, perishing for ever.
2. Heb. 2, 9-10 .. God's mercy extended to us in Jesus Christ.
3. John 11-25 .. Resurrection to the Kingdom of God.
4. John 11-26 .. Believe.
5. Luke 13- 3 .. Repent.
6. Rom. 6, 3- 6 .. Be Baptised.
7. Col. 3, 1- 4 .. Walk in newness of life waiting for Jesus.

The pillars are "rough hewn," let each one polish to a thing of beauty as "a workman that needeth not to be ashamed".

—BRO. BRUCE PHILP.

EDITORIAL.

Preaching The Truth.

A survey conducted by an Ecclesia in England revealed that nine out of every ten converts to the Truth were originally introduced to its message by a booklet or leaflet being presented to them. The experience of the years has indubitably proved that house to house distribution of literature is the finest method of "preaching the Truth". It gets results—it educates in certain phases of the Truth a far greater number than is realised—and, most important of all, it gives to a wide circle of brethren and sisters the opportunity and privilege (for such it is) of doing something practical in support of their belief. A well advertised lecture may result in 50 strangers attending, but the most humble brother or sister can obtain a greater audience in twenty minutes of leaflet distribution. Moreover, when a person has a practical duty to perform, his interest in the work is quickened, but apathy and indifference soon follows the mere "hearer of the word only".

There are some very fine efforts maintained by certain ecclesias in this work, and many thousands of copies of leaflets and booklets are annually distributed. With what result? it may be asked. But who can assess the value of the results? It is impossible. Sufficient is it to realise that Britain is the first of all nations to bow the knee to Christ at His return, and this will undoubtedly be due, in part at least, to the education in the expectation of Christ's return, and the establishment

of the Kingdom, that has been widespread through the efforts of our Gospel Extension Societies. Those who today are the most adamant in their opposition to our doctrines may be the first to accept the evidence of Christ's presence. There is little doubt that the message of the Truth has permeated British society, and is partly the cause of its liberal attitude (in comparison with that of other nations) to Conscientious Objectors, its reverence for the Bible, and its sympathetic interest in the Jew.

Of the many types of soil defined by Christ in His parable, we do not know where the seeds of Truth fall. But whatever its quality—whether it be arid, dry, and well-nigh useless for cultivation—or the black, moist, fertile soil of good growth (and we are not the judges of this), the fact remains that we have been given a commission from on High to sow the seed in the particular field in which we may be situated—no matter how unproductive the conditions may appear to fleshly vision. When much effort has been put into the preaching with little or no apparent result, the temptation is to relinquish the difficult and heart-breaking work. But the earnest worker has always the example of constancy manifested by faithful Noah. For one hundred and twenty years he continued his preaching of the truth in the face of the jeers and scorn of his contemporaries; for one hundred and twenty years he maintained his efforts without the encouragement of a single convert; for one hundred and twenty years he failed not to do God's bidding in disseminating the Word of Truth despite the evident difficulties of his task, and the aridness of the soil into which he endeavoured to plant the seeds of Truth. He will receive "a crown of glory that fadeth not away" because of his great faith, and "patient continuance" in this work.

Unless the Truth's labour is performed "in faith" it is "impossible to please God," for "whatsoever is not of faith is sin". The Apostle Paul is an example in this respect. He was not unduly concerned regarding the results of his efforts, although he gave thanks to God, and rejoiced in the encouragement such undoubtedly gave him. But primarily his work was to preach the faith "in season and out of season". He explained that he was sent to proclaim the gospel, not to baptise. In other words, having sown the seed his work was finished, for though "Paul may plant, Apollos water, it is God that giveth the increase". The results of preaching are therefore not our responsibility—our work is to proclaim the truth in the face of the most discouraging circumstances if necessary. How often have the most elaborate efforts been productive of little result, whilst more humble attempts have been successful. How often have we based our appraisal of character upon external evidence, and deemed as unsuitable the very ones who have eventually accepted the call of the gospel! The early disciples refused to believe that Paul was suitable material, whilst the great Apostle, himself, doubted the integrity of Mark. Present appearances are ever deceptive, and are not considered by Him Who "looks not on the outward appearance, but perceives what is in the heart".

The absence of results in this age is not necessarily a discouraging feature when viewed rightly. Christ declared: "As it was in the days of Noah, so shall it be at the coming of the Son of Man". The days of Noah witnessed almost universal repudiation of the Truth, and are we

to be discouraged because this great sign is apparent in our day? There are human "swine" who manifest a preference for "wallowing in the mire" rather than rejoicing in the cleansing power of the Truth, and to whom it is folly to "cast our pearls". The number is increasing as the end of the ages approaches, so that the call to morality, truth and justice finds little response in a world given over freely to the "lusts of the flesh," the plea to separateness no response to those whose senses are dulled by imbibing too freely the wine of Mother Rome and her harlot daughters, so that (too often, as it seems to me) the appeal to truth is only received by the drunken laughter and demented ravings of those suffering from "delirium tremens"—spiritually discerned. Unfortunately the vast bulk of mankind are in this state, and but few are in a condition to listen rationally to the words of truth and righteousness.

The fruit of the Doctor's teaching is to be seen in hundreds of ecclesias and in thousands of brethren rejoicing in a knowledge of the Gospel. What can his critics show as the result of their efforts? Time spent in handing on the Doctor's instruction will make both ourselves and others wise unto salvation. Those who thus occupy themselves are not likely to devote much time and energy to Dr. Thomas's shortcomings.

"No man can come unto me," said Jesus, "except the Father draw him" (John 6-44). In view of this statement what should our attitude be? It is defined in the instructions given to Jeremiah who was told to proclaim God's message "whether they hear, or whether they forbear".

Members of the "Elpis Israel" Classes in S.A. have undertaken to distribute 50 copies of "Digest of Truth" per month. This is less than two each day, but by these means some 48 thousand copies were distributed during the last twelve months. The monthly distribution of pamphlets and leaflets is a work of faith that can be performed by all. It is a work entailing very little talent, but which is productive of the utmost good. It is a work which has a Divine blessing inasmuch as the Revelator declares: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will let him take the water of life freely" (Rev. 22-17). Who will assist in the worthy work of extending the invitation to "Come" further and further afield during the time that remains before the manifestation of Christ on the earth? Brother E. Highman will be pleased to hear from any brother or sister interested in this great work. Address communications to Box 226C., G.P.O., Adelaide, S.A.



THE LOGOS

UPHOLDING THE PURITY OF THE APOSTOLIC DOCTRINE
AND FAITH.



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Thought for the Times

Peace and Safety!

The Cry to the Last

Paul's words teach us that "peace and safety" will be the cry to the last, and that the actual arrival of the day of the Lord will find the people with these words in their mouth. This is also very useful to know. It helps us to endure the placid indifference and absolute stolidity with which the whole subject of the purpose of God is regarded in the earth. The signs indicative of the approach of the day of the Lord are abroad. Yet the people say, "Oh, there have always been wars". You point to the Eastern Question and its terrible complications; and they say, "Oh, it will be settled bye and bye. This Eastern Question; this Roman Question; all these questions will be arranged in due course of politics—without war perhaps—after war certainly. They are mere matters of difference between nations, such as there have always been, which will be settled somehow, as time rolls on, without interfering greatly with the general stability of human affairs. Peace and safety are the rule: war the exception: and war only affects a few after all." To have the Word of God smothered under bushels of easy-going unbelieving talk of this sort is trying in more ways than one; but it will be less trying if we remember that it is revealed that "peace and safety" is to be the pleasant speech which men will ring in each other's ears up to the very crisis of that appointed "sudden destruction" which will change the face of the world.

—R.R.
The Logos

SPECIAL NOTE.

The present issue of "The Logos" represents the December and January numbers. This has been found necessary because of the difficulties of publishing over the Christmas vacation. Our next issue (God willing) will therefore be the February copy.

THE LOGOS COMMITTEE.

International Affairs in Retrospect

The Close of 1945.

Twelve months ago, a spirit of despondency pervaded the celebration of Christmas. The Germans had been successful in forcing the Allied armies back some 40 miles in France, the Russians were being held on the outskirts of Moscow, England was experiencing attacks by rocket bomb, and in the Pacific, American and Dominion forces were contesting the issue with the Japanese. Peace seemed still to be many months off.

With dramatic suddenness the war ended. It ended before the world was ready for the changed conditions, so that, as a result, chaos reigns in the affairs of man. "Perplexity" is characteristic of the times, even as Christ prophesied it would be. Men are discontented with their lot, strikes and industrial unrest are world-wide occurrences, and the post-war "utopia" for which all crave, seems further off than ever, as we, whose knowledge is governed by the Prophets, knew it would be.

In the midst of the universal confusion Russia is asserting her power and influence. Turkey, Persia, Libya, Ethiopia and Egypt are repeatedly being coupled with Russia in the Press, and this constitutes a remarkable "sign of the times". To students of history it is apparent that Russia intends to dominate world politics in the future, a course of action that will bring her at last on the Mountains of Israel in antagonism to America and Britain, only to be destroyed by Christ and the Saints.

One would imagine that the significant trend of the times would have its result in a greater interest in the Truth by the alien, but experience seems the opposite to this, and the voice of Christ reminds us, "As it was in the days of Noah so shall it be in the coming of the Son of God". In 1851 Dr. Thomas wrote: "Oh the times, the time in which we live! In the towns and cities of this land the people seem to have no ear for 'the testimony of God'. Some will come together and hear with great attention; express themselves in terms of satisfaction and even of delight. But the word has no abiding place in their hearts. It is like a tale that is told—it is heard with pleasure, but speedily forgot."

1945 has brought us to the 1335 period of Dan., 12-12, with its message, "Blessed is he that cometh to it". We are blessed to live in

such times as these which so vividly indicate the return of Christ, only if we are prepared to meet Him when He cometh. This is, of course, an individual matter that each one needs answer for himself, but whether we are prepared or not, whether we like it or not, we are living in the epoch of the return, and the "set time to favour Zion" may occur at any moment.

If this year has witnessed visible evidences in the political heavens of Christ's return, thus permitting those who are interested to "lift up their heads, for their redemption draweth nigh," it has not brought the actual presence of Christ in our midst. Does this mean that the interpretation that bases 1945 as the fulfilment of the 1335 period is wrong? By no means! Daniel was told that he would "stand in his lot at the end of the days, and time has shown that the 1335 period, although closely associated with the "end of the days," is slightly anterior to it. In actual fact the brethren and sisters of Christ have entered a period of "blessedness" that shall culminate with the return of Christ and the immortalisation of those found worthy.

An Exhortation on the Signs.

BRETHREN, WATCH AND WORK.

Sentinel of Europe.

The prophet Ezekiel (ch. 38-7), speaking of the Gogian invader, addresses him thus: "Be thou prepared, and prepare for thy self, thou, and all thy company that are assembled unto thee, and be thou a sentinel (Heb. mishmar) unto them." I have adopted this definition of the word "mishmar," as given by Dr. Thomas, because it is borne out by the facts of current history. The duty of a sentinel, or sentry, is to watch or guard against the approach of danger and to give notice of it. It seems quite obvious to me that the words "that are assembled unto thee" convey the meaning of willing co-operation of the nations mentioned in the prophecy, also that the term "mishmar" provides for the protection of their national interests. Russia has adopted the role of demanding independence for all those countries mentioned in the prophecy, and in so doing, is winning their affection. This very principle is energising all countries where revolt and anarchy are in progress. At San Francisco, Soviet Emissary M. Molotov demanded the independence of India. The Soviet Government has since declared for the independence of Oriental, European, Asiatic and African peoples. Present indications are that the countries affected are desirous of falling in behind Soviet demands for their national independence. In effect, they are assembling "unto thee" (i.e., unto the "Prince of Rosh"). The Soviet's "will" is for the right of these peoples to elect their own governments.

In Turkey this is not so. A dictatorship governs the Turkish people. They are not free to decide what government they shall have, and the Turkish Government refuses to accede to Russia's demand. For this reason the approach to Armageddon draws ever nearer. We have been notified that the Russians have moved huge quantities of heavy armament into Bulgaria and are taking up tactical positions a short distance from

European Turkey. A Sofia correspondent says "Dependable estimates put the total of Russians in Bulgaria at about 200,000. Tanks and artillery have been crossing the Danube into Bulgaria for several weeks. The Russian move is regarded as one to bolster its claim for control of the Dardanelles." ("Daily Mirror" World Cable, Oct. 22, 1945). Once again Dr. Thomas comes to the fore as a very sound expositor of Divine prophecy. It convinces us of the inadvisability of discarding his wisdom and resorting to our own intellectual resources.

More amazing than all this is the fact that Turkey has been completely surrounded by the Soviet armies. Turkey is shortly to undergo a tremendous political transformation. An A.A.P. message states: "Russian troop movements on the Turkish-Persian border are causing increasing concern in Ankara (Turkish capital) . . . New contingents of Russian troops have arrived at Tabriz, capital of the Persian province of Aserbaijan (Eastern Persia). These troops include infantry, cavalry, tank and air units. Travellers and Persian newspapers report continued disorders in Kurdistan, which is a Russian occupied area in northern Persia. The incidents are generally attributable to a local independence movement believed to be sponsored by Russia." ("Daily Telegraph," Oct. 24, 1945). Kurdistan is a stretch of plateau and mountain land covering parts of S.E. Turkey, northern Irak, and N.W. Persian territory, consisting of grassy plains and lofty ranges, through which rivers like the Zabs, Batman-su, and the Euphrates force their way. Kurdistan is inhabited by a partly nomad, partly agricultural people of ancient stock, who export wool, gum and hides. The Kurds retain their old customs and organisation, and are subject to their own chiefs, and very impatient of the rule of both the Turk and the Persian. Predatory by instinct, they are very brave and chivalrous. They are Moslems and Nestorians (Nuttal Encyc., 1938).

Azerbaijan is a mountainous province of N.E. Persia, south of the river Aras, with fertile plains, cattle breeding, and rich in minerals. Its capital is Tabriz, and it is a Soviet Socialist Republic forming part of the Transcaucasian S.F.S.R. of the U.S.S.R., north of the River Aras and bounded on the east by the Caspian Sea. It includes the Autonomous Republic of Nakhichevan (capital Buku), and is a district rich in oil, grain, and tobacco. A close study of a good map of Asia Minor and Persia, such as "The Times" Atlas (p. 76), will reveal the alarming fact that Turkey in Europe and Asia Minor has been completely surrounded by the Soviet armies, and ere long, will have been completely inundated by the tremendous flood which shortly will suppress Fascist ideology in that country. Persia and Turkey are within the clutches of a Soviet thrust which will advance the forces of the Prince of Rosh a step closer to the great day of Battle of God Almighty. We stand at the threshold of mighty events which will culminate in the destruction of Gog and his army "from the north parts" (Ezek., 38-15).

Not only Turkey, but Syria also, have Russian armies at its border. And Russia in Azerbaijan has placed enormous Soviet forces at the approaches to southern Persia, Afghanistan, and India. All these events bear out the clear foresight of Dr. Thomas is expounding the subject of Ezekiel's prophecy, together with his enlightening literature on "The

King of the North" and "The King of the South" (Dan. 11-40). After the "guardian ship" has been established over the well-being of the Turco-Persian and other Asiatic provinces, Syria will enter the drama now being enacted. When the Prince of Rosh is established in this country, he will become the King of the North in its fullest sense. Such is the trend of present events. Are we watching these events? We well know what Dr. Thomas has written about Turkey, Persia and Syria. I commend the brotherhood to closely follow the aftermath of the events now proceeding.

Our Responsibility.

But there is also the greater aspect of watching. Are we waiting for "the great day of God Almighty?" This "day" is a time of judgment, and we know that judgment first begins at the "household of God". Are we ourselves "prepared" to "assemble unto" God's great chieftain, the Lord Jesus Christ—our sentinel? There is to be a "sentinel" over two distinct armies, the one evil, the other righteous. Are we among those who will be able to take their place behind the Lord of Glory in the days which lie ahead? That is our individual responsibility, and, if found worthy, our destiny! As always, I commend the brotherhood to first of all watch themselves as a necessary adjunct to watching Russia. The latter, I feel convinced, should suffice to strengthen our faith and to engender "good works" unto the end determined. There is to be an end to all things that now exist, both ecclesiastical, secular, and social; but the end of an obedience to the faith is a crown of glory which fadeth not away, and an eternal inheritance with the King of Kings—the earth for an everlasting possession. The prospect is a glorious one, the hope of it very exhilarating. While it is time, then, let us "be about the Father's business". Let us shoulder our responsibility to the full, working out our salvation with fear and trembling, ever striving to serve and obey our one Judge and Master. It is to Him that we must confess. How will He decide? That is the problem which confronts each and every one of us. "Go ye!" "Preach the Word!" "Serve God day and night!" "Love thy Lord and thy neighbour!" These and many other such commandments are our immediate portion.

Let each of us say, "God be merciful to me, a sinner!" There are none among us who can say different. As with Israel, God's hand is not shortened that it cannot save. It is "Stretched out still". We all desire to "see God face to face". We visualise the Deity, the quintessence of Love, Tender in Mercy, Compassionate, let us strenuously labour unto the glorious day when He looks upon us with the smile of approval and favour. "Our Father who art in heaven" will then be a full reality, we will be in His presence for evermore. The "pure in heart" shall behold their God! The "heart" is the seat of our affections. Have we filled our hearts with affection towards heavenly things? Is God in our hearts? Do we love Him with all our heart? We must remember that God created the human heart. He therefore has a perfect right to direct that it be turned toward its Maker. It is possible to set our minds upon international events and yet our hearts may not be filled

with the love of God. The latter is our supreme need. Let us "manifest the virtues of Him who hath called us" and realise that it is "God Who both worketh in us to do His will and His pleasure". And so we conclude this brief article with the words of 1 Peter, 1, 13-16: "Wherefore gird up the loins of your mind, be sober, and set your hope perfectly on the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as He which hath called you is holy, so, be ye holy in all manner of living; because it is written, Ye shall be holy; for I am holy." "If ye know these things, happy are ye if you do them!" Amen.

—BROTHER C. R. WOTTON.

EGYPT.

"There is a well-known power of widely extended dominion (Isa., 18) whose navy is largely composed of fleet or swift vessels propelled by 'whirling things'. Ezekiel styles this power 'Sheba, Dedan, the Merchants of Tarshish, and all the young lions thereof' (Ezek., 38-13). This is the power to which Egypt, Cush, and Seba, the country of the Sabaeans men of stature (Isa., 45-14) are given as the price for the resettlement of the tenth in the midst of the land. It is the British Indian Lion of Tarshish, which even now (1848) commands the Persian Gulf and Red Sea, and is prepared for any advance north-westward towards Syria and Egypt, deemed necessary by the home government for the satisfying of its interest."

"It will be Britain's policy to prevent him from taking possession of Egypt and the Holy Land, for if he were to do this he would intercept all communication between England and India by the Red Sea."

"He (Russia) shall have power over the treasures of gold and of silver, and over all the precious things of Egypt."

—Extracts from Dr. Thomas' writings.

Egypt has suddenly re-appeared on the front page of the world's press, for M. Molotov, the Russian Foreign Minister, has made known Russia's interest in the control of the Middle East. Such a sphere of interest is said to include the Italian North African possessions, Egypt, and the Dodecanese Islands, any of which, in the hands of Russia, would constitute a potential threat to Britain's lifeline through the Mediterranean. "I shall not conceal from you," said Molotov, "that the Soviet has an interest in this and can, I think, be helpful in reaching a solution." This came as a complete surprise to the English-speaking world, and prompted the publication in an Australian weekly of a cartoon depicting the Sphinx with the head of Marshal Stalin bearing a smile of satisfaction, while over the Pyramid there fluttered the Hammer and Sickle on a red background. Its significance to us is that the Russian domination of Egypt will definitely occur after the return of Christ (Dan., 11-42), and the fact that Russia is today showing an interest in this territory, is a notable sign of the early return of the Messiah.

Egypt has a vital economic and geographical location. It is situated at the mouth of the Nile, with its great factual and potential irrigation areas, and being athwart the most direct route between Britain and Australia, India and New Zealand, is a key point in the post-war world.

Archaeological research testifies to the past grandeur, wealth and pre-eminence of Egypt under the Thirty-one Dynasties. The spade has, in no small measure, supplied evidence from beneath the surface which supplement external evidence, such as the Sphinx, pyramids and ancient ruins which, in themselves, speak volumes of the achievements and attainments of the ancient civilisation. Bible narrative gives glimpses of life in Egypt, when the "faithful" sojourned there, whilst history records the glorious accomplishments of Egyptian arms in the field of battle. Their dominion extended deep into Africa and north into Syria.

Disaster came during the heyday of Assyria, but a remarkable recovery was staged when their Assyrian conquerors began to feel the rising tide of Babylonia. With the power of Egypt again in the ascendancy the Word of the Lord spoke to the Prophet Ezekiel, and Egypt who had not seen fit to bless the seed of Abraham was numbered to partake of the curse (Gen., 12-3) promised those who curse the Jew. "I will make Egypt to cease by the hand of Nebuchadnezzar." "The pomp of her strength shall cease." "I will cause the sword to fall out of his (Pharaoh's) hand," and being no longer successful in battle "a cloud shall cover her" (Egypt-darkness, Rev., 11-8), and she "shall be basest of kingdoms" (Ezek., 29-15). She shall be "made utterly waste and desolate" (Ezek., 29-10).

Egypt fell to the Babylonians, and the sands from the west crept in to make waste and desolate the land, so that it has not been able to yield the fruits of the earth anywhere near the variety and abundance which archaeology proves it once did. Egypt degenerated into a servile dominion, paying subservience to each nation as it in turn gained world-wide dominion. The Persians followed the Babylonians into Egypt, and then the Greeks made her a Macedonian province. It was under the control of the Greek Ptolomies that Alexandria enjoyed the privilege of becoming the centre of Mediterranean culture, and Egypt first appears in the prophecy of Daniel as the "King of the South". The Romans followed the Greeks, and for a long period (641-1517) the Arabs held her in subjection only to be superceded by the Turks.

It was during the decline of the political River Euphrates (Turkey) that Mehemet Ali raised a revolt against the Sultan, using Egypt as his headquarters. Moreover, he came within an ace of success, but as Dr. Thomas wrote: "This was not the purpose of Deity for the wrath of the 6th vial was to dry up and not to invigorate and renovate the water or power of the great River Euphrates. Had Mehemet Ali been allowed to depose the Sultan, and to set himself upon his throne, the Ottoman empire would have been vastly strengthened. Intervention in favour of the Sultan by Russia, Austria, Prussia and England allowed the evaporation of the Ottoman power to continue, and nipped in the bud any ambitious ideas which might elevate Egypt above the base kingdom status" (Ezek., 29-15).

Britain in Egypt.

Britain's interest in Egypt became more intense after the defeat of Napoleon and the bolstering of Turkish rule in the Eastern Mediterranean, when a dual control was established with the aid of France. Egyptian feeling, however, rose against foreign interference, causing Britain and France to send fleets to Alexandria, but strangely enough, France deserted her co-partner at the moment of landing, leaving Britain alone in Egypt. Thus was fulfilled the remarkable prophecy concerning Britain and Egypt, which was so clearly and correctly interpreted by Dr. Thomas in "Elpis Israel". Since then (1882) Britain has occupied Egypt, securing for her the renunciation by Turkey of any right and title over Egypt. In 1914 Egypt was declared of British protectorate, and in 1922 was granted a certain amount of independence. A feature of recent years has been the rise of a Nationalist party antagonistic to Britain. This was a disturbing factor when Rommell began to threaten Alexandria and Suez during World War 2.

At the moment Egypt is seeking a new treaty with Britain. There is a general conviction among Egyptian parties that although the treaty at present in force successfully stood the supreme test of war, some of its terms in the light of experience need to be adjusted. However pressing the need for such adjustment may be, the time is at hand when Britain shall loose her hold on Egypt. Isaiah 43, 3-6 shows that God gave the treasures of Egypt to Britain as a ransom for the release of His people Israel. Events of recent years, however, show that Britain has misplaced the trust imposed upon her, and instead of redeeming her promise to establish the Jews in Palestine is today "keeping back" (V.6). Thus Scripture prophesies that she will lose her ransom to Russia, whose Autocrat will shortly conceive a mischievous purpose, saying, "I will go up to the land of unwallled villages, to take a spoil and to take a prey, to turn my hand upon the desolate places now inhabited, and upon people gathered out of the nations" (Ezek., 38-10).

"But Gogue does not go forth with the consent of the power under the shadow of whose wings the Tent in the midst of the land has flourished in security and comfort. It sends forth its forces to meet the invader, who 'goes forth with great fury to destroy and utterly to make away many' for 'Sheba and Dedan and the Merchants of Tarshish, with all the young lions thereof, shall say to him, Art thou come to take a spoil? Hast thou gathered thy company to take a prey? To carry away silver and gold, to take away cattle and goods, to take a great spoil?' These inquiries are equivalent to a declaration from a protecting power, that such a spoliation will not be permitted. This power occupies Edom, Moab, and part of Ammon and Egypt, and we may suppose Jerusalem in strong force. But these forces are compelled to fall back and evacuate Egypt, for "he shall have power over the treasures of gold and of silver and over all the precious things of Egypt."

Occupying Egypt, Gogue will advance on to Jerusalem with all his forces, there to contest the sovereignty of the world with Britain and America. The results of this conflict are well-known to all Christadelphians who hope to participate in the overthrow of Gogue. With the

destruction of the Russian colossus from the North, and the extension of Christ's dominion over the whole world, the prophecy of Isaiah 19, 22-25, shall be fulfilled: "And the Lord shall smite Egypt; he shall smite and heal it; and they shall return even to the Lord, and he shall be entreated of them, and shall heal them. In that day there shall be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land; whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." Here we have three powers mentioned: (1) Assyria, or the King of the North; (2) Egypt, or the King of the South, and Israel, the "blessing in the midst of the land". The fulfilment will all hatred and enmity between Britain and Russia dissipated in the glorious reign of the King of the Jews, whom North and South shall combine to serve. In that age Egypt's baseness shall be blotted out in perfect government, the people shall be elevated by divine laws and rule, they shall "know the Lord" and instead of opposing Jewish immigration to the Holy Land shall "take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you" (Zech., 8-23). Thus shall Israel become a "blessing in the midst of the land".

—BRO. G. JOLLY.

RUSSIA TO BUILD MODERN FLEET.

An A.A.P. News report dated November 29 states: "Reuters' Moscow correspondent learns that Russia is building a bigger modern fleet, and undoubtedly intends to become a major naval power within the next few years." The significance of this in relation to Dan., 11-40, is too apparent to need comment. As a major naval power she will come into competition with Britain and America, and will require an outlet to the Mediterranean through the Dardanelles.

JEWISH CHILDREN REFUGEE FUND.

	DEC., 1945.
Credit Balance Forward	\$25 13 0
Sister N. (S.A.)	0 10 0
A.W.H. (Q.)	5 0 0
Elpis Israel (S.A.)	0 10 0
M.P.	0 10 0
E.A.G. (N.S.W.)	0 10 0
C.R.T. (W.A.)	0 15 6
G.P. (Q.)	5 4 0
J.A.C. (S.A.)	10 0 0
H.R.B. (Q.)	1 0 0
	£49 12 6

THE STORY OF ZIONISM.

2.—The Zionist Organisation

In his desire to bring realisation to his dream of a Jewish National Home, Theodore Herzl indulged in international politics—in England, in Germany (where he interviewed the Kaiser) and in Turkey. The Sultan might have granted a charter if Herzl had commanded sufficient money to replenish Turkey's empty coffers, but the more wealthy Jews were opposed to Herzl's schemes at this stage.

First Jewish Congress.

He then called for a world Jewish Congress during March, 1897, but the Jews of the town refused to have it, and it was subsequently held in Basle, Switzerland, in August, 1897. Approximately 200 delegates assembled, and the "Basle Programme" was formulated: "The aim of Zionism is to create for the Jewish people a publicly and legally assured home in Palestine." A Jewish National Fund was proposed by Herzl for the purchase of land. The Conference deliberations met with a mixed reception, but the movement could not now be stopped. The down-trodden masses were enthusiastic—here at long last was an organisation of their own to help them, to fight for them, to lead them back again to their beloved Palestine. In the meantime "Die Welt," the official organ of Zionism, had been established in June, 1897.

Subsequent Congresses were held in Basle (1898, 1899, 1901, 1903), and London (1900). The Organisation, in the meantime, had grown remarkably, although not much progress had been made in actual colonisation. Two principal factors retarded this work—firstly, the antagonism of wealthy Jews, who deprived the movement of the money it sorely needed, and, secondly, the fact that the Turks, while not actively hostile (it was necessary to retain the goodwill of the Western democracies) would not grant the charter and guarantees asked for. At the 1901 Congress, the Jewish National Fund (J.N.F.), of which we shall later speak more particularly, was established. Since 1903 Congresses have been held biennially when circumstances have permitted.

In July, 1904, Herzl died, worn out at 44 by his unceasing zeal and untiring efforts in a task the magnitude and potentialities of which even he failed to realise. Unwittingly he had played a large part in the fulfilling of the Divine Plan for the latter days. He was truly a great man, and had carried the Cause on a high plane upon his own shoulders. The Movement was temporarily stunned, and, for a time, seemed lost. There was no single leader capable of taking up the reins he had held so surely, and as a result the Organisation gradually settled down to become a body of "Practical Zionists" under a more democratic leadership.

Jewish Politics.

Several distinct parties had now formed within the Movement—the Centre (Political Western), Herzl's Party; the Practical and Cultural

(a Russian Party which produced Dr. Chaim Weizmann); a Socialist Labour; and a Religionist. These parties keep the Organisation "balanced". Herzl's Party has gradually lost the predominating influence to the "Russian" Party under Weizmann's leadership. Herzl was a diplomat and wished to gain his ends by political means before driving actual settlement. The Practical Party, on the other hand, believed in purchasing and settling the land without delay.

The World Zionist Organisation (W.Z.O.) consists firstly of Federations (one for each country), and secondly to separate Unions (which must have a membership of at least 10,000 and which hold views differing from those of the Federations). The Governing Bodies are:—

1. CONGRESS (the highest legislative body), presided over by the President, and meeting bi-yearly.
2. THE ACTIONS COMMITTEE, which meets half-yearly, transacts current business, and is responsible to Congress.
3. THE EXECUTIVE, comprising of 9 to 15 members, some of whom must be in Palestine. It carries out the resolutions of the two higher bodies, and administers the W.Z.O.
4. THE WOMEN'S INTERNATIONAL ZIONIST ORGANISATION (W.I.Z.O.), which trains women for work in Palestine, and looks after women's welfare generally.

Membership of the W.Z.O. is open to any Jew who subscribes to Zionist aims and purchases a shekel.

Russian pogroms were again the driving force for the second Aliyah (1904-9), which was essentially a labour (agricultural) movement. The number of immigrants in this "wave" is given at 35,000, mostly young people who established collective settlements on J.N.F. land, and introduced Hebrew as the sole language of collective settlements. By 1914 it is stated that there were almost 100,000 Jews in the Holy Land. David Wolffsohn, who had succeeded Herzl as President of the W.Z.O., died in 1914, and Warburg was elected.

The Balfour Declaration.

The first World War saw the turning point for the struggling Movement, and seemed at first to bring its aspirations within sight of fulfilment. Who has not heard of the "Balfour Declaration?" "His Majesty's Government view with favour the establishment in Palestine of a National Home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."

This Declaration addressed to Lord Rothschild on November 2, 1917, was the outcome of several interesting facts. Firstly, Britain was in need of Jewish money and influence, especially in America (and the Declaration had the desired effect). Secondly, Britain was indebted to Dr. Weizmann who, a chemist of great ability, had rendered invaluable assistance in a time of crisis. Mr. Lloyd George, who was Prime Minister at the time of the Declaration, has written: "When our difficulties were

solved, through Dr. Weizmann's genius, I said to him, 'You have rendered great service to the State, and I should like to recommend you to His Majesty for some honour'. He said, 'There is nothing I want for myself.' 'But is there nothing we can do as a recognition of your valuable assistance to the country?' I asked. He replied, 'Yes, I would like you to do something for my people.' He then explained his aspirations as to the repatriation of the Jews to the sacred land they had made famous. That was the fount and origin of the famous declaration about the National Home for Jews in Palestine."

Zionists were jubilant. Official recognition and assistance promised at last by a great Power! And when on December 17th, 1917, British forces under General Allenby obtained the surrender of Jerusalem, their joy knew no bounds. The way now seemed bright and clear.

And not only did national Israel rejoice, but spiritual Israel also. Here was that for which they had watched and waited. To quote ("Elpis Israel," p. 371): "The judgment of the Sixth Vial is to take away his (the Sultan's) supremacy, and to wrest from him the Dragon's Sceptre. This is termed 'drying up the waters of the Euphrates (Rev. 16-12)'; which occur for the purpose of bringing about the restoration of Israel." Again (p. 442): "I know not whether the men, who at present contrive the foreign policy of Britain, entertain the idea of assuming the sovereignty of the Holy Land, and of promoting its colonisation by Jews; their present intentions, however, are of no importance one way or the other because they will be compelled, by events soon to happen, to do what, under existing circumstances, heaven and earth combined could not move them to attempt." That time had now arrived—Britain in Palestine openly declaring her support of Jewish colonisation!

But bitter disappointments for the Jew have followed. However well intentioned Britain's statesmen may have been, outside circumstances have forced them to gradually whittle down Jewish rights in the Holy Land.

—BROTHER E. WILSON.

"CHRISTENDOM ASTRAY."

The Book to read for all who desire to become Friends of Christ or who now profess to be His Disciples. It is designed to show that the Bible is not responsible for the views and tenets of Christendom. Its appeal is to the DEVOUT but DISTRESSED. Such will find their distresses at an end in the exhibition of a system of truth, which though discarding the theology of the pulpit, and giving entire weight to all facts of science, accepts the Bible, without any reservations, as the Word of God, and the only Guide to Eternal Life. What has been done for nature by science and for civilisation by letters, is done for Religion by this book.

No Compromise.

Do what is right, be valiant for the Truth, teach it without compromise, and all the lovers of the Truth will approve you; for all others, you need not care a rush.

—DR. THOMAS.

Supplement to "The Logos"

DIGEST OF TRUTH

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

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

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HOW CAN SO MANY BE WRONG?

When it is said that Christendom is Astray, it is sometimes asked, How can so many be wrong? A little reflection on scripture history and prophecy will show that such a state of things is not only possible, but probable. The first few pages of Bible history lead to the account of the Flood. Then "all flesh had corrupted God's way upon the earth," and only eight souls were saved from the punishment that overwhelmed the world of the ungodly. When Sodom was destroyed, ten righteous men could not be found in the city. The history of Israel constantly illustrates the same truth. The prophets who declared God's word were ignored, or rejected, and the people, led by their religious leaders, finally rejected the Messiah when he came. The apostle's experience was just the same. Even Paul had to sorrowfully say, "All they which are in Asia be turned away from me" (2 Tim., 1-15). When we turn from history to prophecy, we find that the future was not likely to be different from the past. The days of Noah and the days of Lot are illustrations of the state of the world when Christ shall return (Luke 17, 26-30). Of that day Jesus asked, "When the Son of Man cometh shall he find (the) faith in the earth" (Luke, 18-8). The apostles frequently foretold a falling away from the truth and a turning to fables (Acts, 20-30; 1 Tim., 4-1; 2 Tim., 3, 1-5; 4, 3-4). Such predictions require that in the days when the return of Christ from heaven draws nigh, there shall be a condition of affairs fitly described as Christendom Astray. This conclusion is further suggested by the words of Christ, "Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it" (Mat., 7-14). "Many are called, but few are chosen" (Mat., 22-14). In the light of such testimonies, the question set out above may be answered by all, "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).

—W.H.B.

(A LOAN COPY OF THE BOOK, "CHRISTENDOM ASTRAY FROM THE BIBLE," WILL BE FORWARDED FREE OF CHARGE ON APPLICATION TO BOX 226 C., G.P.O., ADELAIDE, S.A.).

GLAD TIDINGS OF GREAT JOY.

We invite the reader to compare the following article with the quotations given. He will agree that the present conditions of mankind give little hope for the future. At home, political bickering, strikes, and general dissatisfaction dominate the scene, whilst in the international sphere mutual suspicions and the beginning of trade wars show only too clearly that the world is not on the eve of a lengthy period of peace, prosperity and goodwill towards all. In the Bible alone is there any hope, and that shows clearly and unmistakably the "glad tidings of great joy" destined for the world under the sovereignty of Christ. We invite you to apply for further literature upon this subject.

The Bible reveals a coming age (Eph., 2-7), in which the government of mankind will be solely vested in Jesus Christ (Ps., 2-8; Zech., 14-9; Acts, 17-31; Rev., 11-15); who will be personally present on the earth to administer the functions of his high position (Job, 19-25; Zech., 14-4; Acts, 1-11); and it sets forth that everything wrong will then be put right (Ezek., 21-27; Ps., 45-6; 72; Jer., 23-5; Acts, 17-31; Rev., 19-2). Men will universally be brought to submit, with bended knee and confessing tongue to the sovereign supremacy of God, and to do His will even as it is done in heaven (Ps., 72-9; 99-1; 102-15; Jer., 16-19; Is., 60-12; 2-11; 1 Cor., 15, 24-25). They will be influenced to abandon hatred and selfishness, and to show mutual goodwill, which will become the order of the day (Isa., 11-13; 26, 9-12; Zech., 8, 16 to end; Luke, 2-14). The oppressor will be destroyed, and the down-trodden set free (Ps., 72, 9-12; 37; Isa., 14-14; 16-5; Luke, 1, 50-53). The arrogant and the proud will be driven from the high places of the earth, and replaced by the meek and the needy, who will have undergone previous preparation for the position (Isa., 2-17; Ps., 2-9; 94-2; 76-9; 12; Rev., 2, 26-27; 17-14; Jas., 2-5; Mat., 21-43; 2 Tim., 2-12). Ignorance and debasement will give way before the spreading glory of the Lord, which will cover the earth as the waters cover the sea (Isa., 33-3; 4-5; Ps., 113-3; Jer., 31-34; Isa., 2, 2-3; 59-19; Mal., 1-11). The people shall learn Jehovah's ways, and no more walk in the imagination of their evil hearts (Isa., 60-21; Ps., 2-1; Ezek. 37-24; Luke, 1-51). Truth and righteousness, abounding like a mighty stream, shall sweep away the subterfuge and hypocrisies of the present time (Amos, 5-24; Hab., 2-14; Zech., 13-3-4; Isa., 61-11; 11-9; 1-29). In a word the effulgent rising of the sun of righteousness will dissipate the shades of night which have so long brooded over the world, and restore the day for ever (Mal., 4-2; Isa., 60, 1-2, 3-20; 2 Pet., 1-19; Rev., 21, 22-25; 22, 5, 16). This coming age is heralded on almost every page of the Bible. Moses (Deut., 32, 36, 43), the prophets (Dan., 2-44; 7, 18-27; Joel, 3-16; Obad., 21; Zeph., 3-8; Hag., 2, 6-7; Hos., 3-5), and the apostles (Acts, 3-19, 24; 10, 42-43; 17-31; 28-23), all unite in sounding its prophetic fame, and their report reaches down to this late generation, yet its approach is almost unknown. A shapeless tradition, that a good time is coming, is all the trace that can be discovered in Christendom of the glorious and the definitely worded proclamation of Heaven's messengers.

The change is near, even at the door, "The times of the Gentiles"

(Luke, 21-24) have nearly run their course. The gathering storms of the political atmosphere, co-incident with the expiry of the prophetic periods (Ps., 102-13; Hab., 2-3; Dan., 8-19; 7-25; 8-13, 14; 12-11; Rev., 9-2; 12-14), are a sure omen that the close of this dispensation is at hand; and that the present generation may witness the unparalleled judgments by which the kingdoms of this world are to be wrested from the powers that be, and transferred to "that man whom God hath appointed."

Contemporary Events.

"CIVILISATION" AND THE FUTURE.

We live in an age unprecedented in human history. Never has there been such a time of world-wide trouble and distress! Never such battle and war! The world groans under the colossal burdens placed upon it. Violence, hatred and oppression have stalked for years almost unchecked through many lands. Many nations have been overrun by tyrants more ruthless and fierce than Pharaoh of old. Thousands wander homeless and destitute! Millions are faced with starvation and misery! Man, with his advanced learning and science, has made many wonderful discoveries and become possessed of greater physical powers than ever before! Some of these have been used for good, and the preservation of life. But, alas! It is sorrowful that we find most of this energy has been turned towards destruction. In this age of so-called "civilisation" we witness on land, sea, and air, agonies and processes of destruction, wholesale, unlimited and almost uncontrollable. Is this the point in human destinies to which all the toils of men were meant to lead them?

It would seem almost, that hope has vanished, and those wonderful dreams of a "better day for mankind" are far from fulfilment. But such is not the case. Present world happenings are pointers to the greatest changes ever to be brought about in human affairs. These are the times spoken of by the Prophets as "the last days," or "the time of the end." These troublous times are heralds of the Messianic age, soon to be ushered in; when Christ Jesus will return to earth again to "Reign for God and dwell with men".

One of the outstanding events of our days is the return of the Jews to Palestine after nearly 2,000 years of dispersion among the nations. Since the removal of the Turk and the occupation by Britain, many thousands of Jews have established themselves thither (especially from the Nazi stricken countries of Europe), taking with them wealth and industry to build a national home. What is the significance of this? The greatest of all teachers, Jesus, declared (Luke, 21-24): "They (the Jews) shall fall by the edge of the sword and shall be led captive into all nations; and Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled." This chapter of Luke (as well as 24th Matthew) was a discourse given by Jesus to His disciples in answer to their question: "What shall be the sign of thy coming and the end of the age?" It was made abundantly clear there would be many signs, such as "wars and rumours of wars, nation would rise against nation, and kingdom against kingdom, famines, pestilences, and earth-

quakes." The end of Gentile times would be marked by great "distress of nations with perplexity"; the nations would rage like the angry billows of the sea; "men's hearts would fail them for fear, and for looking after the things that are coming on the earth". The present age vindicates the truth of Christ's words.

In Daniel 12 two notable signs are given. (1) A time of unprecedented trouble (V.1.) and (2) a striking increase in knowledge (V.4). Now is it not a fact that the increase of knowledge has been accomplished with greater perils than ever before? Is not science prostituted to the means of destruction? Man's conquest of the air, land, sea and ether has only resulted in a greater degree of anxiety and fear besetting him. The greatest scientific discovery of all (Atomic energy) causes all to fear the outbreak of trouble in the future, which all admit will exceed all previous epochs. As Daniel says, "It shall be a time of trouble as never was" (12-1).

In Joel 3-9, we have an accurate description of present days: "Proclaim ye this among the Gentiles—Prepare war, wake up the mighty men, let all the men of war draw near . . . Beat your plowshares into swords and your pruning hooks into spears; let the weak say, I am strong". This was to occur at a time when God would "gather together" the dispersed of Judah and Jerusalem" (Joel, 3-1). It is more than a coincidence that we are living contemporary with

The greatest increase in knowledge of all time;
The greatest wars of history;
Troublous and perplexing times;
Fierce persecution of the Jews;
The Miracle of Zionism.

It was said of Jesus when He ascended into heaven: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts., 1-11). The signs of the times, the growing might of Russia, her interest in Persia and Turkey, the collapse of Germany, are all subjects of Bible prophecy, and are indications that the time is at hand when Christ shall return to redeem the promises made to Abraham. It was said to him, "In thee shall all nations be blessed" (Gal., 3-8). This, says Paul, is the gospel, or the grand theme of the Scriptures. In the words of Jeremiah, 4-2: "The nations shall bless themselves in him, and in him shall they glory." The possibility of such a state seems remote today when general dissatisfaction, international unrest, and industrial trouble occur with such monotonous regularity, but God has a purpose with this earth that He will bring to consummation, and, in the words of the Scriptures, "the time is at hand".

—H.T.

(Write to the address below for a fuller elaboration of the Bible scheme of prophecy.)

"CHRISTENDOM ASTRAY" is obtainable from your local public library, or a loan copy will be forwarded free of charge to your address on application to Box 226 C., G.P.O., Adelaide, S.A.

Linen Clean and White

This is the symbolic material in which the Bride of Christ is arrayed for the marriage of the Lamb (Rev. 19, 7-8). What does it signify?

Those who have been watching the increasing rapidity with which the prophecies of God are being fulfilled, must realise that the return of Christ to the earth to establish His Kingdom may occur at any moment, and therefore His words found in Rev. 16-15 are worthy of intense study and thought. "Behold," he says to the watchers of this age, "I come as a thief, blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame."

Jesus comes as a thief to the unbelieving world, but to the watching saints, he comes to their joy and gladness. The blessing, however, is not only to those who watch, but also keep their garments. What is the meaning of those significant words?

David by the spirit declared: "Blessed is he whose transgression is forgiven, whose sin is covered" (Ps. 32-1), whilst Paul, in Romans 6, teaches that having accepted the Truth, and obeyed the injunction to be baptised into the Name of Christ, our past sins are forgiven, and we are covered by the righteousness of Christ. No person believing wrong doctrine is thus covered, for we are told in 1 John 1, 5-7: "God is light, and in Him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth, but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin." These words of the Spirit show how careful we must be regarding doctrine, and in the light of their teaching we can, perhaps, appreciate better the exhortation of Paul to Timothy, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of Truth, but shun profane and vain babblings, for they will increase unto more ungodliness".

In the symbology of the Scriptures nakedness and iniquity are convertible terms, hence to be clothed, and to keep the clothing white and clean, is to be righteous and holy. Joshua, the son of Josedec, a type of Jesus in the flesh (see Zech. 3) is shown as clothed in filthy garments, representing the flesh with its propensities and lusts, but when the type is changed to represent Jesus in spirit-nature, such as he acquired after resurrection, Joshua's raiment is represented as having been changed. When this was done, the Spirit addresses him as follows: "I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment" (Zech. 3, 3, 10). Job said, "I put on righteousness, and it clothed me," whilst in Psalm 132-11 we find the admonition of God, "Let thy priests be clothed with righteousness". The Lamb's wife, symbolic of the approved saints at the day of judgment, is spoken of as having been arrayed in fine linen, pure and white. This multitude of saints will attain to its glorified state "through much tribulation" and by resurrection. As the Lamb's wife they will have obtained the victory over death and the grave, through him that loved them, and laid down his life for

them. They are therefore represented in Rev. 7 as clothed with white robes and with palms in their hands, that is, robes washed and made white in the blood of the lamb, hence robes of salvation and victory. This is the consummation of their investiture, which begins with their immersion into Christ, and is perfected in their post resurrectional immortalisation by the spirit through Jesus Christ.

The "perfect man" seen by John and recorded in the first chapter of Revelation was "clothed with a garment down to the foot," no elemental part of him was unclothed, so that no nakedness was discerned. This "man" is symbolic of the multitudinous Christ, each member of which will have his wedding garment "clean and white".

Of the Lamb's prospective wife it is recorded, she "hath made herself ready" (Rev. 19-7). In the present life, then, our robes must be of moral whiteness, our characters pure and unstained if we would attain to that greater life promised to those who "keep their garments". To this end we must "set our affections on things above, and not on things on the earth". We must put away all unfruitful works of darkness and the flesh, and strive for the fruits of the Spirit which are "joy, love, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" to all mankind, and "especially to the household of faith". We must "do all things heartily as unto the Lord and not unto man," forgetting "those things which are behind, and reaching forth unto those things which are before," and so "pressing forward toward the mark for the prize of the high calling of God in Christ Jesus".

Reader, if we thus keep our garments pure and white from day to day, the coming of our Saviour, which must be very near, will hold no terrors for us, but will find us strong in the Lord, and the "peace of God which passeth understanding, shall keep our hearts and minds through Christ Jesus".

—BROTHER E. G. HIGHMAN.

The Christadelphian Treasury

Section 9: Concerning Christadelphian Literature and Propaganda.

(Continued from P. 68)

Robert Roberts on Dr. Thomas.

I have said with sincerity, and will say, perhaps, many times over again, because they are the words of sober truth—that God has revived the Truth in our age by Dr. Thomas, and that the best work a man can put his hand to, in this age, is to defend that work against all assaults, whether the open antagonism of those who call the Truth "blasphemy," or the insidious attacks involved in theories that make the Word of God of none effect.

—R. ROBERTS.

Discussing Everything and Settling Nothing.

You can do nothing for the Truth in this modern Athens that will be recognised by the King at his Appearance if you follow your old ways when you used to "discuss everything and settle nothing," and call it

exhortation and teaching. Such is mere twaddle, and will never make you appear before the enemy—the Great Babylon around you—"fair as the moon, clear as the sun, and terrible as an army with banners".

You will only be terrible to your friends.

"Discussing everything and settling nothing" is a weakness that will never grow into strength. No good can possibly come out of it, and will cause no one to wax valiant in the fight or "to turn to flight the armies of the aliens". Such may unprofitably occupy time, but they can edify no one. All their "discussions" and "investigations" amount to nothing.

—DR. THOMAS.

The Sneers of the Outsider.

Never mind the sneers of the alien at divisions in the Body. Be brave enough to tell them that we hold the Truth dearer than either friend or foe; and that we are friends with people on the Truth's basis alone; and that if any assume hostile attitude to this, whether he be within or without, he must expect fire and sword. Tell them this, and they will be far more likely to admire your principles than if, while you fought the enemy without, you consented to anything within for the sake of peace.

—F.G.J.

Peace with Purity.

Peace and purity are Bible Companions; but peace and impurity are not, nor can ever be; for enemies they are, and must remain so.

This is obvious from the statements of Christ and the Apostles.

"In vain do they worship me, teaching for doctrines the commandments of men" (Mat., 15-9): "He that is not with me is against me" (Mat., 12-30). Such are the words of Christ.

The Apostles speak similarly: "Charge some that they teach no other doctrine" (1 Tim., 1-3): "Earnestly contend for the faith which was once delivered unto the saints" (Jude 3): "Every spirit that confesseth not that Jesus Christ is come in the flesh is not of God" (1 John, 4-2).

This latter statement is applicable to all those who teach doctrines subversive of the Truth.

To hold and teach wrong doctrine is—not to love God—to be an enemy of Christ, and to all such our attitude must necessarily be, as the Apostle John declares:

"Whosoever transgresseth and abideth not in the doctrine of Christ hath no God. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is a partaker of his evil deeds" (2 John, 10-11).

—J. A. BONDS.

Our Friends.

If our friends faithfully and intelligently execute their mission, they will be placed in opposition to all the world—they will find themselves in the position of the Spirit's witnessing prophets, standing in the Court of the Gentiles and bearing testimony against "the God of the earth";

with all the power, learning, and influence of the Great Harlot, her State daughters, and dissenting abominations arrayed against them; and besides all this, the heartlessness and cowardice and treachery of professed neutrals and friends.

—DR. J. THOMAS.

To "The Christadelphian" Editor.

You have a fine field before you in Britain, which is full of "high things that exalt themselves above the knowledge of God". There are the State and Dissenting forces of blasphemy claiming to be Christian, which so long as they reign in the hearts of the people, intoxicate them, and prevent their reception, yea, even their attention to the Truth. Attack them, and give them no quarter. Never mind the outcry of the faint-hearted. Cleave Satan in all their forms, from head to crotch, with the sharp two-edged sword of the Spirit, which sympathisers will term reviling, but the Apostles, an earnest contention for the faith once for all delivered to the saints against all things thereunto opposed.

I feel a rising impatience when I read the drivelling nonsense proceeding out of the mouths of "dignitaries" and "divines"—the names and denominations of the Gentile Court. A necessity in Britain is a paper of wide circulation among all classes conducted by an editorship understanding the Truth, and valiant for it to unmask the hypocrisy and ignorance of the clergy of all ranks and degrees, to show that the Truth is, and what it is not; for as people rarely think for themselves, the negation must be shown in perspective, that the Truth may stand out more conspicuously in the forefront of the picture.

—DR. J. THOMAS.

Christadelphian Publications.

It is to the "pestilient fellows" and their publications in all past ages, not to canting pietists and sickly sentimentalists, puling from morn to dewy eve about "charity" and a "Christian spirit," that the world is providentially indebted for the preservation of the Gospel from entire oblivion. The charitable and pious orthodoxy of the "Four Denominations" fills the pulpits of the land. Baptist, Methodist, Presbyterian, and Episcopalian clergy all recognise one another as ambassadors of Christ, and their sects as so many divisions of the true Church. But what have they done with the Gospel?

They have laid it in a sepulchre and walled it up, and have set to it their seal of reprobation. But God has raised it from the dead, and put it into the hearts of certain, whom it has freed from ecclesiastical servitude, to contend for it earnestly and fearless of the authority, power, or denunciation of scribes, pharisees, hypocrites, or any other of this generation of vipers new revived.

This is our work, and by God's grace we will do it heartily until the hour of His judgment comes, and the Lord Jesus appears to vindicate His own.

—DR. J. THOMAS.

A New Power in the Political Heavens.

At Eventide, Trouble (Isa. 17:14)

Our intention is to present in a series of articles the gradual extension of Christ's authority and power, from the time when He will return to the earth until "all peoples, languages, and tongues" shall "serve and obey Him". We commence with a review of the present, because the present is inextricably bound up with the future. Invisible to the natural eye, the Hand of God is shaping events to that predetermined end, and though "all the world resist Him," God "will realise His plan". That plan is the consummation of the Gospel which was first preached to Abraham and David when God promised "through thee and thy seed all nations of the earth shall be blessed". (Gal., 3-8). At the moment the nations are reaping the curse of 6,000 years of misrule; their madness is increasing, as did the madness of Nebuchadnezzar, but even as "at the end of the days" his reason returned unto him, and he "blessed the most High and praised and honoured Him that liveth for ever whose dominion is an everlasting dominion" (Dan. 4-34), so will understanding come at last to mankind and "the nations shall bless themselves in him, and in him shall they glory" (Jer. 4-2). For this day we long and pray.

In the December "Logos" for 1944, appeared the following: "A few days hence, and 1945 will greet us. It will probably witness the cessation of war, although the roar of the political seas shall not abate." These anticipations have been realised, so that "we poor weak ones" now await the day that shall change us into "powerful ones," when "in righteousness" we shall control nations. Anti-Semitism—that foulest blot in Gentile history—will be obliterated. It will be "judged and cast out" upon the Mountains of Israel, to which all nations (conveniently welded into two camps termed the King of the North and the King of the South respectively) will be drawn for war. To both, the Divine ultimatum will be addressed, "to the north, Give up; and to the South, keep not back; bring my sons from far, and my daughters from the end of the earth" (Isa., 43-6). Finally there shall be fulfilled the promise made in relation to Christ, "He shall possess the gates (capital cities) of his enemies" (Tokio, Moscow, Berlin, London), Gen. 22-17.

1945.

"Blessed is he," said the angel to Daniel, "who cometh to the 1335 days." The period 1942-5 has introduced us to that period, which shall end with the appearance of Christ on the earth "at the end of the days" (Dan., 12-12). This cannot be far distant, as the signs of the times indubitably indicate. We have witnessed "signs in the (political) sun (Rulers), in the Moon (Ecclesiastics), and in the stars (political luminaries in the national heavens); and upon the earth (the mass of people) distress

of nations with perplexity; the sea and the waves (troubled nations) roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of (the political) heavens shall be shaken" (Luke 21-25). But the significance of these things is only realised when the words of Christ are kept in mind, for He declared: "When these things begin to come to pass, then look up, and lift up your heads for your redemption draweth nigh." (V.28).

The passing year has seen the doom of Germany ("Elpis Israel," p. 432), Jewry fighting to gain a foothold in the Holy Land (p. 441), Britain pushing at southern Greece and Turkey, Russia converging her forces on Turkey (p. 333) and Persia, and endeavouring to extend her influence as far south as Libya, Ethiopia and Egypt (p. 422). Based upon a consistent interpretation of the prophets and apostles, "Elpis Israel" has constituted an invaluable guide to future events, and if only British and American statesmen had taken notice of Christadelphian teaching in their midst, they would have been wonderfully assisted in determining their national policies. These things were, indeed, placed prominently before "magistrates and rulers" when certain of our number made application to be registered as Conscientious Objectors, but as with Pilate and other judges the things of God are beyond them (1 Cor., 1-26), (Jno., 18-36). It is, however, true that "he laughs best who laughs last"; the mighty of this age are oppressed because of the problems of the future, but these only serve to impress us with the fact that we "have not followed cunningly devised fables". The very things which cause "men's hearts to fail them for fear" help us "to lift up our heads for our redemption draweth nigh".

As prophetically indicated there is "a bridle in the jaws of the people, causing them to err" (Isa., 30-28), the responsibility for which can be laid at the doors of those modern Scribes and Pharisees who blasphemously assume the title of "reverend" (see Ps. 111-9). If they understood the Book from which they profess to preach, they would have exhorted the nation to "pray for the peace of Jerusa'em, for they shall prosper that love her". God has declared: "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night; ye that make mention of the Lord, keep no silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth" (Isa., 62-6). The clergy are not of this number, however, but are "blind leaders of the blind," leading to death their millions of deluded followers. The Law prosecutes those who deal in counterfeit coin, but lauds those whose crimes are so much greater, for they deal in "bodies and souls of men" (Rev., 18-13), which every day they send to destruction. The State relies upon them for spiritual guidance, so that they, more than anybody else, are responsible for the orgy of bloodshed and violence that has descended upon the earth. Some 70 years ago, a leading Adelaide "spiritual," to whose memory a proud edifice was erected (Maughan Church), examined the writings of Dr. Thomas, and declared them unsound. The prognostications concerning Jews, Britain, Russia, Europe and America were declared impracticable and far-fetched, but during this year, of "blessedness" to the watcher, they have been thoroughly vindicated.

Do not these British prelates realise that the present policy of their nation in keeping Jewry back from Abraham's land will merit a rebuke at Christ's appearance? (Isa., 43). Already Jerusalem has become "a burdensome stone" as prophesied by Zechariah 12.

Thus whilst this may have been a year of "blessedness" for the watcher during which he has been able to perceive the signs of Christ's near return, it has been a year of woe for Jew and Gentile. Their troubles shall greatly increase, and they shall experience Divine judgment. The furnace of anti-Semitism ignited by Nebuchadnezzar (Dan., 3-23) has been heated to fahrenheit today, and during the past six years the world has cursed the people of whom God declared, "I will curse him that curseth thee". Over six million Jews perished in the torture chambers of Europe, causing Dr. Weizmann to declare: "We have been turned into ashes. May the rising pyre of our burning bodies kindle a new light in the world, that the leaders of great nations may see the agony of homeless Jewry, and allow their return." Thus does Jewry continue to ignore the only One from Whom their redemption can come. His words are still true: "He that toucheth you toucheth the apple of My eye" (Zech., 2-8). Just as cruelly as the Gentiles have treated those poor wanderers, so will they experience the judgments of God. To this end a weapon of great import has, during the past year, been thrust into the hands of man.

The Atomic Bomb.

A gun is a dangerous weapon in the hands of a lunatic, and Atomic Power is a frightful force in the hands of a mad world. Scientists declare that it can be used to the benefit or destruction of the race, and it is a striking indictment on the mentality and vaunted "progress" of man that the secret of Atomic force is being kept for the latter purpose. It received its first (but not last) trial over Tokio on a sunny day last August. Whilst the inhabitants were following their daily avocations there was "a flash, loud blasts, peals of thunder, and a mighty earthquake," and the first "city of the nations fell" (Rev., 16-18, 19). That sunny morning saw over 100,000 men, women and children, together with four square miles of building, reduced to dust. When the world heard the news and learned of the damage "their hearts failed them for fear for the things coming on the earth". At the moment of writing (13/11/45) representatives of modern Babylon (excluding Russia) meet to consider its future use. Their deliberations illustrate the "gross darkness" that "covers the earth," in contrast with which the light of the Truth shines brightly. The modern world is like a mental asylum in which we can minister as physicians, giving to all and sundry that which the great Physician has given us, and so help to relieve some of that malady with which almost all men are suffering.

In ancient days the result of Babylon's madness was interpreted by Daniel. Today the word "MENE" stands out against the final reign of Gentilism—"God hath numbered thy kingdom, and finished it" (Dan. 5-26). Even as Daniel was proclaiming the doom of Babylon, the engineers of Cyrus were altering the course of the Euphrates, and so preparing the doom of the city. At midnight Cyrus (a type of Christ)

marched over the dry bed of the river, and Belshazzar was slain. We are living in the days of the antitype, and the work of the engineers is perceived on the political River Euphrates—the Turkish Empire. The river is but a trickling stream, and as its power recedes, so the time draws ever closer for Cyrus of the latter days (the Lord Jesus) to appear. The time must be close, for 'ere He begins His assault upon the Modern Belshazzar, He must gather His saints together, and marshal his forces.

The Jews

Following on the proclamation of "V.E. Day," "The Logos" published an Editorial entitled, "Rejoice not Palestine" (p. 211), in which was contained the following:

"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 leader, 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 . . . 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)."

The truth of these words has become apparent by subsequent events, and although the collapse of Germany has emphasised the miseries that Jewry experienced under the Nazi regime, the wickedness of Gentilism still prevents them finding refuge in their own land, so that, like the One whom they crucified, "they have nowhere to lay their head". The most cruel and horrible tortures imaginable were perpetrated upon this people. Multitudes also were forced to dig their own graves, and were then machine-gunned into them. How wistfully must Jewish eyes turn to the land which God has given their fathers for an everlasting possession! But Britain, to palliate the Arabs, is "keeping back" Jewry from Palestine (Isa., 43). Nevertheless these circumstances are divinely controlled, and are causing the Jews to turn to God in prayer for assistance. Moses has declared: "The Lord shall scatter you amongst the nations, and ye shall be few in number, but if ye then seek the Lord ye shall find him, if ye seek him with all your soul" (Deut. 4). For 2,520 years Jewry has been bereft of King and Country, and has been a "hissing and a byword among the nations". During that period "a full end of" four universal empires and many nations has been made illustrating Jeremiah's words: "I am with thee, said the Lord, to save thee: 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). Again, "All they that devour thee shall be devoured; and 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 of the Lord goeth forth with fury, a continuing whirlwind; it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return, until he hath done it, and until he have performed the intents of his heart; in the latter days we shall consider it" (Vv. 16, 23, 24). We, in these latter days, now have ample opportunity "to consider it".

During November a horror film of Nazi atrocities against Jews was shown to an audience of once proud and powerful German leaders. Once the devourers of Israel, these men are today being devoured. Three years ago they led the most powerful weapon ever forged for destruction, but God had declared: "No weapon formed against thee shall prosper," and so the Nazi regime was violently disintegrated and slain.

Some twelve years ago the writer and two brethren visited Palestine. Following the injunction of the Psalmist "we walked about Zion, visited her towers, marked well her bulwarks, and are able to tell this generation of "Logos" readers that (1) Zion is beautiful for situation (strategic and otherwise); (2) Judah (Shiloh's tribe) is returning; (3) its land is tilled and cities built; (4) it possesses a marvellous harbour on Zebulun's coast; (5) it is a centre for British shipping, containing valuable oil storage and refineries (Deut., 33-19); (6) the Arabs have discovered a rich gold-seam near the border of Palestine, and that Solomon's mines are again being reclaimed (Hag., 2, 8-9); (7) the riches of the Dead Sea are causing the land to spring to life; (8) many millions of cases of citrus fruits can be exported annually. "How shall I curse whom God hath not cursed?" asked Balaam. "This people shall dwell alone, and not be reckoned among the nations. He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel. The Lord his God is with him, and the shout of a king is amongst them" (Num. 23). The time is drawing steadily nearer when the King of Israel shall return, and Balaam's prophecy be fulfilled.

—J. MANSFIELD.

(To be continued.)

True Christadelphian Magazines.

The Truth would long ago have become extinct, but for such "pestilential" publications as the "Herald," whose "mission" is to agitate the waters, that stagnations may not arise. They are like the great Teacher, in that they "come not to bring peace, but a sword". As soon as they cry "peace," their mission is at an end.

They preach peace to the righteous; but for the wicked, who make void the Word of God by their pious traditions, they have nothing but torment day and night. This is the philosophy of that cry against them of bitterness, uncharitableness, censoriousness and severity!

Cry aloud and spare not.

—DR. J. THOMAS.

Elpis Israel Cottage Meetings

Active Classes in Adelaide, Sydney and Melbourne

The value of these homely meetings in the development of spiritual growth is indeed great, as all will admit who have for any length of time regularly attended one. In Mal., 3-16, it is recorded that "they who 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". From this quotation "Elpis Israel" members gain much comfort and assurance. They remember that notwithstanding how small their meeting might be, they are certain of the regular attendance of at least one member, He who declared: "Where two or three are gathered together in My name, there am I in the midst" (Mat., 18-20). We are pleased, therefore, to receive the following report from Sydney which arrived just too late for inclusion in our last issue:

"Sydney brothers and sisters have several 'Elpis Israel' classes formed whereat great encouragement is found in a mutual contemplation of our exalted position in Christ our Redeemer. The wonderful work of our Brother Thomas is a source of rich information on the Scriptures, and many delightful hours are spent in reading the pages of this spiritual gift to the ecclesias from a man of God.

"The HURSTVILLE CLASS has been in operation for some four years, and meets each Saturday evening in a spirit of love and fellowship. The Class alternates between the homes of brethren Munro and Boardman.

"The LAKEMBA CLASS was formed some 18 months ago, and meets at various homes, each Friday evening. The Lakemba Class has decided to assist in the formation of similar classes in Sydney, and was pleased to assist in the commencement of the

"TEMPE CLASS, which commenced on Friday, 12th October, and will meet fortnightly (God willing). This Class is equal distance from five ecclesias and at the first meeting brothers and sisters were in attendance from Sydney, Hurstville and Lakemba Ecclesias.

"The BONDI CLASS will commence (God willing) on Friday, 16th November, at the home of our brother and sister Gilham. As a goodly number of brothers and sisters are resident in this Eastern Suburb of Sydney, it is hoped, that with the Father's blessing, a rich evening will be enjoyed on many an occasion in this centre.

"Our ideal is 'A People Prepared for the Lord,' and we hope to sound forth amongst the brotherhood the clarion call, 'Prepare to meet thy God, O Israel!' and to stimulate the desire for the glorious day when all in one, we will gather together in one happy throng around the feet of Jesus, to acclaim Him with shouts of joy for the glorious salvation which Yahweh will have manifest through 'the man made strong'."

Information will be gladly given to any brother or sister interested in these classes by

BROTHER BRUCE PHILP,
Secretary, Lakemba Class.

Adelaide Classes.

The concluding evenings for 1945 have been held at each class in the Adelaide suburbs, and a very successful year, spiritually, can be reported by all. A "Devotional Meeting" was held in the rear hall at the Temple to finalise the year's operations. Approximately 120 brethren and sisters attended this meeting to enjoy a real spiritual feast. Brother E. Wilson, of Westbourne Park Class, was Chairman. Readers were Brethren P. Hurn and J. Schipper, of Torrensville Class; Brother G. C. Hollamby (Goodwood Class) spoke to the subject, "The Joy of Divine Worship," and Brother L. Wigzell (Flinders Park Class) on "Consecrated to the Service of the Lord". A poem, "Conviction and Conduct," was read by Brother A. Hollomby (Kingswood Class).

The "Elpis Israel" Cottage Meetings Committee wish to acknowledge the following contributions which have assisted in maintaining the work in hand:

"Elpis Israel" (S.A.)	£5 0 0
W.H.C. (Q.)	5 0 0
T.W.N. (S.A.)	1 5 0
E.M.S. (Vic.)	0 13 4
Class Contributions	16 11 0
L.T. (S.A.)	0 10 0
A.M. (Vic.)	0 8 6
F.M. (Vic.)	0 10 0
M.P. (N.S.W.)	0 5 0
F.G.V. (Q.)	0 10 0
T.N. (Vic.)	0 5 0
Anon	1 18 6
Class Contributions	16 11 7

G. E. BRUMBY, Secretary.

Misprint.

In our Editorial for October there occurs a number of misprints, the most serious of which is found in the third paragraph. The part affected should read as follows:

"We quote from the 40th Psalm (a Messianic Psalm quoted by Paul in Heb., 10, 4-10). Christ is represented as saying: "Withhold not thou thy tender mercies from me, O Lord; let thy loving kindness and thy truth continually preserve me. For innumerable evils have compassed me about; mine iniquities have taken hold upon me (these are not personal transgressions, but the 'feeling of infirmity' to which Heb., 4-15, refers) . . . Be pleased, O Lord, to deliver me; O Lord, make haste to help me."

Editorial Correspondence

—o0o—

Dear Brother Mansfield,

I have been reading an article in the October "Logos" re Christ dying for His Own sins. I don't know how anyone can reason that way at all. In the first place, God would not accept a blemished sacrifice. You will remember that Christ Jesus is referred to as the second Adam, and as you well know Adam was not born in sin. Jesus was not born of man's passions or in sin. He was born of God. Through woman; that he might have the mind of the human, and could experience all that man experienced, the temptations of the carnal mind. Had Christ sinned He could not have died for sinners, as I said before He would have been a blemished sacrifice. Also remember that only animals had hitherto been used as sacrifices; and an animal is not born of sin; for they know no sin. I think it is better to stick to our original beliefs. We know they are truth, and it is better for some to stop studying the Scriptures there lest much learning maketh them mad.

—J.S.

Reply

The Truth proclaimed by Paul sounded so strangely in the ears of Agrippa and Festus, that the latter originated the remark re-echoed above: "Much learning doth make thee mad" (Acts 26-24). Paul's reply, "I am not mad, most noble Festus, but speak forth the words of truth and soberness," becomes ours on this occasion.

We are exhorted to "stick to our original beliefs". This we are endeavouring to do, for it was the original belief of Christadelphians that Christ did benefit by His Own death. In the "Christadelphian" for July, 1873, Brother Roberts answers the question, "In offering for Himself, did Christ offer for His Own sins?" as follows:

"It depends upon what is meant. Jesus had no personal offences to offer for. Nevertheless, as antitype of the high priest, who "offered first for his own sins, and then for the people's," there must have been a sense in which he did so, even as Paul says, "THIS he did once, when he offered up himself" (Heb. 7-27). The sense in which he did so is obvious in the light of the foregoing answers, that the body offered on Calvary being the nature that transgressed and was condemned in Eden, was offered under a condemnation that affected both itself and those for whom the sacrifice was made".

Our Editorial is thus seen to be in accordance with "our original beliefs".

"Had Christ sinned He could not have died for sinners." True, and we would stress that we did not teach, nor believe, that Christ sinned. Christ "did no sin, neither was guile found in His mouth" (1 Pet., 2-22). Nevertheless, we read that God "hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (2 Cor., 5-21). In what sense was Christ "made sin for us?" Only in the sense defined by Peter; "His own self bare our sins in his own body

on the tree" (1 Pet., 2-24). Christ came in the "likeness of sinful flesh"; Paul taught that "by the offence of one judgment came upon all men (whether they had sinned or not) to condemnation" (Rom. 5, 18-19). Christ is included within the scope of "all men," and inheriting a nature that was under condemnation through the offence of Adam, his offering was necessary to release him from the sentence of death. This nature is termed "sinful flesh" in Romans 8-2, and "sin" in 2 Cor., 5-20, and it is this "sin" and not transgression of law (for morally He was perfect) that Christ offered on His own behalf.

"Only animals had hitherto been used as sacrifices." Paul replies, "It is not possible that the blood of bulls and of goats should take away sins" (Heb. 10-4). The animal was only a type, and "not the very image of the things" (Heb. 10-1), and thus did not fulfil the requirements of God. This required one to come bearing the Adamic (Mary's) nature, and yet overcoming its disabilities and rendering perfect obedience to God. Thus although death had a temporary dominion over Him, the righteousness of God was manifest (Rom. 3-25) in Raising Him from the dead, and His mercy is apparent by His act of extending forgiveness to those who approach Him through Christ.

"Jesus Christ was born of God through woman that he might have the mind of the human." Let us, in the words of Brother Roberts, enlarge a little on this: "Jesus as the son of man (Mark 10-33), is as much included in the posterity of Adam as his brethren (Heb. 2-11). Physically, he was as much involved in Adam's transgression as they (2 Cor. 13-4; Isa., 53-4; Rom., 8-3; Heb., 2-16), for he inherited Adam's nature from Mary's blood (Gal., 4-4), in which Adam's life existed, for the life of all flesh is in the blood thereof (Lev., 17-11). But the purpose of God was by Himself (Isa., 59, 15-16; Isa., 45-22; Isa., 53-1; Rom., 3-19; 1 Cor., 1-29; 2 Cor., 5-19) to raise us a sinless character (1 Pet., 2-22; Heb., 1-9; 1 Jno., 3-5; Heb., 7-26; Heb., 4-15), who should in the very nature under condemnation (Heb., 2-17) suffer the condemnation of sin in the flesh (Rom., 8-3) by death (Heb., 2-14), and thereafter rise again (Jno. 10-17; 1 Cor., 20-21, 20; Rom., 4-25) with life to offer (1 Jno., 5-11); John, 17-3; John, 14-6) to all of the condemned race who should believe and obey him (Heb., 5-8; Heb., 7-25)."

"God would not accept a blemished sacrifice." What is meant here? It is agreed by all that in character Christ was unblemished, and that if he had sinned he would not have been an acceptable offering for sin. But it is difficult to know what is meant by a "blemished sacrifice". Christ inherited the disabilities of His fellows as is admitted by "J.S.W.," who goes as far as to say He experienced the temptations of the carnal mind. Now Paul defines the "carnal mind" as the "thinking of the flesh" which is in "enmity to God". If Christ experienced the "temptations of a mind that is in enmity to God," does not that prove He was blemished in some respect? In Gal., 3-13, we read: "Christ has redeemed us from the curse of the law, BEING MADE A CURSE FOR US". The teaching of Paul is clearly that Christ had to be blemished by the law to become an acceptable medium to redeem His fellows from its curse. The same is true of the Adamic curse. Christ had to come under its dominion to be an acceptable sacrifice to redeem mankind from its curse.

To all our readers, we would suggest that they study this subject free from bias and bitterness. It will reveal to them the plan of God in a more beautiful light, and reveal in a clearer measure the truth of God's Holy Word. Do not be content with anything less than a "thus it is written" and "thus saith the Word". The result will be a far healthier atmosphere in Christadelphian circles.

The Time Periods of Daniel 12.

From "N.G." we have received the following:

"The signs of the times indicates that our Lord is at the door. All seem to agree on that point, and some have given 1945 as the date. We have not made a study of dates, but do you think Daniel 12 means that we should reckon according to Moslem dates? It seems that the Moslem was the desolator."

Reply.

The Turk has certainly helped to bring desolation to Palestine, but there is a greater desolator than he. Daniel 9-26 prophesies concerning Jerusalem, "The people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined". This is a reference to the military might of Rome which in A.D.70 destroyed "Jerusalem and the sanctuary," and of which Jesus declared: "When ye see the abomination of desolation spoken of by Daniel the prophet stand in the holy place then let them which be in Judea flee into the mountains" (Mat., 24-15).

In course of time the military power of Rome waned. The empire "declined and fell" to be resurrected in another form known to history as the Holy Roman Empire. The desolating power of Rome (ecclesiastical and military) is described in Dan. 11, 36-39, and as Daniel 12 is portion of the same prophecy, the time periods must find their place in the subject matter of the prophecy. This described how the military might of Constantinople would be used to establish the spiritual ascendancy of Rome. From the former capital ruled the Emperor of Rome. He is described as doing "according to his will" and as blasphemously slandering the "God of Gods" (V.36). In his estate he elevated the "God of protectors" (see margin V.38) to whose glory he dedicated the riches of his realms (V.38). The record of history vindicates the prophecy, and tells how Constantine and his successors laid the foundation for Papal power.

In Dan. 8, 23-25, the same power is referred to as "a king of fierce countenance" who would arise in "the latter time of the (Greek) kingdom" when (Jewish) "transgressions are come to the full" (V.22) in the slaying of their King. This was the power of Rome, and is referred to by Moses in almost identical terms (see Deut., 28, 49-52). The mission of this king was "to cause (priest) craft to prosper in his hand" (Dan., 8-25), thus laying the foundation for spiritual desolations, for "by peace he would destroy many". The power of Rome was centred in Constantinople, and the prophecy refers not to one specific king, but a succession of kings who, ruling from that centre, should do their part to elevate the

"god of the earth" (Rev., 11-4). The first of these came to power at the "latter time of the Greek kingdom" and the last of them will "stand up against the Prince of princes" (Vv. 23, 25). The mission of this last one will be fulfilled by Gogue, and it is for this reason that we are today awaiting the time when Russia will take Constantinople, complete the drying up of the political River Euphrates (Turkey), elevate the power of the Pope throughout Europe, and meet his doom at the hands of Christ and the saints.

The commencing date for the time periods of Daniel 12 is given as, "the time that the daily was taken away and the abomination that maketh desolate set up" (V.11). From the foregoing we believe this to be Roman rather than Moslem. In Scripture phraseology an "abomination" is any false religion (see 1 Kings, 11, 5-7; Jem., 7-30; 13-27, etc.), and it is true that when the Roman forces occupied the city they erected images to their pagan worship. This was but the small beginning of greater abomination to come when a paganised form of Christianity would assert its deadening influence throughout Europe. The Daily Sacrifice was rendered unnecessary by the sacrifice of the Lamb of God, but the Judaizing and immortal soul theorising of the first centuries A.D. laid the foundation for the great apostasy that, after the course of time, blossomed in place of the Truth. Until the advent of Constantine the pagan emperors "hindered" the full manifestation of the "man of sin" (2 Thess., 2, 3-6), but with the coming of Constantine, the first of those kings who did not "regard the (pagan) God of his fathers" (Dan., 11-37) the "abomination" blossomed out in its full growth of iniquity.

The "abomination" was finally "set up" by the famous laws and decrees of Justinian (533) and Phocas (608-610) which vested the pope of Rome with supreme authority in matters ecclesiastical. It is interesting to note that the marginal reference at Daniel 12-11 renders "desolate" as "astonisheth," and it is true that the Hebrew word here used can be used interchangeably. This links up the "abomination" with that system designated as "Mystery, Babylon the Great, the mother of harlots and the abominations of the earth" upon which John looked "with great admiration" or "astonishment" as it can be better rendered (Rev., 17-6).

A.D. 533 and 608-610 thus become the commencing dates for these time periods which are thus seen to be fulfilled in:

- 1260 days—1793—Beginnings of French Revolution and plagues upon Roman Catholicism.
- 1290 days—1813—Beginning of the decline of Turkey, or the evaporation of the political River Euphrates.
- 1335 days—1868—Decline of Papal temporal power.
- 1260 days—1868-1870—Decline of Papal temporal power.
- 1290 days—1898-1900—Uprise of Zionism.
- 1335 days—1943-1945—Russian domination of Europe, and state of blessedness to the watchers who "lift up their heads as they see their redemption drawing nigh".

Should 1945 witness the return of Christ? We have looked to this year to witness great events, and our expectations have in great measure been realised, but the greatest event of all—the return of our Master—has not, at the moment, materialised. Has the prophecy failed? By no

means. Daniel was told, "Blessed is he that waiteth, and cometh to the 1335 days. But go thou thy way till the end be; for thou shalt rest and stand in thy lot at the end of the days". We have, in the past, looked for the "end of the days" to synchronise with the 1335 period, but time has shown it to be posterior to it. Nevertheless, this period has introduced the saints to a time of blessing that shall culminate in the presence of Christ on the earth. Soon, for us, there shall be "time no longer".

The Extent of Abraham's Land.

"H.P." writes:

"In 'The Logos' for October is an article that interests me much, 'Post War Chaos,' and on p. 31 is given the future divisions and boundaries of the Holy Land—Ezek. 47. I note that the southern boundary is stated to be from the Nile. In a former reading somewhere it was put as extending from the River of Egypt to the Euphrates, and looking into some Bible maps I noticed a River of Egypt as being situated far east of the Nile, in a tract called "Wilderness of Paran" and south-west of Judah and south of Philistia. As there is quite a distance between this "River of Egypt" and the Nile, I am a bit mixed as to which river is right, and liking to have a correct view I will be glad to have your understanding of this."

Reply.

Can "the River of Egypt" which was to mark the southern border of the land promised to Abraham, be identified with the Nile? The term occurs many times in Scripture, but in certain instances details are given that prove beyond doubt that the term in Scripture applied to Egypt's river, the Nile. In Isa., 7-18, the prophet declares: "The Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt." The context shows that the "fly" is Pharaoh, and the "rivers of Egypt" the "seven divisions" of the Nile (Isa., 11-15). In 2 Kings, 24-7, we read "The King of Egypt came not again any more out of the land; for the king of Babylon had taken from the river of Egypt unto the river Euphrates all that pertained to the king of Egypt". The application, of course, is to the Nile, the symbol of Egypt. Finally, the southern border of the promised land is stated by the Angel to Moses to be adjacent to the Red Sea; "I will set thy bounds from the Red Sea even unto the sea of the Philistines" (Exod., 23-31). The identification of the "River of Egypt" with the Nile is therefore complete.

Brother Sulley, in "The Temple of Ezekiel's Prophecy," writes:

"Much misapprehension respecting the southern boundary exists in consequence of supposing that Kadeth-barnea marks the southern limit of the land. The south border is thus described in Ezekiel: "And the south side southward, from Tamar even to the waters of strife in Kadesh, the river to the great sea. (Ez., 47-19). According to Sir W. Wilcocks, there are two places called Kadesh, one situated south of Judah, and the other Meribar-Kadesh, in the wilderness in the south of Edom. (See Num. 20, 1-3; 27-14). According to Parkhurst, the Hebrew word which is rendered "Terar" in Ezek. 47-19, signifies Tadmor, a city built by Solomon east of the Jordan in the wilderness. In view of these considerations, the southern boundary must include the Sinaitic peninsula and the delta of the Nile (Gen. 15-18), that is, up to the river of Egypt."

THE LOGOS

UPHOLDING THE PURITY OF THE APOSTOLIC DOCTRINE
AND FAITH.

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An Exhortation to Faithfulness

Walking Worthy of God.

To "walk worthy of God," is first to have the heart where Christ's heart was, and then to let the words of our lips and the deeds of our hands follow suit. Christ's heart was fixed on the Father and the Father's will, and the Father's work and the Father's purpose in the days to come. He had no other interest, no other love, though this, indeed, truly comprehends all interests and all love. The world hated him: how could it otherwise? He testified of it that its works were evil. The world did not hate his brothers, because they bore no such testimony, but were content to earn the good graces of the world by a friendly deference to what was going on around them. They joined in that receiving honour one of another which Jesus declared to be the great stumbling block to faith in His day (John, 5-44), and which continues to be the characteristic of the enemy of God to this. Have principles changed with the lapse of eighteen centuries? Nay, verily. The world is the same, as we sadly find, and Christ, though we see him not, is the same yesterday, today, and forever. He comes anon to deliver, from the present evil world, such as, like himself, are not of it, but who call on the Father, who, without respect of person, will judge according to every man's work. The Lord's choice will rest on those who devote themselves to the doing of the will of his Father: so he often declared on earth. The will is that we make no friendship with a world which is full of everything contrary to his mind; but that standing apart from it, we shine as lights in it, testifying against it, and leaving its pleasures, its honours, its politics and its war to its own children, in whom He has no delight. His intention is to destroy the system of things that go to make up the world in its present constitution.

The coming of Christ is to take vengeance on them that know not God and that obey not the Gospel of our Lord Jesus Christ (2 Thess., 1-9). These words are not written in vain. The purpose of God is to destroy the world as it now is, and to establish a new heavens and a new earth wherein dwelleth righteousness. Shall we build that which God means to destroy?

Paul warned the brethren night and day with tears; do we need the warning less?

Rather do we not stand in more imperative need of it? An apostasy of centuries has trampled the whole system of Divine ideas in the dust, and there is a danger that with nothing but the written word to reclaim us from the abounding darkness, we may receive an inadequate impression of what is required of us. There is danger that we may stop short at the beggarly idea that sonship to God consists of knowing the nature of man and the purpose of God, and being baptised and breaking bread. There is danger of our failing to see that Christ wants men with whom He will be the ruling affection, and with whom the love of God prevails unto sanctification and separation from a world that knows not God and obeys not the Gospel of our Lord Jesus Christ. There is a danger of our being content with the external compliances of saintship, having a name to live while dead, professing to be Christ's while remaining in league with the world for which he did not pray, and which he will shortly destroy, and us with it, if we make ourselves of it. No wise man will be content in this matter with anything short of the genuine apostolic ideal. It is better to leave the truth altogether alone than to profess it in a half-hearted way, which, while sufficient to spoil the present for us, will fail to secure the future. It is better in this matter, to burn our boats, like the Roman general, and leave no retreat.

These urgent words will seem kind words bye and bye. The judgments of God are impending over this generation. The world is divinely declared to be ripe for them. It does not appear so to such as judge after the flesh; that is, who judge it in the light of human thoughts. To them, the world appears tolerably well-conditioned in moral matters. With so much Church and chapel going and charity money-spending and education-promoting and scientific nature-investigating, the world in such eyes appears righteous. They forget that righteousness is a matter of Divine estimation, and that the first principles of righteousness relates to men's attitude to God—God the first and last, and who will yet be all in all upon earth as now among the angels. Men may be very civilised one to another, and very barbarous towards God. Judgment came on Jerusalem 1,800 years ago, not because there was any lack of mutual deference or refinement, or alms-giving or prayer-saying, or synagogue-attending or knowledge-cultivating. The sacrifices were offered according to the law and the feasts held in their appointed seasons, actually with more regularity than they had been at any former period in their history. But the true fragrance was wanting. Sincere recognition of God had ceased. The charge made by Daniel against Belshazzar had become applicable to the Jewish nation: "The God in whose hands they breathe is and whose are all thy ways hast thou not glorified." The things they did—the performances they went through; the alms they

gave, the prayers they offered, the public services they held—were all done for man's sake and not for God's sake; so that God's own appointments became an abomination to Him, as saith the Spirit by Isaiah: "Incense is an abomination unto Me; the new moons and sabbaths and the calling of assemblies I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts My soul hateth." The state of mind in which the law was obeyed was the principal part of the service required. It is a common mistake to suppose that the law was limited to external compliances. Moses, on the contrary, spoke to them at the beginning thus: "And now Israel, what doth the Lord thy God require of thee but to fear the Lord thy God, to walk in all His ways and to love Him and to serve the Lord thy God with all thy heart and with all thy soul?" (Deut., 10-12). The very essence of all the service of the law was the fervent recognition and intelligent service of the Creator and Proprietor of all things; but this had vanished from all but a few, and the body politic of Israel was a spiritual corpse. So it is in our day with the Gentiles, and worse; for with the Jews there was, at least, the form of the institutions which God Himself had appointed, but among the Gentiles there is not even the form of godliness as originally delivered by the hands of the apostles. The doctrines of Jesus are not to be found in the pale of the dominant churches, and the institutions practised are not of his appointment. Add to this the prevalence of unfaith, insensibility to all Divine relations and universal disobedience of the commandments of God; and we get some glimpse of a state of things which is divinely declared to be a ripe harvest of wickedness. From this state of things we are labouring to be delivered, and for the accomplishment of this object it is necessary now, as in the first century, to iterate incessantly the instructions and warnings that tend to the purification of the house of God.

—R. ROBERTS.

JEWISH CHILDREN REFUGEE FUND, JANUARY 23, 1946.

Credit Balance Forward	£49 12 6
Subscriptions received—	
C. T. M. Riverton Ecclesia, N. Z.	5 0 0
Sister M. M., S. A. .	1 0 0
G. P., Q. .	10 0 0
N. B., S. A. .	10 0
Sister N., S. A. .	10 0
J. A. C., S. A. .	5 0 0
	<hr/>
	£71 12 6

Escape O. Zion that dwelleth with the daughter of Babylon. For thus saith the Lord of Hosts, After the glory hath He sent me unto the Nations which spoiled you: for he that toucheth you toucheth the apple of His eye.

For, behold, I will shake mine hand upon them, and they shall be a spoil to their servants: and ye shall know that the Lord of Hosts hath sent me.

International Affairs in Retrospect

"I Have Taken away my peace from this people"—Jer. 16.5.

Peace is a divine blessing that is only granted where God's laws are revered. This principle holds good for Ecclesial life as it does in national affairs, and brethren and sisters who believe that ecclesial peace will come as a result of compromising with doctrinal error, or of slumming over the importance of some fundamental principle delude themselves as did the leaders of Israel who vainly imagined that they could ignore the Divine requirements with impunity. Dissention and division will never be healed by such means, nor will the force of the Truth prevail in our midst when its point is blunted. History and Scripture combine to emphasise the value of the Divinely inspired advice, "Contend earnestly for the faith once delivered unto the saints" (Jude 3), and, "The wisdom that is from above is first pure, then peaceable" (James 3-17). This heavenly wisdom is found in its most beautiful form in those doctrines that teach God's means of redemption for mankind which form the elemental principles of the Faith, and if James' words mean anything, they teach that our fundamental beliefs must be kept free from error and speculation. Only by so doing will true peace come to the ecclesias.

In the absence of any recognition of Israel's God by the world, its affairs degenerate from bad to worse. God has declared, "I make peace and create evil" (Isa. 45-7), thus the elements in the political firmament that are preventing peace coming to the earth can be viewed as the Hand of God in the affairs of man. Again He has said, "The work of righteousness shall be peace" (Isa. 32-17) explaining why God prevents this desideratum coming to mankind by "the way of peace they know not." Because of Israel's wickedness, God declared, "I have taken away my peace from this people" (Jer. 16-5). These words are true of the nations to-day, and explain why no agreement can be found for the multiplicity of problems that abound. It explains why nations who have seen the destructiveness of Atomic Power still persist in a course of action that can only result in that power being used again in war—it explains why Capital and Labour persist in antagonising each other to an extent that can only result in another depression, and the collapse of the economic system—it explains the many "perplexities" which puzzle the minds of men and women of all stations of life in this "time of trouble with perplexity." Only one class is exempt from these disturbing influences, and that is the class found among Ecclesias of whom Christ spake when He said, "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Fortified with this assurance, men and women of faith can go forward undeterred by the problems of the present or the future which do, indeed, only serve to bring into greater prominence God's purpose with this earth. Perceiving about them "men's hearts failing them for fear" they "lift up their heads realising that their redemption

draweth nigh." Thus the very conditions which cause the nations to mourn, cause true Sons and Daughters of God to rejoice in anticipation of the nearness of Christ's return.

The Moscow Conference

In Russia's capital the representatives of the Allied Powers met to consider their post-war plans. The results, publicised on the eve of 1946 were not encouraging for the world, but have been most stimulating for those whose understanding of the future is dominated by the prophets. Political commentators are freely predicting the future in accordance with the expectations of the faithful from the time of Abel to the present day. Some have stated that the Moscow Conference is "another Munich." It is said that "there was nothing agreed on in Moscow which would limit Russia's ruthless movement right across what the British Foreign Secretary called the 'throat of the Empire' (Palestine, Egypt and the Suez Canal). The "Mail" correspondent declares, "The line threatened by Russia's movement south is an essential geographical line across the world if Britain is to remain a world power." "I am," he writes, "prepared now to say that Russia's policies are opposed to the vital interests of Britain" (Dec. 29, 1945).

It is almost superfluous to comment upon such a situation as this. To speak of "Russia coming south" and contesting "Britain's vital interests" in Palestine and Egypt, is to speak the language of Ezekiel 38, Daniel 11, and the anticipations of "Elpis Israel." But to us who live contemporary with these things, the significance is enhanced when it is borne in mind that the descent of Russia against Britain in Palestine will occur after the return of Christ, and not before. The words of these commentators, and the intentions of Russia, thus constitute a warning to the saints, proclaiming that the Day is at hand.

Middle East in the Limelight

Simultaneously with the release of the Moscow Conference results, trouble again flared up in the Middle East. In Persia and Turkey Russia made apparent her determination to annex certain territory, and in the former country the well defined Nazi methods of stirring up trouble among discontented minorities has reaped results. Turkey has declared her intention to fight any encroachments on her territory, and although this attitude is a futile one, it is in full accord with prophetic anticipations. Concerning Persia, Dr. Thomas has written: "Russia, which already comprehends some of the Persian territory in its bounds, is destined to conquer Persia, and to possess it from India to Ethiopia. This is not conjecture but an absolute certainty; for God has declared by Ezekiel that Persia in the latter days shall be a constituent of the dominion of Gog; and that Gog is the autocratic dynasty of Russia will be seen when we come to treat that prophecy in its proper place." ("Elpis Israel" 332.) The remarkable fulfilment of much of what the Doctor anticipated from his study of the Word, emphasises the need for us to be careful before departing from his conclusions whether they be in the realms of prophecy or doctrine. The pity is that so many have left his well-tryed expositions for that which is merely wind.

Power Politics and the Jews

The general insecurity in contemporary international affairs has affected the condition of the Jews in Palestine. In the Middle East Britain's position has become so precarious, and power politics are so obviously dominating diplomatic affairs, that the Jewish claims are being neglected in favour of the more numerous and politically influential Arabs. Thus Palestine is again the scene of discord and trouble—it is "the time of Jacob's trouble," but "he shall be delivered out of it." The Jews must be placed into such a position as to re-echo the wisdom of David, "Vain is the help of man," and the words of Christ, "Blessed is he that cometh in the name of the Lord." Events in Palestine and Europe are causing this position to materialise.

Christ has given us certain signs, and these are with us to-day. They proclaim that the Bridegroom is at the door, and the wise "virgin" will look to her lamp—see that the oil is sufficient for the occasion, that the light burns clearly and brightly. Only such will be accepted on the marriage day.

In the meantime the world blunders on its way. The nations meet in London to determine the course of future events, but in their disputations they ignore the greater troubles that surround them. Their organisation is too cumbersome to be of any real value. What the world requires is a Dictator with the wisdom to dictate in accordance with Divine decrees, and with Power to enforce His decisions. Only Christ can accomplish this.

The Eastern Mediterranean

Since I last wrote a short treatise in connection with Russia's expansionist policy through the channel of demands for independence, or autonomy, events have moved with amazing speed. As indicated, Persia was only secondary to the major issue to be settled—that of the Russia-hater, Turkey. Well do we know that the minor issues develop the major one, an event all Christadelphians have for years been awaiting. Turkey is now the storm centre of Russian demands. Brethren, our expectation has arrived. Russia, having established a *fait accompli* in the northern Persian province of Azerbaigan, nothing can be done to alter the fact. Now Russia assuages to instal a Persian Government of her own choice in the Persian capital, Teheran. What concerns the Moscow Conference chiefly is the problem of the Middle East. The diplomatic correspondent of the "Sunday Observer" states: "The Russian war of nerves on Turkey, which has been intensified simultaneously with Soviet moves in Persia, indicate that the Russians desire to gain control of the Black Sea. They could then use the Black Sea coast as a spring board for expanding Russian influence in the Eastern Mediterranean. Such a policy would directly threaten the vitals of the British Empire. Russia's policy in the Far East, where her interests meet mainly those of America, is moderate and narrowing. But in the Middle East, where she encounters British interests, Russia is adopting a wider, forward policy. ("I will bring thee forth," declared God through Ezekiel 38-4.) Britain will not be a party to a 'Middle East Munich' " (AAP, Dec. 23, 1945). Really, this is wonderful news to brothers and sisters of the Lord Jesus Christ.

It indicates that the realisation of all their hopes is very near. Correspondents in Moscow admit that "unless the U.S. and Britain are able to obtain from Russia acceptable guarantees on the integrity of the north-west Persian provinces, the Persians will swing over to Russia and accept the best bargain possible."

Brethren, the voice of prophecy relentlessly unfolds the end determined. Britain and the U.S.A. have been closely drawn together by force of circumstances confronting them. The U.S.A. desires a "strong" Britain in order that her strength may, conjointly with herself, resist the evils which the Soviet Government is forcing upon them. Dr. John Thomas is very much alive with us to-day. He is the "Voice of Israel" in these last days of Gentile rule. Brothers and sisters have repeatedly said to me, "If only the doctor was alive now. Wouldn't he be a tower of strength among us?" My reply has been to the effect that "with us" the doctor is very much "alive," and that he is with us (in his eloquent writings) a real tower of strength, and not only so, but a source of great comfort to the household of faith in these, the latter days. —E.C.W.

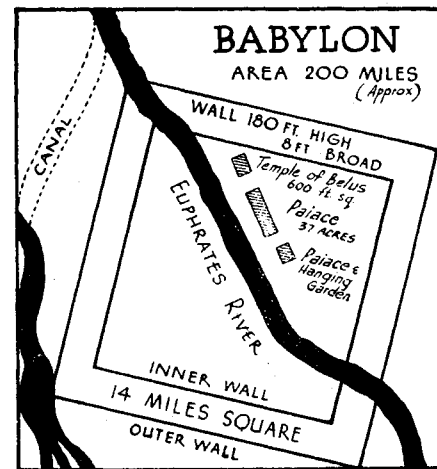
The Drying Euphrates

An agreement has been reached between a famous London engineering firm and the Iraq Government to erect a barrage across the river Euphrates for the purpose of diverting its floodwater into Lake Habaniyah. The object is to bring new life to an area concerning which Providence has decreed "desolations are determined to the end thereof."

In 539 B.C. this engineering feat was accomplished by Cyrus the Great for the purpose of overthrowing the power of Babylon. The river

Euphrates ran through the centre of this city, and was enclosed by insurmountable walls. The strategy of Cyrus allowed the Medes and Persians to enter the city along the dried-up bed of the river, and overwhelm its defenders.

Cyrus holds a prominent place in Isaiah's prophecy (see Ch. 45), and was called by name many years before his birth. In Isaiah he is unmistakably used as a type of Christ, whilst in the 16th. Revelation his historic mission becomes the basis of the symbology of the sixth and seventh vials. The "drying Euphrates," the "Kings of the east," the overthrow of "Babylon the Great" are all portrayed, even to the croaking of



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

Editorial.**The Remedy for Ecclesial Ills**

The significant trend of European politics is forcing the most reluctant of Christadelphians to voice the opinion that the time is at hand for the return of Christ. This means that the near future will witness a drastic alteration in our lives. Whether we are prepared for the occasion or not, we will "all appear before the judgment seat of Christ" when our attitude to the Truth will be revealed shorn of all pretence by the "word of God quick, powerful, and sharper than any two-edged sword—a discerner of the thoughts and intents of the heart" (Heb. 4-12).

But although a certain amount of lip-service may be given to this proposition, it is extremely difficult for the heart of man to assess importance and solemnity, and this has its affect upon our attitude. Instead of an increase in zeal and earnestness, to all appearances, apathy and indifference to the demands of the Truth seem to be on the increase. The line of demarcation between the world and ecclesia is becoming fainter, the pursuit of pleasure is occupying a greater and more absorbing part in our activities, whilst the latest fashion and craze of a world that is swiftly running to destruction is ignorantly followed by some who, at the same time, proclaim their separateness from the things of the world. Similar tendencies were discernable during the deterioration of Israel. They became the subject of warning by the prophets who constructively showed the cause of the nation's lack of spirituality. "My people are destroyed for lack of knowledge," declared God. "Because thou hast rejected knowledge, I will also reject thee." (Hos. 4-6). Lack of knowledge (rather than a want of sincerity or zeal) has ever been the cause of evil. It resulted in a generation of Israelites dying in the wilderness, it earned for Peter the rebuke, "Get thee behind me, satan," it made Mark timorous, and thus broke up the association of Paul and Barnabas, it caused the early Ecclesias to diverge from the Truth and lay the foundation for the Apostasy. What was true of the past holds good for the present. Lack of Bible knowledge—yes, of the elemental doctrines of our faith, is the root cause of all Ecclesial ills, for these truths are divinely designed to influence our lives. Neglect of the Scriptures, and a failure to discern the Truths it teaches, accounts for much of the worldliness, ignorance, lack of true love, divisions, errors and other disagreeable elements that prevent true harmony. It can make shipwreck of faith, and disrupt and destroy whole ecclesias. And to the extent that the fault lies with the individual so the remedy for these ills is in his hands, for Ecclesial life is but the reflection of his life. Paul exhorts us to be "an example of the believers in word, in living, in love, in spirit, in faith, in purity" (1 Tim. 4-12). Our example in these things can profoundly affect our ecclesia for good or ill, for the impression our lives make on others influences them in moulding their own. The success of

such teachers as Jesus, Paul, or Moses lay in the fact that the things they taught were exemplified by the lives they lived, as was apparent to all who "had eyes to see." Paul taught Timothy that a faithful stewardship required attention "to reading, to exhortation, to doctrine" (1 Tim. 4-13). It needed vigilance, for he was warned to beware the influence of certain "doctrines of devils" and was to nourish the brethren "in the words of faith and good doctrine." This advice is excellent for these times, and if acted upon will antidote the spirit of indifference to spiritual things, which rampart in the world, is, sad to say, not without its taint in ecclesial life. The importance of Paul's advice is apparent by a little meditation upon the Psalmist's words: "I will praise thy name for thy loving kindness and thy truth; for thou hast magnified thy word above all thy name" (Ps. 138-2). God's word is of prime importance, and there is no end to the amount of knowledge we can absorb concerning the doctrines it teaches. Let us never be satisfied with a superficial understanding of these things.

But it may be said, "I do the daily readings, I assiduously attend the meetings, I listen attentively to the expositions of the brethren, I endeavour to understand the Truth. What more can I do?" James replies, "If any of you lack wisdom, let him ask of God, that giveth to all liberally, and upbraideth not; and it shall be given him." (James 1-5). Prayer is the most potent force in the life of a son or daughter of God, and should never be neglected. In addition to Prayer and the reading of God's Word, there are those standard works of the Truth such as "Elpis Israel," "Eureka," "Law of Moses," "Ways of Providence," "The Visible Hand of God" and so forth. These are invaluable aids to the better understanding of God's Word, and the serious study of them will result in an addition of wisdom. We do a service to ourselves, and to our ecclesia by building up a complete library of such books, and by the constant study of them. In such an attitude to God's word and His truth exists the remedy for ecclesial ills. Ignorance will be dissipated, love will abound, for all will be dominated by the same ideals, divisions will be replaced by unity, and earnestness and zeal will be found where apathy and indifference once existed.

We have a responsibility in these matters that is shown in bold relief by the last words of Jesus. After sixty years of silence He dictated messages to seven ecclesias in Asia. Were they expressions of commendation and confidence for the ecclesial future? No, they were, in great measure, strictures of condemnation because the ecclesias had "lost their first love," had compromised the truth with error, had allowed false doctrines to exist unchecked, had loved those who Christ hated, and hated those who Christ loved, had opposed and condemned those like Antipas who, in the face of every discouragement still "contended for the faith." The warning was given to "Repent" or else Christ would come and "remove thy candlestick out of his place." History shows that Christ was as good as His word, for those candlesticks have been removed from their places. Why? Because the individual rejected the wisdom of Jesus; because brethren and sisters were apathetic to the Word of God, and indifferent to the doctrines that govern the bases of faith, because they

neglected the individual study of the Truth. Christ's messages were primarily to "him that hath an ear." Subsequent events tell us that very few had "ears to hear," and so the light of truth was extinguished in those centres. If the individual had performed his duty this lamentable history would not have been recorded, but the individual failed. To-day is the day of our opportunity, when we can manifest our wisdom or folly, our knowledge or ignorance of divine ideals by our attitude to His Word. Let ours be the ways of wisdom.

ELPIS ISRAEL CLASSES FINANCIAL REPORT FOR 1945.

Financial Statement

Income.		Expenditure.	
Credit Balance 1/1/45 ..	£27 19 3	Postage	£50 0 0
General Contributions ..	169 12 8	Literature	2 6 8
		Duplicating	98 12 5
		Stationary	13 8 0
		Gospel Extension Con- tribution	22 3 0
		Cheque Book	3 9
		Balance	10 18 1
	<hr/>		<hr/>
	£197 11 11		£197 11 11

Dear brethren and sisters,

Greetings in the Hope of Israel.

Despite our greatly increased expenditure over the past 12 months, consequent upon the extension of our activities in various directions, our cash book still shows a credit balance of £10/18/1. This is a reduction of £17/1/2 on the balance brought forward at the beginning of the year. General contributions have shown an increase of £55/8/- on last year (1944). Comparative figures relating to expenditure are interesting:—

Postages rose from £38/15/- in 1944 to £50 in 1945, while duplicating expenses were more than doubled—£55/18/5 in 1944, and £98/12/5 in 1945. These figures speak volumes for the extent of the labours of a small band of brethren and sisters, for whose love of God and man some hundreds throughout the country have cause to give thanks.

The Classes during the year expended £22/3/- in assisting the Gospel Extension Society publish the "Digest of Truth" in association with "The Logos."

Our financial statement shows a very healthy state of affairs in so far as the past year's activities are concerned, and, in God's mercy, and the continued absence of our Lord and Master, we can now pass on to a New Year's work, determined to do even more to assist in the "preparation of a people for the Lord."

Your brother in the Master's Service,

E. B. WILSON, Co-Treasurer,
18/1/45.

A New Power in the Political Heavens

2.—The Two Systems Among Men

The previous article in this series, outlined events that were leading to the consummation of God's purpose. Here there is considered the two classes among men through whom that purpose will be effected.

Although men may divide the Race into dozens of different nations, creeds and tongues, God recognises but two people—Jew and Heathen known also as "the Commonwealth of Israel" and "the Alien" (Eph. 2-12). The former represents the Kingdom of God, although, at the moment, in a scattered and downtrodden condition; the latter the Kingdom of men. The former owes its present humiliating position to the rebellion of its subjects, the Jews; they rejected the Divine knowledge, and were punished by God. They said of Jesus, "We will not have this man to reign over us," "We have no king but Caesar," and, as a consequence, were given into the cruel and merciless hands of Caesar and his descendants who have never hesitated to plunder and destroy them whenever opportunity afforded. In the days of its power, the emblem of the Kingdom of God is the "Star of David," but in dispersion it becomes "A burning bush" (Exod. 3-2) signifying the fire of persecution that has enveloped its subjects, from which, however, they shall ultimately be delivered. Not a national event occurs but which, in some measure does not contribute to the re-establishment of that Kingdom. Thus some 2,000 years ago a babe was born in a manger, and was recognised by certain wise men who were enquiring, "Where is he born King of the Jews"? His mission was to preach the coming Kingdom, His death brought reconciliation between God and all who placed their trust in His Kingssip, His resurrection saw Him elevated into a position of power concerning affairs both in heaven and on earth (Mat. 28-18), His ascension into heaven was coupled with the proclamation that He would come again to establish the Kingdom of Israel (Acts 1-11). The importance of such an event to the peace of the world is indicated in a recent speech by Mr. Bevin, British Foreign Minister who declared: "The peace of 50% of the world depends upon the Jewish problem. If it cannot be solved the whole idea of world federation will be challenged."

As to the latter power mentioned above, the Kingdom of Men, it matters not that it is composed of diverse and antagonistic elements such as the British, Russian, American, French, German, Italian, Turkish and Polish divisions, for these are all parts of one system antagonistic, more or less, to God and His truth. They are all classed under one head by Daniel, who, speaking of contemporary times, declares, "The Kingdom shall be divided," "the Kingdom shall be partly strong and partly broken" (Dan. 2, 41, 42). The prophet reveals that all these divisions shall ultimately be united under two heads, the King of the North and the King

of the South, but that eventually all power shall be taken away from them and bestowed upon a kingdom that God shall establish. The Kingdom of men, in its last phase on earth is represented in Scripture by various symbols. At one place it is likened to an image glowing with the metals for which men, in their greed, have bathed the earth in blood to possess; again it is symbolised by a beast, so diverse from anything known to zoology as to be nameless, but whose dreadful appearance suitably represented the violent and ignoble passion of man to dominate his fellow man, for which purpose he becomes "more cruel and merciless than the fiercest beasts of prey." In other places it is typified by the Crocodile and Leviathan, those dreadful water animals, which can turn the most peaceful looking pool or sea into a place of treachery and sudden death, whilst fourthly it is likened to a Tree whose glory is circumscribed by a band of iron that encloses it. Russian aspirations under Gogue will cause this power to blossom into full growth, and it is interesting in our time to witness the extent to which this is coming to fruition, for Russian influence is gradually permeating every European country.

Almost one hundred years ago two men devoted their literary talents for the benefit of their contemporaries. Oppressed with the problems of the moment—both individual and national—they sought a corrective. One found it in God's purpose, revealed within the pages of the Bible, the other thought he discovered it in that system known to-day as Communism. Committing their ideas to paper, 1848 witnessed the publication of "Elpis Israel," by Dr. Thomas, and of "Der Kommunist," by Carl Marx. The former wrote: "Here is a book peculiarly adapted to the times. It will show the people what the gospel is, and the obedience it requires—and enable them to discern the times; that the Lord may not come upon them at unawares, and take them unprepared. It is a book, not for these times only, but for all the years preceding "the time of the end," and thence to the epoch of the restoration of the kingdom and throne of David. It is named **ELPIS ISRAEL**, or Israel's Hope; for the kingdom of which it treats is that which is longed for by all intelligent Israelites, and for which, said Paul, 'I am bound with this chain.' 'Elpis Israel's' subject matter is national, not sectarian. It treats of a nation, and of its civil and ecclesiastical institutions in a past and *future age*. It is designed to enlighten Jews and Gentiles in Israel's Hope, that by conforming to the proclamation of their king, they may be prepared for the administration of its affairs in concert with him, when all nations shall be as politically subject to his dominion, as Hindostan and Britain are to Queen Victoria's. It is designed to show men how they may attain to eternal life in this theocracy, and obtain a crown which shall never fade away. To accomplish this, the reader must, in justice to himself and the truth, study it with the Bible at his right hand, for he will find but few pages in which frequent reference is not made to its authority, and without which nothing can or ought to be determined."

"Elpis Israel" was the outcome of sincere, earnest prayer to God, and a slavish study of His Word by Dr. Thomas. By its means ecclesias were formed, and many thousands of individuals have been placed in an antagonistic relationship to Gentilism and will be the kingdom "the God

of heaven" intends "to set up" to those "it shall break in pieces and consume" (Dan. 2-44). These individuals look forward to the time when they shall be associated with the Lord Jesus as divine, immortal rulers in the governing of the nations; when Jewry shall be the head, and not the tail of the nations, and the throne shall be established in Jerusalem.

When Dr. Thomas wrote there was little desire among the millions of Jewry to return to their homeland, but so terrible has been the fire of persecution that there is to-day almost a universal urge, among European Jewry at least, to establish that which the Doctor's study of the Bible led him to anticipate—a National home for Israel in Palestine. It is of the utmost significance that at a time when Russia is so vividly manifesting her desire for dominion (that is, to establish the last federated phase of the Kingdom of men) that there is reported an exodus of Jews from the land of the North back to the Zion of their fathers. Reporters declare that these are not refugees forced to flee, but a people well fed and clothed, having a genuine urge to escape from Russian influence, whose tentacles now stretch from nation to nation through Europe and Asia. Zechariah records: "Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein; for I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her. Ho, ho, come forth, and flee from the land of the north, saith the Lord; for I have spread you abroad as the four winds of the heaven, saith the Lord. Deliver thyself, O Zion, that dwellest with the daughter of Babylon" (Zech. 2, 5-7). Events undoubtedly indicate that we have reached an epoch when all that Dr. Thomas anticipated in regard to the Kingdom of God will be realised.

By means of the power invested in Him, the King of the Jews is controlling events, so that the Middle East is coming more and more into prominence. Countries like Palestine, Turkey, Persia, Egypt and Greece occupy world interest in place of London, Berlin and Stalingrad. Eventually God will draw all nations, as one body, into Palestine for final judgment. The Blessed of the Lord can scarcely keep pace with the rapidity of events. "Surely the vision hasteth, for it is for an appointed time. It will not lie. It will surely come and not delay" (Hab. 2). The time is, indeed, now upon us. But what of Carl Marx?

He published "Der Kommunist," "because of his sincere, earnest attitude toward the downtrodden working class." The scheme he propounded was designed to benefit all classes, and to weld all nations together in amity and peace. Due to the influence of his principles a mighty revolution broke out in 1917. Russia was convulsed in an orgy of violence and bloodshed, during which some 10 millions of her people were slain. It is interesting and significant to also note that the same year saw the Turk driven from Palestine, and the Zionist programme for its rehabilitation by Jews commenced. Thus did certain of the anticipations of Carl Marx and Dr. Thomas come to fruition in the same year. Side by side the Jewish experiment and the Russian has progressed. One manifests the might of the Kingdom of Men, the other the Kingdom of God in embryo stage. The influence of the former is spreading from nation to nation, and "in the time appointed" the eyes of its leader will be directed

towards Palestine, to "the land of unwalled villages, whose inhabitants are at rest" to "take a spoil and to take a prey." The latter power awaits the return of its King and His associates, when its subjects, the Jews will be purified from their dross, when their hearts shall be changed, and they shall "look upon him whom they have pierced and shall mourn." Peter declares: "The Lord is not slack concerning his promise, but is long suffering, not willing that any should perish. . . . The day of the Lord will come as a thief, when the heavens (ruling powers) shall pass away with great noise, and the elements melt with fervent heat. Nevertheless we look for new heavens and a new earth wherein dwelleth righteousness." J.M.

(To be Continued.)

The Christadelphian Treasury

Section 9: Concerning Christadelphian Literature and Propaganda

(Continued from Page 92)

Reading

"Give attendance to reading" (1 Tim. 4, 13-16). Paul's great concern was, that Timothy should be devoted to the reading and meditation upon the Holy Scriptures, through which alone he would be prepared, and qualified to exhort, and teach in the Ecclesia, and impart the Word of Life to those in darkness.

How necessary the above exhortation is in these days! We greatly fear that many among the Brotherhood are given to reading the light, trashy literature which abounds on every hand, whereas the Word of Life is either neglected, or else read in a careless and "indifferent spirit" of *merely doing* the Daily Readings.

If we are to profit by the Reading of the Scriptures, we must also meditate upon the things we read, and meditation is as a plough before the sower, to prepare the heart for the privilege and duty of Prayer, and the harrow to cover the seed when it is sown.

W. Collard.

Christadelphian Bookshelves

A Christadelphian is a Bible student. This should be reflected in his bookshelves. What should be there? Something must be left to individual choice, but the following may be a useful guide to the beginner. First, the expository works of Dr. Thomas, Brother Roberts and other brethren should be there; these are invaluable. There should also be (1) a good "Bible Dictionary"—not a modern one full of the critics' surmises, but one like Dr. Smith's or Kitto's; (2) A Hebrew and a Greek Lexicon and (3) "Strong's Exhaustive," or "Young's Analytical Concordance." To these may be added a few reliable historical and archaeological works. They will fill in the details of Apocalyptic interpretation and cast light on Old Testament references. There are a number of Zionist works well

worthy of being included.

Use Orthodox writers with care. In case of doubt as to the desirability of a particular book, consult a brother of repute and experience.

W. H. Boulton.

Clerical Commentaries

While admitting that occasionally, and in isolated instances, these throw light on obscure or difficult passages, as a general rule they are of little value to the Christadelphian reader. The older commentaries reflect only too clearly the theology of an apostate Christendom; the up-to-date commentaries reveal too much in quotations from Wellhausen, Keunen, Ewald, and other Higher Critical "authorities."

Men, ignorant of "the first principles of the Oracles of God," cannot possibly comment upon or expound the Word of God with accuracy and profit. No man, however learned he may be in human knowledge, can unlock the treasuries of the Kingdom of God unless he is in possession of the key. This key the clergy certainly do not possess. Christendom is astray, and its leaders are "blind leaders of the blind." Why, then, should one who has been enlightened in the true knowledge of God and His Purpose seek counsel and wisdom from clerical Commentaries? Better to learn from those whose writings on the Truth bear the stamp of accuracy and true wisdom.

F. W. Turner.

Clerical Twaddle

Following on the last sub-division—a comparison, perhaps, will best illustrate the difference.

Read Dr. Thomas's exposition of Revelation 16, or Bro. Roberts' chapter in "Thirteen Lectures." Then compare the following "comments" from a well-known and certainly one of the best of clerical Commentaries.

The River Euphrates:—

"The great separating boundary between the two kingdoms (those of Christ and the World). It is the great impediment to war (!) . . . There is a great interposed boundary of public opinion which restrains evil from breaking forth in its ruder and more violent forms," etc., etc.

The Kings of the East (or of the sun's rising):—

These "represent the forces of rude and open evil which have long been restrained" (!).

Three Unclean spirits like frogs:—

"These are three radical foes of Christ and His righteousness—the dragon representing the hate of evil spirits; the wild beast representing the hostility of world power; the false prophet representing the antagonism of world culture and intellectualism."

Behold I come as a thief:—

" . . . There is one day when he will come and every eye shall behold him . . . but he comes in various ways and forms to bless and to test men."

Armageddon:—

" . . . The old battle ground becomes the symbol of the decisive struggle: it is a type, not a locality. The war of principles, the war of morals, the war of fashion culminates in an Armageddon. . . . We must

CAN SOCIALISM REMEDY WORLD PROBLEMS?

"Join the Socialists, agitate against fraudulent capitalists; vote for labour candidates, and try to change the present system." Thus proclaim certain who see in such a change the utopia desired of man. It is, indeed, well to long for the end of the evil that is affecting mankind. It is noble to yearn for a reasonable order of society in which men will be a mutual blessing instead of a mutual curse, and in which they will all find scope for the full enjoyment of beautiful life in all its elements, and the full development of the God-like powers that are latent in every human breast. But I cannot shut my eyes to the fact that a man may earnestly desire all these things, and go the wrong way about it to get them. This I believe to be the case with Socialists. They are proposing to hew out cisterns that can hold no water while forsaking the one great cistern of living water.

The Bible tells me that evil is from God (Isa. 14-7, Amos 3-6) that its prevalence on earth is due to man's insubordination (Isa. 1, 1-20). At the same time it tells me of a time when evil will be abolished; when there shall be "no more curse, no more pain, no more death" (Isa. 25-8; Rev. 21-4; 22-3). For the change from the one state to the other, it tells me that "God hath appointed a day" (Acts 17-31) "according to the good pleasure which He hath purposed in Himself, that in the dispensation of the fulness of times, He might gather together in one all things in Christ" (Eph. 1-10); for the effectuation of which purpose He will "set up a kingdom which shall break in pieces all other kingdoms and itself stand for ever"; in which "all peoples, nations and languages shall serve" the appointed king from heaven (Dan. 2-44; 7-15).

Now I must either believe this and reject Socialism, or believe in Socialism and reject this. I could show many reasons for holding that the rejection of the Bible is a logical impossibility. I feel compelled to receive the revelation from "the unspeakable glory which men call God."

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. 2-35; 44, 45). Of Christ it says, "He shall save the children of the hungry with good things and the rich he shall send empty away;" that "peace shall abound as a river" (Ps. 72). Socialism cannot ensure any of these conditions. It relies too much upon weak, human nature. It might see how to increase the crops, but not how to impart right principles to the people; how to improve manufactures, but not how to make the people happy. These things will only come with the righteous government of Christ on earth.

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

Contemporary Events and Prophecy

THE "UNITED NATIONS" SEARCH FOR PEACE.

Mutual suspicions, with delegates losing their tempers, and accusing one another of disturbing the peace exemplify the proceedings of the conference in London, and only too well are the Nations displaying that they are "united" in name only. On the other hand, vital world problems are left untouched. Men and women in every part of the globe lack the common essentials of life, and such problems as housing, employment and food distribution are neglected whilst delegates argue over the conference table.

Among the maze of confusing tongues that arises from this modern Babel the ambitions of Russia are becoming more plainly evident, and it is apparent that these will cut right across British and American interests. "Upon the earth" declared Christ concerning events just prior to His return, "there shall be distress of nations with perplexity" (Luke 21-25). The truth of these words is manifest by our newspapers, the reports of which indicate that until Isaiah Ch. 2 is fulfilled, true peace will not eventuate.

In pursuance of her policy Russia is intriguing in Turkey and Persia, and the significance of these moves when considered in connection with Bible prophecy is indicated by the following lines, taken from a book ("Elpis Israel") expounding the Bible prophecy, and published in 1848: "A dominion must arise before the setting up of the kingdom of God, which shall rule over the toe-kingdoms (European powers), and the Turkish and Persian territories, till it meets the British Power in the East. . . . I shall be able to show, from other parts of the prophetic word, that the power destined to play the conspicuous part indicated above is RUSSIA." (12th Ed. p. 327.) When the above was written British power in the East was negligible, and Turkey was a powerful dominion. But such is the power of the prophetic word that one is able to see in advance the progress of national events.

In Scripture, Russia is identified with Gogue of the land of Magog (Ezek. 38). "Meshech and Tubal" are the ancient names for Moscow and Tubolski (Verse 2). The prophecy concerns "the latter years" after Palestine has been freed of the Turk and a proportion of Jews has returned thither (V.8) and has brought a semblance of prosperity to the once barren country (V.12). The prophecy thus concerns these very days, and foretells how the power of Russia "from the north parts" (V.15) shall descend upon Palestine "to take a spoil and to take a prey." Russia is opposed by the Lion Power of Tarshish, which students of prophecy identify with Britain and America; the final issue is determined beyond all doubt by divine intervention (vv 18-19).

Now to perform this mission outlined by Ezekiel, it is necessary for Russia to have access to Palestine which she can only have by dominating the powers of Turkey and Persia. Persia is referred to in Ezek. 38-5 as being with Gogue, whilst other parts of the prophetic word prognosticate the domination of Turkey by Russia. Contemporary Russian interest in these parts is thus seen to be of the utmost significance, and testify in

clarion tones that the return of Christ is at hand.

But it is little use believing that the signs indicate that the return of Christ is at hand, if we are ignorant concerning his purpose. His return is related to the promises God made to Abraham among which is "Through thee and thy seed (Christ) all nations of the earth shall be blessed" (Gal. 3-8). They will be blessed through the divine government and righteous laws which Christ shall establish when "the kingdoms of this world are become his" (Rev. 11-15). All problems will then be solved. There will be ample housing for all, equitable distribution of food and raiment, peace and goodwill towards men. The significance of Christ's return to you, as an individual is dealt with in the book, "The Divine Charter of the Future" a free copy of which will be mailed to you on application to the address below.

One day (we believe in the near future) the Newspapers will proclaim:—

CHRIST IS IN THE EARTH AGAIN!

The most stupendous events of the Russian invasion of Palestine, and the overthrow by terrible force manifested through the elements, pales into insignificance before the latest news to come from this corner of the earth. The Claim has gone forth that Jesus is in the earth, and demands the obedience of all nations.

Yes, this will be "To-morrow's News," for even as Jesus trod upon the earth 1900 years ago, so a mighty work is yet to be done in the earth. Christ only can undo the evil of 6000 years of man's misrule and bless all nations. And will this be done? Diligently read John 14, 1-3; Acts 17, 30-31; Rev. 22, 12; 2 Tim. 8; Rev. 9-10; Isa. 32, 1-2; Isa. 2, 1-4; Mark 16, 15-16.

B. Philp.

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The Story of Zionism

3.—Finding Refuge in Palestine

In January, 1919, Zionist demands were laid before the Peace Conference by Weizmann, Sokolow, and Ussishkin. They requested Palestine for the Jews under British supervision. In June of the same year the Treaty of Versailles was signed, and at the same time the Covenant of the League of Nations was agreed upon. The system of Mandates was introduced under this Covenant, and Great Britain was accordingly granted the Mandate for Palestine at San Remo on April 25, 1920. The final terms of the Mandate were agreed upon in July, 1922, and came into force on September 29, 1923. Article 2 of the Mandate confirms the Balfour Declaration. English, Hebrew, and Arabic were pronounced the official languages of the country. It is important to note that Transjordan was not included in the Mandate, and Jewish progress has therefore taken place in an area 10,429 sq. miles situated west of the Jordan. Their activities have been limited to about 5% of the country.

Further immigration movements have taken place since the Great War. In the third "Aliyah" (1020-24) about 48,000 entered the country. They were mainly young men and women, escaping from the Russian Civil War. These also, in the main, became agricultural labourers. The Fourth "Aliyah" brought many more; this time principally from Poland. The Fifth "Aliyah" occurred during the world-wide depression, and the subsequent anti-Semitic drives under the Hitler regime. Many thousands of German Jews have found refuge in Palestine, and the country could have taken thousands more had the way been open. It is interesting to note in passing that in 1935 the Government found itself with a surplus of over £6,000,000. What a contrast with other countries, and the Jews, representing a minority of the population, pay by far the greatest proportion of the tax money! From 1917 to 1939 Jews took about £100,000,000 of capital into Palestine, and most of it came from Axis controlled countries. Between 1934 and 1939 over 6,000 Jewish children were saved from a terrible fate (4,500 of them from 1937 to 1939). Such children are given two years training and readjustment facilities, being taught Hebrew, Agriculture, and generally given a Jewish education. About 75% have then taken to Agricultural work.

Trouble for Jacob

It but remains to consider the effect on Britain's attitude to Zionism as a result of International intrigues and Arabian hostility. This small country has attained immense strategical importance, and many countries have more than an idle interest in it. It has been established, for example, that many Arab rioters have been incited by Italian propaganda, paid with Italian money, and armed with German munitions long before 1939. In April, 1920, serious riots broke out in Jerusalem. Following further riots in 1929 investigating Commissions were sent out from England, and

these, while not placing the blame on the Jews, yet gave unfavourable reports concerning them. White Papers were issued restricting immigration and facilities for the purchase of land. The riots which broke out in 1936 were particularly serious. There were few large massacres, rather was the emphasis on terrorist activities by small bands. Assassinations, murders, robberies, destruction of forests, crops and industries was accompanied by an Arab strike which finally broke down after damaging the Arabs themselves more than the Jews. The immediate result was another Commission of enquiry—this time under Viscount Peel. It made the famous Partition Plan recommendation, under which separate Arab, Jewish and Mandatory States were to be established. This, however, was finally rejected by the British Government. In May, 1939, after an abortive Conference in London between Arab and Jew, the latest British White Paper was issued. It was a bitter blow to Zionists (nor are the Arabs satisfied). Under its provisions Jewish immigration was limited to 75,000 persons up to May, 1944, when it was to officially cease. Thus the Jews would always be in a minority. Also the area for Jewish enterprise was limited to 5% of Palestine's area. The prophecy of Isaiah 43, 5-6 surely now has an application—"I will say to the North, 'Give up'; and to the South, 'Keep not back' . . ."

It is said that early in 1944 there were 533,000 Jews in Palestine. This compares with less than 60,000 after the last Great War. And now immigration officially has ceased. Has the number of God's people regathered to their homeland reached a level sufficient for the accomplishment of His purpose? Zionism has become a Movement under the auspices of the English-speaking peoples, whilst the Jews of Central and South-Eastern Europe and Asia have been the beneficiaries. Is there any significance in this in connection with the declared purpose, "The Lord also shall save the tents of Judah first"? (see "Elpis Israel" p.441).

Thus Israel, in these "last days of the Gentiles," has returned to his ancient and beloved Homeland, just in the manner enlightened readers of the Divine Word have expected him to do. "There is, then, a partial and primary restoration of the Jews before the manifestation, which is to serve as the nucleus or basis, of future operations in the restoration of the rest of the tribes after He has appeared in the Kingdom. The pre-adventual colonisation of Palestine will be on purely political principles, and the Jewish colonists will return in unbelief of the Messiahship of Jesus, and the truth as it is in Him. They will emigrate thither as agriculturists and traders in the hope of ultimately establishing their commonwealth, but more immediately of getting rich in silver and gold by commerce with India, and in cattle and goods by their industry at home under the efficient protection of the British Power." ("Elpis Israel" p.441.)

Brother E. Wilson.

THE LOGOS

UPHOLDING THE PURITY OF THE APOSTOLIC DOCTRINE
AND FAITH.

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Thoughts for the Times

Salt without Savor



Jesus said: "Salt is good, but if the salt have lost its savor where-with shall it be seasoned? It is neither fit for the land, nor for the dung-hill"; which was as much as to say, "Coming after me is good, but not if it is disconnected from the state of mind which I require in my disciples." The state of mind is the savor or saltiness of the salt. The appropriateness of the simile must be apparent to all who have any experience of men in spiritual things. The man of spiritual understanding in whom the understanding has developed spiritual affection, or a decided, pronounced, and fervent affinity for the things of God, in all their relations and manifestations, is a man of saltiness, pleasant to the taste. But how often it is that with a knowledge of the truth, there has failed to come the loving espousal of Divine views of men and things. The man knows the Gospel intellectually, and has a faint desire to be saved, but his affections are with the thoughts, ways, aims, movements, men and things of the present evil world. There is no fervent submission to God; no adequate appreciation of Christ. Dull and irresponsible to spiritual things, he is quick, active, intelligent and enterprising in all directions of self interest. The salt is there in the profession of discipleship, but it is a mere powder without taste, of no use for the King's table.

L

—R.R.

world war made ten times more terrible than the last because of the forces of Atomic energy that will be unleashed upon towns and cities. The pre-war meetings of the League of Nations had not the urgency of necessity that modern inventions have given the present conference. Indeed, in all history there is but one parallel to it, and that is in the conference that took place among the leaders of men following the destruction of the world in the days of Noah. The results of the deliberations are given as follows: "Come now, let us build a city and a tower whose top may reach unto heaven; and let us make a name, lest we be scattered abroad upon the face of the whole earth" (Gen. 11-4). In such a way did the leaders endeavour to prevent the universal calamity that had previously destroyed a generation of people. In this conference God's power, desires, and purpose were wholly ignored. Mankind never seems to learn the lesson of God's omnipotence, nor to realise that the nations are but "a drop in the bucket" in comparison with His might. Thus the "clay says to him that fashioned it, What makest thou? and, He hath no hands" unheeding of the prophet's warning, "Woe unto him that striveth with his Maker!" (Isa. 45-9). It mattered little to the conference at Babel whether their proposals were in accordance with the Divine purpose: "the wicked, through the pride of his countenance, will not seek after God; God is not in all his thoughts" (Ps. 10-4). Actually the design of the builders of Babel was the establishment of a dominion in apostasy to the Truth; their strength lay in centralisation in total opposition to the requirements of God whose purpose was that mankind should "replenish the earth and subdue it" (Gen. 1-28) in preparation for the establishment of His divine kingdom.

The success of the Babel conference was destroyed because God confused the tongues of the delegates and it is significant to note that the confusion of tongues at the London conference was one of the greatest oppositions to the peaceful proceedings. Again necessity becomes the driving force, and the fear of God is not before the eyes of the members. Selfish interests are only subordinated when it is found that the pushing of them will only result in mutual disaster, and decisions are made whether they are consistent with God's requirements or not. The mind of the flesh dominates the proceedings whilst the principles of truth and equity are ignored. Thousands of Jews languish in Europe, hated by their neighbours, but prevented from returning to their homeland, millions of men, women and children suffer from the effect of famine, malnutrition and pestilence, dictatorial powers are assumed over independent peoples in total disregard of their desires—whilst delegates argue over superficialities in London!

To the great disappointment of the reader of the Daily Press who is uneducated as to the Divine purpose the proceedings have degenerated into a wrangle, but from out of the maze of argument and dissention, there has come one gem of interest that may possibly lead on to a position of great importance in connection with God's plan. We know that that plan requires all nations to wage war in Palestine under the leadership of Britain on the one side, and Russia on the other, after which they will experience the judgment of God. It is significant that "The Times,"

in assessing the results of the Conference declares: "The work of the Security Council has made it clear to the Western Powers that Russia will brook no interference over the broad borderland territory upon which her security is held to depend. | Russia received an equally clear intimation that British foreign policy is also founded on clearly determined interests and principles." | Here, then, are the two great powers in antagonism, but, at the moment, an antagonism that will not necessarily lead to war because, although Russia may believe that the "borderland territory upon which her security is held to depend" includes Persia and Turkey, and may begin to assume control over those countries, these countries are not British possessions. But is it possible for Palestine (where we know Britain and Russia will clash) could become a "borderland territory upon which Russia's security is held to depend"? | The answer to this question is given in the following quotation from P. van Passen's book, "Days of our Years": "The radius of the Palestinian aerodromes brings British aerial power within easy striking distance not only of the Soviet Union's oilfields in Southern Caucasia but also of the Dardanelles, Russia's access to the Mediterranean, and of the Persian Gulf, which is the road the products of the British-owned Iranian oilfields must take." Here, then, when the time is ripe (which I, personally, believe will be after the return of Christ) is an excuse for Russia to invade the "land of unwalled villages" that is in quite accord with her attitude at the London Conference during the past month. —H.P.M.

Famine and Pestilence in Divers Places

It is computed that 1,800 million of the world's 21,000 million people will suffer hunger in various degrees during this year. Millions will die from starvation and disease. Truly the world needs the presence of Him who shall "deliver the needy when he crieth; the poor also, and him that hath no helper" (Ps. 72-12).

The difficulties of food distribution, accentuated by the recent war, are to-day, six months after the cessation of hostilities, a problem of alarming moment. Victor and vanquished alike are experiencing a grave food shortage which is aggravated by the cold of winter, and which will result in widespread distress and pestilence.

Shortage of food has not been an uncommon experience during the history of man. Time and again it has decimated his ranks. It has been caused by failure of the harvest due to insect pests, drought, or other unfavourable weather conditions, the devastation of arable country by war, excess taxation, insufficient means of transport, whilst, when all these problems have been overcome, the masses have lacked the means of availing themselves of the plenty because of the adverse economic system in vogue. Little do we realise the extent to which our food supplies are under the control of Providence. | Well might we pray, "Give us this day our daily bread."

The first mention in recorded history of food troubles was in 1708

cessation of hostilities last year. One sister from Maffra, commenting upon the vindication of the words of Dr. Thomas in connection with the uprising of Communism, referred to the spiritual strength one received in being allied with the Dr. in his Biblical interpretations. It seemed incredible that Churchill should almost repeat word for word with that which Dr. Thomas wrote 100 years ago. We reprint the passages referred to at the class and remind the reader of the marvellous heritage that has been left on record in the pages of "Elpis Israel."

Churchill's Speech, 6/3/46.

"... It is my duty, however, to place before you certain facts about the present position in Europe.

From Stettin to Trieste an iron curtain has descended across the Continent.

Behind that line lie all the capitals of the ancient States of central and eastern Europe—Warsaw, Berlin, Prague, Vienna, Budapest, Belgrade, Bucharest and Sofia.

All of these famous cities lie in the Soviet sphere, all are subject to Soviet influence, and to a very high and increasing control from Moscow.

Athens, alone, with its immortal glories, is free to decide its future at an election under British, American and French observation."

Dr. Thomas, 1947.

"... The dominions of the four beasts to their full extent will be divided between TWO INDEPENDENT DOMINIONS OF THE LATTER DAYS namely that of Gogue and that of Tarshish, the Bear and the Lion. Gogue's will include SO MUCH OF THE TERRITORY as to entitle his dominion to be represented by Nebuchadnezzar's Image.

Assyria, Persia, Asia Minor, Armenia, Mesopotamia, Egypt, Italy, Germany, Naples, Hungary and Greece etc. . . . countries all included in the catalogue given by Ezekiel in his prophecy of Gogue and symbolised by the Head, Breast, Body, Thighs, Legs, Toes of the Image.

These at the crisis are UNITED TOGETHER IN ONE DOMINION which is broken to pieces as the result of the Battle of Armageddon."

—Elpis Israel, pp 436.

JEWISH CHILDREN REFUGEE FUND.

Credit Balance Forward	£71 12 6
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A Friend, N.S.W.	15 0
P.C.B., Q.	2 10 0
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L	£76 7 6

"Behold at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring again, even in the time that I gather you, for I will make you a name and a praise among ALL people of the earth, when I turn back your captivity before YOUR eyes, saith the Lord. Zeph. 3-19-20. —M.H.

"Thou Shall Teach Thy Children" — Deut. 11, 18-19.

Educating the Young

169 Sunday School scholars, residing in isolated districts of South Australia, Queensland, New South Wales, Victoria, and Western Australia, have enrolled in the Adelaide "Country Branch" Sunday School during the past twelve months. Each fortnight every one of these scholars received a neatly roneod copy of the lesson according to the particular section (whether Primary 4-8 years, Junior 9-11 years, Intermediate 12-15 years, Senior 16 and over) in which he or she is enrolled. At the annual examinations held at the close of last year, a very large proportion of Certificates were won by these scholars, and 33 "richly deserved" prizes were awarded. The success of this venture, the enthusiastic and grateful letters received from parents and scholars alike, have encouraged the Committee to increase, if possible, their efforts this year, and to enrol every child in every isolated Christadelphian home in the Commonwealth. After observing the enthusiasm put into this work, and the beautiful and thorough manner in which it is prepared, one is prepared to assist in every way possible, the attainment of this worthy object.

It has been said that there are some who entertain no affection for Sunday School work; there are others who look upon it with tolerance, but manifest very little enthusiasm about it; whilst, on the other hand, there are veritable "live wires" in this department of the Truth's work. Brother Colquhoun, the superintendent of the country section, is among the "live wires," and a most interesting afternoon was recently spent in his company when we were privileged to examine the lessons, and to question him concerning the methods of despatching same.

On being invited to supervise this work, he, with characteristic thoroughness, interviewed the Superintendent and Head Mistress of the Rural Schools Correspondence Branch of the Education Department of South Australia, to learn of the methods adopted by that department in forwarding out correspondence lessons to approximately 1600 children in isolated areas. A full time staff of 50 is needed to supervise the work sent out, and the method adopted by the Sunday School is a modified version of that used by the State Education Department.

Each section of the Sunday School work is under the control of two teachers, whilst two extra teachers help with the correction work. Each section has its Teachers' Journal, in which are entered the markings for the homework (questions are usually set with each lesson) and personal details concerning the scholar. Many lovely photos show the people (parents and children) with whom the teachers are in contact, and a homely and personal touch is thus created. No marks are returned to the scholar, but only encouraging remarks, together with the correction of any errors; 95 per cent. of the scholars returned consistent homework during 1945—a remarkably good result. Printed addressed envelopes

are supplied for this homework to be returned, and at the end of the year prizes are awarded to those who have sent in outstandingly consistent and good work.

An Attendance Roll is kept, and the Supervisors (who are usually the parents) fill in a return each month showing how many lesson sessions their children have attended, and whether, in the Junior, Intermediate and Senior Sections, the "instructor" lessons have been learned. The Superintendent maintains that the "Instructor" is "a vital aid to all Christadelphian Sunday Schools." With this we thoroughly agree. First compiled by brother Roberts, this little work has done yeoman service throughout the years, and has helped to educate many hundreds in the Truth. Nor is its value confined to children, for we have found it personally of the greatest assistance in many ways, and have, from time to time, presented interested strangers with a copy, with splendid results.

The Sunday School also has a filing system. Each scholar has a loose cabinet file containing Recorders sheet, showing when lesson matter is despatched, and homework received and returned, and particulars regarding correspondence.

The compilation of the lessons is given special attention to meet correspondence needs. We were particularly impressed with the Primary Section, and were intrigued with the drawings used to illustrate the matter sent out. The miracle of Creation, and the adventures of Noah are recorded by word and picture, and we felt that the young scholars of the Primary Section lost very little by being in isolation. A responsibility is placed upon the parents to diligently help in assisting the child with the lessons, and, declares the Superintendent, "a whole-hearted co-operation seems to exist, and mutual courage and encouragement prevail." Let all parents diligently read Deut. 11, 18-19.

The work is not limited to the children of Christadelphian parents, but those of the alien are likewise encouraged to join. In fact 15 such scholars are already enrolled; in every such case, however, the permission of the parents is essential. This is a valuable manner of extending the work of the Truth, for it is possible that some may be induced to take an interest in these things through the lessons forwarded to the child. It would not be the first time that "a little child shall lead them." Thus if you can obtain the permission of the parents of any children in your district, or desire to enrol your own child or children, forward the full name of the child, the names of its father, mother, and the address to The Superintendent, "Country Branch" Sunday School, 105 Halifax Street, Adelaide, South Australia.

—Editor.

Modern Biblical Criticism

I am ashamed to have Dr. Thomas's achievements placed by the side of the modern system of "Biblical Criticism" and the "entire apparatus" of modern learning. What have these done for the Truth?

Where would the Truth have been if Dr. Thomas had not discarded the whole paraphernalia of recognised Biblical Criticism, and gone straight into the marrow of the Spirit's mind, as adequately expressed for us in the writings of the Prophets and Apostles, whether in Hebrew, Greek, or their English translations.—R. Roberts.

The Story of Zionism

4.—The Regeneration of a People

What has the Jew accomplished in his homeland? Compare the state of the country thirty years ago, with the condition to-day, and the answer is: "A miracle!"

At the beginning of this century the once fruitful land lay in a state of almost complete waste. The once forested highlands had become barren and desolate, with the top soils washed away, and the rock foundations bared to the sky. The lowlands which previously had been well watered and fruitful, were now barren deserts, or mosquito infested swamps and marshes.

The miracle has happened as the result of tremendous enthusiasm supported by wise and far sighted planning and efficient organisation, for which the Jew has long been known. As a trader and businessman he has a reputation; so much so, that the race has become so economically unbalanced that without a transformation in his own mode of life, the Jew could not hope to make a success of managing and working a country. This has been accomplished. In the words of Lewis Golding: "More important than the regeneration of the land has been the regeneration of the Jewish people in it. There has never been any question of pouring into Palestine a miscellaneous selection of urban residents, and leaving them to fend for themselves, or of creating a society of middlemen taking in one another's washing, or auditing one another's accounts. Every precaution has been taken to ensure that the mistakes of the Diaspora should not be repeated and that new society in Palestine should be a balanced one. And so, for the first time in the past 2,000 years, perhaps, you have in Palestine a Jewish society which is socially and economically balanced. You do not have your clothes made by a Jew, and your hair cut by a Jew, and read books written by Jews and printed by Jews and bound by Jews. Your house is built by Jewish labour out of materials produced by Jewish quarrymen; it is whitewashed by a Jew, and the doors are painted by a Jew, and the garden is tended by a Jew. You go about in Jewish built roads in a Jew driven omnibus, have your shoes cleaned by a Jew and call in a Jewish porter to balance your chest of drawers on his head when you move house. Above all, the food you eat is as far as possible grown in Palestine by Jewish farmers and peasants—the backbone and pride of the country."

What a transformation! A miracle, in which the eye of faith can perceive the Hand of God, that this people, so long divorced by circumstance from the soil, should at this stage be forced by circumstance to wed it again. It is said that approximately one-quarter of the population now lives on the land. "You may recognise them at a glance—splendid bronzed young men and women, their muscles massing against their dungarees. Not long since, students and lawyers and musicians,

somewhere in Central Europe; now they are agricultural labourers, and proud of it."

The rebirth of the people has been accompanied by the re-birth of its culture. Whereas for centuries the emphasis has been on becoming "assimilated" into the Western peoples and their Culture, in the reborn Palestine, the accent is on things essentially Jewish. The Hebrew language, almost lost, has been renewed and revitalised to meet modern requirements, and is now taught, spoken and written throughout the country. Science and education have been encouraged along Jewish lines, and to meet Jewish needs as far as possible, but the Jew has already rendered valuable service to the world in the realms of science. The children are the hope of the future, and no effort is spared to train them for their tasks. A complete modern education system has been built up, providing training from the kindergarten to the great Hebrew University on Mt. Scopus, opened in April, 1925. Every branch of scientific knowledge is studied, and the University has already won a name for itself in the world's great institutions of learning. Science has fought disease in man, beast and plant. Recently, when visiting Adelaide, Dr. S. Sambursky, head of the Department of Experimental Physics at the Hebrew University, told something of what has been accomplished in this direction. In the medical sphere, he said, a triumph had been the almost complete eradication of malaria, which 25 years ago had been a scourge throughout the country. New types have been introduced and old ones improved in animal and plant life. Settlers have been trained and given every assistance in their fight to reclaim the desolate land. Altogether, in Jewish hands, education and science have played an incalculable part in all phases of the transformation which has made of Zionism the success it undeniably is.

The wisely planned, and efficiently controlled regeneration and re-education of the people has made possible the almost fantastic achievements in agricultural and industrial spheres, the consideration of which we will, God willing, commence next month. —E.C.W.

"Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; for the Lord delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."—Isaiah 62, 4-5.

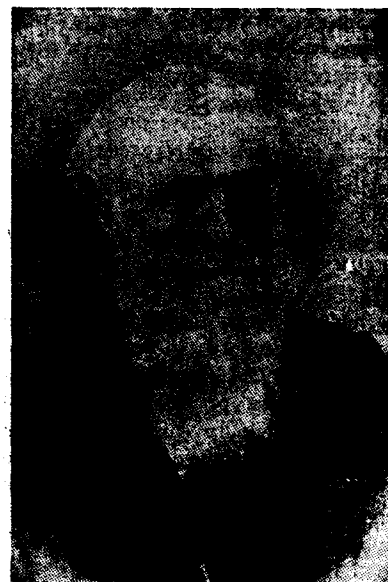
Clerical Translations

A philologist who does not understand the Scriptures is not competent to translate them correctly. A man who is ignorant of what Christ's mission is may "speak Greek" with as much facility as "pigs squeak," and make a speech on every line of Homer in the same tongue, and yet be baffled by a New Testament query of a single sentence.

—Dr. J. Thomas.

Editorial

"Honor To Whom Honor Is Due."



Dr. John Thomas

March 5th, 1946, marks the seventy-fifth anniversary of the death of a great man, who has since become beloved of many thousands of earnest seekers after Truth—honoured as the man who, in the mercy of the great God he served, was instrumental in bringing to the light again, the glorious Gospel of salvation which had almost been hidden from sight beneath the accumulation of rubbish heaped upon it by the world's "blind leaders of the blind."

We speak, of course, of Dr. John Thomas, M.R.C.S. (Eng.), M.D. (America), whose life continued from 12th April, 1805 (born Hoxton Square, London), until 5th March, 1871, when, having "fought a good fight" and having "finished his course," he was laid aside to rest (New York, U.S.A.) until his Lord shall call him to the the everlasting enjoyment of that

life and peace for which he longed himself, and into which he strove so hard to lead his fellows.

He rests now in Greenwood Cemetery, Brooklyn. Beside him rests the man who carried on his work after him, and who, by a remarkable coincidence was to find his long rest beside his dearly-loved instructor in the things of God. Robert Roberts died in September, 1898. What a joy awaits these two, loved of so many who owe to them so much—what a joy for them when they awake together, and together go forth with joy to receive of the Lord the reward of their labours.

That Day, we earnestly believe, is close at hand. These men have passed on. Their labours are at an end. We remain—to work out our salvation while the opportunity is ours. Paul wrote, "Brethren, be followers together of me, and mark them which walk so, as ye have us for an ensample." Let us therefore render honour to these great men, for it is their due; and let us endeavour earnestly to walk faithfully in the footsteps of Him whom they served so sincerely and so well.

"Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine."—1 Timothy 5-17.

E. R. WILSON.

A New Power in the Political Heavens

3.—The Aristocracy of the Future

(Continued from Page 120.)

"A well-regulated monarchy requires graduation of ranks, and orders of the best men, with whom the king may divide his power, and glory, and administer the laws of the kingdom. . . . The possessors of the kingdom are the king, and those with whom he is pleased to share his authority. There is an important distinction, and must not be forgotten in studying 'the things of the kingdom of God.' The subjects of the kingdom and empire, are a totally different class from the heirs, or possessors, of the dominion."—("Elpis Israel").

We stated in the February issue that in God's sight there are but two peoples—Jew and Heathen. The former represents (in part) the Kingdom of God, the latter the Kingdom of Men. At the stage of history contemporary with Noah's family, the earth was of one language. Its numbers increased until they became an unwieldy problem. Certain leaders arose (like Carl Marx of this age) and placed a policy before their chiefs, which is known to-day as Communism. The scheme was approved, and a Federal city built from which to control it. They proposed to work with the common objective of mutual benefit in peace, unity, and good-fellowship, and not be scattered by partisanship. There is little difference between that scheme of B.C. 2350, and the one proposed from Moscow, and in course of operation, in this year of A.D. 1946. Neither then nor now was God considered or consulted. Then, as now, they were grossly ignorant that God "knows what is in man" and realises that "the imagination of man's heart is evil from his youth" (Gen. 8-21). God realised the power for evil that was in such a confederacy, and put into operation the means to frustrate it. "Behold," said He, "the people is one, and they have all one language; and this they begin to do; and now nothing will be restrained from them, which they have imagined to do" (Gen. 11-6). He confounded their speech, and thus produced a babble of tongues which has since developed into nations. Yet that godless generation lived almost contemporary with the flood, and its destruction was as visible then as the result of the recent world conflict is universally apparent to-day. They knew that God had prepared the Ark of salvation, and had also caused it "to rest" on the 17th day of 7th month. Indeed, alleged reports suggest that airmen have discovered that Ark amidst the ice of Ararat. In any case, the present generation shall shortly find the great antitypical Ark in their midst, who was also caused to rest, after He had finished the work of salvation, on the 17th day of the 7th month.

Contemporary Gentiles, like their post-diluvian ancestors, are enemies to the truth of God's Word. Yet from out of each generation, God selects

a few to be trained as the aristocracy of the future. Before being elevated to such a position of glory, and to rulership over nations and cities, they are required to subordinate their own desires to the Divine will. To the twelve disciples, the King declared: "Ye which have followed me (having forsaken all) in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (Mat. 19-28). As an example to the chosen, God has recorded the characters of many of those with whom "He was well pleased," and has recorded His will. For instance, Paul states, "They who strive must be temperate in all things"; Jesus declared: "He that overcometh himself shall break in pieces the nations as a potter's vessel."

The first recorded, prayerful Gentile who was called out of Babel was named by God, "Abraham" (Father of Multitudes). His sterling faith has been an inspiration to multitudes to follow him. These, like Abraham, have separated themselves from Gentilism, and joined themselves to his family. God had told him, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee . . . and in thee shall all nations of the earth be blessed." (Gen. 12-1). God has carefully recorded such Gems throughout His Word, nor can their value be measured. Such Jewels are rich indeed, comprising God's aristocracy for the future. Paul, in striving to be among such, declared he cared nought whether hungry or full, for all things are the saints' and they are Christ's and Christ is God's. When Abraham's multitudes rule the nations, the whole earth shall reverberate with song and melody, peace and goodwill, gladness and joy, whilst sorrow and sighing shall be no more. Only a brief period of striving separates us from such a period. Then "He who is holy, let him be holy still, he who is righteous, let him be righteous still, he who is filthy let him be filthy still, for behold my reward is with me to give according as thy work shall be."

Although they are the "elect" of God, the saints are not yet the "elected." They are, for the moment, "strangers and pilgrims dwelling alone, and not reckoned with the nations." Great power will eventually be placed at their disposal, but, for the moment, like Peter, they place the sword into its sheath. "Dost thou not realise, Peter, that prayer to God would immediately bring twelve legions of angels to my aid?" asked the Master. Such is the example of faith which the Captain of our salvation has given us. "Vengeance is mine, I will repay." "I will bless them who bless thee, and curse them who curse thee (both natural and spiritual Israel)." We are warned concerning future events, and now watch God's Almighty Arm drawing the nations to the Middle East for judgment, whilst immorality, vice, famine and pestilence rage the earth. Our position is to look steadily to the future, not to glance back at Sodom, not to panic as at the Red Sea, but amidst the vortex of human calamity to quietly "stand still and see the salvation of the Lord." "It is good," declared Jeremiah during the destruction of Jerusalem, "that a man should both hope and quietly wait for the salvation of the Lord" (Lam. 3-26).

Having realised that "God rules in the Kingdoms of men" and, when His purpose requires it, places in power "the basest of men," we have defranchised ourselves politically. Did this attitude improve our friendly relationship with our kindred and father's house? Quite the reverse, for having turned our backs upon old associations and things national, political and social, and being totally absorbed with the things of the Truth, our one-time friends find us dull and uninteresting in both conversation and attitude. Indeed our attitude is one of standing reproach to them which they resent; they wonder because "we do not run to the same excess of riot with them" and they "speak evil of us."

Soon, however, through our King and his aristocracy, peace and goodwill will flow like a river through London, Moscow, Berlin and Tokio. It will emanate from one centre—even despised Jerusalem. For this cause God has counselled his aristocracy to "give Him no rest day nor night until Jerusalem is a praise in the earth." Such an attitude is incomprehensible to the world because of its ignorance of God's purpose. It prays for the peace of London, Moscow or Paris, but we have been told to "pray for the peace of Jerusalem, they shall prosper that love thee." It is not a matter of wonder, therefore, that in the day of consummation, "the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit." (Jer. 16-19).

The aristocracy of the future is therefore not a mere religious sect, but a nation in dispersion awaiting the signal from its leader to revolt against the iniquities of the present and establish the Kingdom of God on earth. They are true followers of their King who shall "raise again from the dust the Tabernacle which has fallen"; who is already "shaking Jerusalem from the dust"; who shall bring Abraham and his multitude from the dust. At the moment this aristocracy is awaiting God's Son who, having been raised from the dust, has been exalted above principalities and powers, and to Whom even the angels of heaven are subject. Will he be in our midst before our next issue is published? If not we shall endeavour to paint a picture of that return. —J.M.

(To be Continued.)

"Reverend" Authorities

They belong to a school of theologians whose principles naturally lead them to be somewhat careless-handed in the treatment of all topics affecting the character and authority of the Scriptures. "Subjective" illumination was all-in-all with them: "light in the soul"; "light within". The Scriptures they are not equalified to regard in their true character as the light of God to us. It is not uncongenial to them to think of it as a "dead letter," without the supposed "illuminating power of the Holy Ghost"; and this bias may incline them too easily to adopt disparaging theories and rules of criticism. But when they have done their worst, it turns to nothing.—R. Roberts.

Conscientious Objectors in N.Z.

Dear Brother Hollamby,

Greetings to you in the Name of Jesus the Christ, our Melchisedec High Priest for whom we patiently wait to be revealed from his abode in the heavens, to abolish all forms of human Government and to establish righteousness and peace. May He soon come!

Firstly, dear brother, I want to seek your pardon for having delayed so long, this reply to your very welcome letter. It is now almost 4 months since I was released from the Detention Camp and with the general process of rehabilitation I have slipped somewhat in my duty to correspond. Now in reply to your question re receiving the "Elpis Israel" Cottage Meeting Notes these have been coming to hand at regular intervals, and I desire to state that they have been immensely appreciated. And I pray that God will bless all concerned richly for your efforts to encourage and to exhort those of the Household of God who are in isolation. Perhaps now you would like a little information in connection with the Detention Camps and the brethren who are still in them. Personally I was detained for almost three years. Brother Pollock, from the Dunedin Ecclesia, has been in the longest, over four years. Brother Wells, from Riverton, a little over three years. Brothers Harold and Leslie Batten, I converted whilst in Camp. They come from Auckland. Brother Stan Adamson, another who has put on the Saving Name while in Detention I have not met, and of him I know nothing. Bruce Barrel, who does not belong to our meeting will, I think, by this time have been received into fellowship. There were seven brethren in all.

The work chiefly consisted of land development, Forest and Flax cultivation. About 6 months ago, the Government established a Revision Authority, consisting of a Magistrate and a Crown Representative, to rehear the cases of all Inmates who lodged an appeal to have their cases reopened. I was the only Christadelphian who managed to satisfy the Authority on the grounds of conscience, and hence was released subject to direction by the Manpower Officer who, incidentally, found me work of an essential nature in a Cheese Factory. It is indeed very disappointing that the other Brethren were not released, but we are consoled to know that all our ways are known to God. He is mindful of the needs of all His children, and there is a purpose in all events of this our sojourn and probation. He chastens and corrects those He loves and all things ultimately work out for their eternal good. The day should not be far distant now when there will be a general release of those 350 or so men who are being confined here in N.Z. for conscience sake.

Considering the substance of your "Elpis Israel" Notes, you must have some very enjoyable evenings together talking and meditating upon those things which are nearest and dearest our hearts, and which, indeed, are the only things worthy of our thoughts and conversation in this dark and sinful age. Truly the signs of the times are unmistakable—the

world is filled with violence and men's hearts fail them for fear. But we who have been enlightened are able to rejoice for we know that the only solution to this age-long problem is about to be applied, and we rejoice in hope of being able to assist in the distribution of God's blessings to all families of the earth. In the meantime brother, let us "Watch" and be ever careful to make our calling and election sure for we are indeed only a "people prepared for the Lord," inasmuch as we imbibe the Word and make the Commandments of Christ our rule of conduct every day of our sojourn.

In conclusion Brother, possibly you could continue to send the "Elpis Israel" Notes to Brother Pollock at the Balmoral Camp. I do not know the address of the others except Brother Wells who is at the Whitani Detention Camp.

Affectionately, your brother in Christ,

ERNEST ZIMMERMAN.

Christadelphian Treasury

Continued from Page 122)

Section 9: Concerning Christadelphian Literature and Propaganda.

Christadelphian Bookstalls

It is gratifying to note that clerical works are excluded from Christadelphian bookstalls. As Brother Roberts said: "It is the inevitable misfortune of the situation to be classed with the religious confusion of this nightmare latter day, without our increasing it by acting as agents for its publications." Brother Roberts sets a worthy example, for whereas he could have added to his income by selling these books and advertising them in "The Christadelphian" he abstained.

Our advice is: "Do not spend a penny on outside works until you have every available Christadelphian book, especially those by Dr. Thomas and Brother Roberts.—F. G. Jannaway.

Clerical Commentaries

Are there not Clerical Commentaries in which there is something good, and worth noting?

Such question is frequently asked, as a rejoinder to the sound Christadelphian advice to beware of Commentaries issued from the offices of the "Mother of Harlots and Abominations of the Earth."

Our "Answer" is: Yes; undoubtedly many a good thing is to be found in Clerical Commentaries or Clerically annotated Bibles. But so many a good thing is to be found in a den of vice. Many a lesson can be learnt, many a good truth can be heard at a theatre of varieties, but who would dream of advising our brethren and sisters to attend such a place to obtain such? There is at least one good ingredient in a "Treachle Fly Paper," but who would dream of recommending such to children

for that reason?

And so no wise or thoughtful Christadelphian Shepherd would dream of recommending the poisonous Commentaries of the Apostasy because of a few good things to be found therein.

Much less would any Christadelphian Shepherd consent to act voluntarily as agent for such works. F.G.J.

Our Duty and the Gospel

The Call of the Truth demands self surrender; it means the complete subordination of the individual saint to the claims of God. Whole-hearted love for God expressed in selfless service is the divine requirement enunciated by the Spirit through Moses and reaffirmed and illustrated by Jesus. Co-operation with God through Christ is the highest privilege of the saints, whether considered in its present probationary stage, or its ultimate perfected condition. It is our duty to say "Come" (Rev. 22-17), to "preach the Word" (2 Tim. 4-2). Dare we neglect this? The Truth makes propagandists of all, and whether it be public or private work, we must never allow present comfort or personal prestige to stand in the way of our duty to God. It is with us to-day, as Paul told the Corinthian Ecclesia (1 Cor. 9-16), necessity is imposed upon us; and alas for us if we fail to preach it; but whilst we have this sacred duty to carry out we need to remember other duties — our homes, our wives, and our little ones. F. E. Williams.

Preach the Word

It is not enough to say the people have the Bible (although upon them is cast a fearful responsibility by this circumstance). They have the Bible, it is true; but is it not a neglected book? There might as well be no Bible in the world as far as the great body of mankind is concerned. We have thus an exalted function to perform — a noble opportunity to turn to account; and shall we indulge in ignoble indolence? Shall we shrink from the task of unfolding the Bible's blessed truths to the perishing, and unsealing its gushing inspiration?

To put the matter in another light: Shall we refrain from giving a testimony for God in this conceited, hardhearted, unbelieving generation? R. Roberts.

Tract and Lecture 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! God saves by preaching, and to place in the hands of our neighbours literature advertising or expounding the Truth is in these days one of the most efficacious forms of preaching.

This work at South London is carried on by what is called "The

Lightbearers' League." The creation of this excellent institution is, perhaps, the most encouraging, if not the most important event in the Ecclesia's little history. Similar leagues have been organised in other places, with good results. Where such an institution exists it may be looked on as an index to the health of the Ecclesia—activity and no grumbling means robustness. If the League's members keep up and increase, it is a good sign, but a bad one if they diminish.—A. T. Jannaway.

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Supplement to "The Logos"



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

Vol. 2

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Editorial

WE MUST HAVE WORLD GOVERNMENT, OR ELSE

Under this heading, Dr. C. E. Bean, the Official Commonwealth Historian of the 1914-18 war discusses the necessities Atomic force is demanding of the world. He states that the continuance of the present system of government at least for more than one insecure generation seems impossible, and that the unifying of all nations under one head is the only solution of escape from the Atomic Bomb's destructive potential. In the advent of war, the Victor will have the world at his feet as no conqueror has yet had it, whilst the outcry of his people to be protected from the horrors of future atomic bombing will force him, if other motives do not, to impose his will on the world. "We have to face the fact that world government is now inevitable; if we do not freely establish it, and share in it, before the next world war, it will then be imposed by a conqueror with military force in the flush of victory, and with the sole aim of ensuring his permanent military control."

Actually these facts have been before the public for over 2,000 years in the prophetic Scriptures. These tell of a time of unprecedented trouble (Dan. 12-1), and point out that man's salvation lies in the establishment of world government under a benevolent dictator. But if the world was to select a man for this honour, whom would it appoint? Many millions would select Stalin, but many more millions would reject him; others may choose Churchill, but his own country has rejected him; more may see the solution in an international council, but the deliberations of the present council in London do not augur well for this suggestion. It goes without saying that there is no man, or combination of men, with the ability and wisdom to do what Dr. Bean declares is essential to be done, so that if a beneficent world government is to be established it can only come from one source — Divine intervention.

Now, consider these facts of God's Word in relation to the present problem: (1) It foretells the growth of knowledge in these latter days that has led to the discovery of Atomic energy (Dan. 12-4); (2) It describes the growing fear of mankind consequent upon the growth in knowledge (Luke 21, 25-27); (3) It tells of a time of violence and misery when the political firmament shall melt with the heat of universal con-

flict (2 Pet. 3, 12-13; Jer. 25, 29-33) so that, if God did not intervene, "there shall no flesh be saved"; (4) It prophesies that God will intervene by sending back His Son to the earth (Acts 1-11) who will establish a divine, political kingdom "that shall never be destroyed" (Dan. 2-44) so that "the kingdoms of this world will become the kingdoms of our Lord and His Christ and He shall reign for ever." (Rev. 11-15). This will be a world government such as Dr. Bean requires; a theocracy in which benevolence will be mingled with justice and judgment, as a result of which "all nations shall be blessed" (Gal. 3-8). God has declared: "I will shake all nations, and the desire of all nations shall come" (Hag. 2-7), in the perfect government of the Son of God (Psalm 72).

It might be asked: What has the gospel to do with the establishment of world government? The gospel is God's means whereby He selects individuals who will assist Christ to reign in the age to come. (Rev. 5, 9-10). Through it He invites all men everywhere to associate themselves with this kingdom in promise. Apart from it there is no hope for individuals, or the world. Write Box 226 C, G.P.O. Adelaide, S.A., and further literature will be forwarded free of charge to your address upon the above subject.

Tomorrow's News Today

The return of Christ is a certainty testified by the Word of God, and the following headlines may appear in the World's Press 500 years after the event.

NO WAR FOR 500 YEARS!

All Nations Blessed with Essentials for Happiness and Comfort

A phantasy today, but a reality as we dip into the future, and look with joy upon the reign of Christ in full operation. The world will know peace 1,000 years, and as we are right on the time when Christ will be manifest to the world, the passing of a little over 500 years will make the above headlines a reality.

Caesar, Napoleon, the Kaiser, Hitler, Stalin, Truman and Attlee, Gentiles powerless to bring righteousness into the lives of all peoples, and incapable of meeting the needs of every nation. The Scriptures exhort us (Isaiah 2) to put not our trust in princes, so, dear reader, seek the Face of God, and wait with calm confidence in the sure fulfilment of His promise to send Jesus back to this earth, to reign the mighty King of all the earth.—B. Philp.

THE SIGNIFICANCE OF THE LONDON CONFERENCE

The results of the conference in London demonstrates that the world is drifting into two camps—the Russian and the British-American. For many years students of prophecy have anticipated such a state, for the following reasons.

The finger of God has outlined the leaders of the two groups of nations which meet on the field of Armageddon in mortal combat (Rev. 16-18). That Russia will head one confederacy of nations, and Britain

and her Allies the other, prophecy leaves no doubt.

In the 38th Ezekiel is foretold how a great confederacy of nations is to come against the land of Israel, "in the latter days." This confederacy is led by a guardian chieftain called "Gog, the chief prince of Meshech and Tubal." Others with him are Magog and Togarmah "of the north quarters," and many more. Bible expositors and historians are agreed that these are ancient names for modern Russia. To further identify this leader of nations, we refer to the fact that Russia stands alone as the great northern power of the world. "Thou shalt come from thy place out of the northern parts" (Ezk. 38-15). Again in Dan. 11, 40-45 the leader of this confederacy of nations is called "the King of the North" who comes against "the glorious land" (Palestine), and overthrows Egypt and many other countries.

But against what power does this mighty host make war? Ezk. 38-13 supplies the answer. There we are told that when Gog comes against the land of Israel he will be challenged by a power referred to as "Sheba, Dedan and the merchants of Tarshish with all the young lions thereof." Britain occupies the ancient lands of Sheba and Dedan. Likewise historians agree that both the British Isles and India were known as Tarshish in ancient times. Moreover, this antagonist of God is obviously a merchant and naval power. And further it is common knowledge that the Lion and cubs are the symbols of Britain and her colonies.

Therefore we can be certain that this great war will be fought between two confederacies, one led by Russia, the other by Britain and the United States.

Already we can see these two groups taking shape. No one can be so blind as to fail to see that Russia is certain to dominate all Europe. She is certain also to extend her power and influence over much of Asia, and has now been given a firm hold in the Pacific by the collapse of Japan. Her vast domain stretches from the Atlantic to the Pacific, from the semi-tropics to the Arctic, and will doubtless, when she reaches the greatness of her power, extend her influence over the greater portion of the world. Britain, also, is in the position required of her in the prophecy. She is in possession of the Holy Land, and all adjacent countries against which "the King of the North" comes in the latter days. Already countries like Persia, Turkey, Palestine, Egypt, Libya and Ethiopia — countries named in the prophecies concerning this "time of the end," are prominently placed in the news, and as time proceeds so will their importance grow.

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Thus will Britain and Russia contend for the mastery of the world, but neither shall receive it. It is not for mortal man to rule the sole dominion of the globe. This is the inheritance of Christ and the saints. Zech. 14-5 says that "the Lord my God shall come and all the saints with thee." Rev. 11-15 says: the "Kingdoms of this world are become the kingdoms of Christ." The signs of the times presage the return of Christ, and it behoves all to prepare for the great Day soon to dawn.

TUNE IN TO 5AD EACH SUNDAY AFTERNOON AT 1.45 FOR ENLIGHTENING ADDRESSES UPON VITAL SCRIPTURAL SUBJECTS.

THE SAVIOUR OF ALL MEN

The saying that God is the Saviour of all men, specially of those who believe (I Tim. 4-10) in nowise teaches the doctrine of universalism. The sense in which God is the saviour of all men is a sense that applies to this life only, as it said: "He maketh His sun to rise on the evil and the good, and sendeth his rain on the just and the unjust"; and again as it is written: "Who in time past suffered all nations to walk in their own ways. Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with gladness" (Acts 14, 16-17); and again, as it is written, "Who giveth food to all flesh." He is specially, however, the Saviour of those who believe, because they have both the "promise of the life that now is, and that which is to come."—F.R.S.

THE CHRISTADELPHIANS

Are a growing community, and are spread over all English speaking lands. They claim to hold the true apostolic faith, though differing materially from orthodox Christianity. They regard the Bible as wholly inspired, God as a unity, Christ as His divinely begotten Son, and as destined to return from heaven to take the government of the whole world into His hands. They believe that Christ will occupy the restored throne of David in Jerusalem, and regather the Jews to Palestine, constituting them the first nation upon earth. They believe that the power to bestow immortality upon the sons of Adam is vested in Christ, who will raise from the dead those who are responsible to His judgment seat and bestow upon the righteous everlasting life and incorruptibility, and that all who are not thus constituted incorruptible by Christ will eventually perish. They regard a belief of the Gospel of the Kingdom of God, followed by immersion, as necessary to salvation. They reject the doctrines of the immortality of the soul, the destruction of the earth by fire, an immortal personal devil, eternal torment, and heaven going at death. They are prepared to give irrefutable Scriptural proofs for these beliefs, and invite you to write into Box 226 C, G.P.O., Adelaide, South Australia, for free literature explanatory of any point referred to above.

SPECIAL OFFER!

The current trouble in Palestine has but one solution. It is indicative of mighty changes in the Middle East and elsewhere. Its importance should not be minimised. Mail the following coupon to receive a FREE COPY of the book, "THE JEWISH PROBLEM."

Box 226 C. G.P.O., Adelaide, SOUTH AUSTRALIA.
Please forward a free copy of "THE JEWISH PROBLEM" to the following address.

Name.....

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THE LOGOS

UPHOLDING THE PURITY OF THE APOSTOLIC DOCTRINE AND FAITH.



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Thoughts for the Times

Waiting for God
(Isa. 26)



Waiting for God is to wait the blessing He has promised and not seek to secure it for ourselves. Thus we wait for Him in giving place unto wrath, not avenging ourselves, because He has said, "I will repay." We wait for Him in not prosecuting at law, in not mixing in the world's politics, in not taking up the sword in obedience to the conscription laws that may come along, because He has commanded us to submit to evil, to take not the sword, to accept the place of strangers and pilgrims in an evil world, against the time when He will break in pieces the oppressor, place the sword of judgment in the hands of his saints, and give them the earth to inherit. There are some other things in which we wait for Him. We wait for Him in using what we have for His sake, instead of hoarding it, as the fearful and unbelieving do. We wait for Him in seeking not our own. We wait for Him in giving to the poor. We wait for Him in labouring not to be rich. We wait for Him in ministering the gift as every man has received, instead of bestowing it on our own exclusive comfort and good. We wait for Him in these things, because He has required them at our hands in test of our obedience, under promise of the day when He will transfer the wealth of the sinner to the just, and feed the hungry with good things when the rich are sent empty away. Obviously, it is only faith can accept such a part. —R.R.

International Affairs in Retrospect

Voices from the Past

It is the providential situation of affairs which necessitates a collision between the great military powers of Europe, in order that the one marked out in prophecy, as the great mover of the nations against Jerusalem, may take up the position assigned to him. We who believe the testimony of Ezekiel know that Russia is that power. But before Russia can assume her appointed place, she must "get the start of the Majestic World" by war, intrigue or both.

—Dr. Thomas, 1859.

There is need now to say to many a troubled heart, "Fear not." The aspect of things inspires fear. When Jesus said "Men's hearts would fail them for fear," it was because he foresaw the uprising of circumstances that would suggest and create, and in a manner justify fear. These circumstances are widespread in the earth at the present time. We live in the time to which Jesus referred. If he were here, he would say to his friends: "Fear not"; "Ye see these things—lift up your heads."

—R.R.

"But isn't the slaughter of so many men dreadful?" observed a sympathetic mind. From a purely creative 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.

God does not intend that the world shall always be governed by sinners; He is going to set aside the present systems and introduce a personage styled "the Son of His handmaid" whom He has made strong and who will be manifested in His own time. That time is near, and the signs are plain.

—Dr. Thomas.

We have always contended that Russia was able by her superior dead weight, if set in motion, to drive the rest of Europe into the Mediterranean; we still maintain that view, notwithstanding much "respectable opinion" to the contrary. Also that she will have at no very distant date every incentive for such an attempt. If we read prophecy aright, broken she must be in the Holy Land; but before that she will make the heart of Europe tremble in the midst of her bowels.

POINTS FROM THE PRESS

"Howl ye Rich!"—James 5-1.

During the year ending on June 30 next it is officially estimated that every Australian—man, woman and child—will hand to the Federal Government on the average £46/3/9½ in taxes, of which the middle and higher incomes bear the greater part of direct taxation.

"Trucebreakers"—2 Tim. 3-3.

"The anti-British tone in the Moscow press and wireless services is being maintained and intensified. Those who thought that there would be a change for the better after the Security Council debates, or after the Soviet election campaign, are finding their expectations unfulfilled." (The London "Times").

"A time of trouble"—Dan. 12-2.

"The war has given way to so forbidding, so unrelieved a spectacle of world-wide distress and adversity that, except for a handful of military and political leaders, whose voices cry in the wilderness, there is no satisfaction to be found in any human heart over the achievement of what has been semi-officially and pompously called final victory. There is nothing to be seen on the wide human horizon except misery, hardship and broken-heartedness . . . Such is victory." (London "Contemporary Review").

"Persia with them"—Ezek. 38-5.

"News from Persia indicates that a substantial Russian force is disposed in such a way as to menace directly (a) the Mosul oilfields and the Baghdad-Turkish railway; (b) Tehran, the Persian capital; and (c) Tehran's communications with Baghdad and the coast of India." ("The Bulletin").

"Be thou prepared"—Ezek. 38-7.

"I do not doubt that if we give the proper help to our scientists they will not only be able to catch up with but overtake the scientific achievements beyond our borders."—Stalin.

"I will gather all nations to Jerusalem"—Zech. 14-2.

"No less than one-third of the known oil resources of the world is located in the deserts between the Eastern Mediterranean and the Persian Gulf—a fact that accounts primarily for the interest of the U.S.A. in the Arab world." "The interest of the world continues to be focussed on the Middle East. The main motif for recent diplomatic moves and discussions by the Big Powers is the scramble for the greatest asset of the Arab world—oil." ("Talk," April, 1946).

PEACE—IN THE WORLD AND IN CHRIST

"Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled neither let it be

afraid." (John 14-27). These were among the last words spoken by Jesus to his disciples prior to "pouring out His soul unto death" on Calvary. They are the heritage of every true son and daughter of God. Their comforting reassurance is experienced by us at a time when "distress of nations with perplexity" is universally apparent, and even though a review of current events may indicate that the nations may be on the brink of war, those who "delight in the law of the Lord, meditating therein day and night" are unmoved, being firm in the conviction that shortly the King of Glory will be revealed in the earth to establish His rule and authority for 1,000 years.

We are privileged people, inasmuch as it is possible for us to draw aside from the world and its evil, and by the study of God's holy Word, the beauty of Divine Communion, and the revivifying effects of spiritual meditation, experience the "peace of mind that passeth the understanding of man." The newspapers record the daily tale of sin and violence, but when we take up the Bible to do the Daily Readings, or select one of the Truth's standard works like "Elpis Israel," "Law of Moses," or "Nazareth Revisited" to delight in an hour's study, we can shut out the world's wickedness, and in the quietude of our homes enjoy that "peace" which Christ has left His disciples.

Perhaps the Daily Press helps us to appreciate our privileged position a little better. During the month we have read of mutiny in India, riots in Egypt, and the threat of famine and pestilence over almost all the earth. We have heard of nations on the brink of war, of clashing interests between Russia, America and Britain, of inflation in Hungary, bloodshed in Palestine, misery in Germany and Austria, antagonism between Spain and France, of British M.P.s warning the nation to prepare for war. There has been recorded the doings of those steeped in the superstition of Rome and her daughters, facts concerning Communist infiltration in Europe, Soviet spies in Canada, Russian demands on Persia and Turkey, labour disputes in every country. We have listened to Churchill's fears and hopes, and read Stalin's bitter reply, and can daily perceive the nations drifting into the two camps so prominently referred to in the Prophets. And, besides all this international "distress," there is the long toll of human misery contained in the Daily Papers under the item "Local News": true to the letter are the Apostle's words: "The whole creation groaneth and travaileth in pain together." Thus our newspapers record that men to-day are "lovers of their own selves, covetous boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God" (2 Tim. 3, 2-4), but these things do not perturb us because we are entrenched with the peace of mind found only in Christ, a peace of mind that has for its basis a knowledge of the gospel with its promise of ultimate blessing for all nations.

Mr. Churchill's sensational speech in America during the past month, caused the attention of the world to be focussed on the Russian moves in Persia, and brought out in bold relief the question, What are the

Soviet aims in the Middle East? The speech caused a great amount of embarrassment to Soviet staesmen, and brought an angry reply from Stalin, who has shown his lack of faith in the prospects of continued world peace by the statement: "Both world wars could have been avoided if there had been a fair distribution of raw materials and export markets. That, however, is impossible in the Capitalistic system." In other words, Stalin has publicly proclaimed that in his opinion wars cannot be averted under capitalism, and that a third world war is thus inevitable. Indeed, for some days it looked as though the world were on the brink of another war, but the position, at the moment, seems hardly ripe for that. The next world war, in our opinion, will be Armageddon, before which, it seems, Christ will return. At the moment the nations are not quite in the position to fight the battle of Armageddon, although the signs are quite evident that they are rapidly drifting towards that position, and the fall of Turkey seems imminent.

In the meantime, the Security Council of the U.N.O. has insisted upon discussing the Persian position, with the result that the Soviet delegate has withdrawn from the discussion—thus illustrating the futility of this organisation to prevent war.

Antagonism between Britain and Russia has been apparent in this area for some time. Following the 1914-18 conflict the British sent a force to invade Turkistan from Persia. It succeeded in establishing itself in a very strategic position in Central Asia, even to the extent of controlling the Baku oil wells which it seized. Had Britain held that position to-day, she could maintain almost a stranglehold on Soviet military power, but the Americans, French and Italians, jealous of the extension of the British Empire in this area, exerted pressure, and the expeditionary force was recalled. Thus whilst the world power—oil—defeated Britain it became the promotor of Communism in Central Asia, for the Communists, assailed on all sides, could not possibly have ejected the British by their own unaided efforts.

Having established their power in Central Asia, the Soviet then proceeded to intervene in Persian matters. They ousted the British from their secure position, and the cancellation of the agreements with the Anglo-Persian Oil Company was the first fruits of their success. Russian propagandists took over, and the country was flooded with literature calculated to plant the seeds of Communism. Although circumstances during the recent conflict forced Russia and Britain to recognise each other as Allies, mutual trust in relation to their joint occupancy of Persian territory was conspicuous by its absence. Each was jealous of the other, and coveted the oil wells which constitute Persia's value. Following the collapse of the Axis powers, it was ultimately agreed that both powers should evacuate Persian territory by March 2nd, an agreement that was broken by Russia. At the Security Council meeting, however, the latter's representative declared that Soviet troops were evacuating Persia following an agreement between the two countries. The agreement has not been made public as yet, but in view of the significant features of the Russo-Persian dispute in the light of prophecy, its revelation will be of the greatest interest.

THE PROBLEM OF INDIA

An American General serving in India during the War, described the problems of India as a perfectly horrible nightmare, and could imagine nothing worse than for the English to slip out of the country overnight, and leave to America the responsibility of solving them. John Fischer, representative of the U.S. Economic Administration in India went there believing that there must be some answer for every problem. It was a considerable shock to him to run into a situation to which he could not find even a theoretical answer. Neither could he find anyone who believed with any confidence that he had a real answer.

The population of India is over four hundred millions, the majority of whom never experience a satisfied appetite. Her soil is farmed by the world's worst farmers using incredibly primitive methods. By the aid of the Water Buffalo, the earth is scratched with a crooked stick that acts as a plough, for the Indian is too poor to purchase better equipment, even if he knew of its desirability. He is invariably immersed in debt and burdened with antiquated land laws.

The problem of not enough food, may be conversely stated as too many mouths to snatch at the quantity of food available. India has no declining birthrate to deal with; on the contrary, a rising birthrate aggravates the existing problems. Britain has made strenuous efforts during recent years to fight off the scourge of famine. Rail networks have made possible the movement of food supplies from areas where surplus exists to famine areas, thus eliminating minor localised famines. Some of the world's largest irrigation projects have been carried through, and an almost futile public health scheme has been inaugurated. But these reforms have rather intensified the problem since they have caused an increase in the population. Under the beneficent law of Moses, children were esteemed as a "blessing from the Lord," but under the blighting effects of man's rule as seen in India and elsewhere, they only increase the overburdening problems of life.

Religion—likewise a blessing when understood in truth—is a curse in India. A number of bitterly opposed sects exist which, coupled with the caste system, have proved a serious obstacle to civil progress. The cow and the pig, two abundant sources of food under normal conditions, are sacred to the Hindu and are allowed to wander filthy and disease stricken through the crowded streets. It was not uncommon during the great famine of 1943 to see numbers of sacred cows stepping b32—, whLt great famine of 1943 to see numbers of sacred cows stepping placidly over the dead and dying in the streets of the cities and towns. The starving chose to die with all his family rather than taste meat. Under a well-ordered constitution famine, starvation and pestilence would be accounted tragic, but in India they do their part in reducing the population and so solving part of the problems facing its administrators. But in spite of these aids, the numbers increase, and it is assessed that by 1960 an addition can be expected of 12 millions each year.

The industrialisation of India is afoot. It is another attempt to solve India's problems, but is hampered by a lack of key raw materials which

are the basis of economy for any modern industrial state. Critics, however, suggest that the resultant improved standards would mean bigger Hindu and Moslem families accentuating the difficulties. On the other hand it is suggested that a people who have for generations felt the scourge of hunger, malnutrition and tropical diseases (25% have malaria) could not muster the initiative and energy required to push such a plan to a successful conclusion.

Indian quietude is rent with the counter-ambitions of numerous political, religious and caste sections which have an intense hatred for one another, and unite only in the slogan against Britain, "Quit India." Actually no greater disaster could overtake India than if Britain was to relinquish her responsibilities there, for it would be the signal for the outbreak of a most bloodthirsty civil war. As it is, Britain is able to bring about some measure of internal balance and stability by pitting one section of the community against the other. On the other hand, to quit India without leaving some stable form of government therein, would only leave the way open for some other dominating power, at the same time as it would jeopardise the interests of the Empire in the Pacific and the Far East. In the meantime she is educating Indians to gradually assume the administration of the Civil Service, Industry and Commerce, and, apart from the Army there are only 50,000 Britons in the whole of the country; 50,000 to 400,000,000 Indians. A stable India fits naturally into the whole British defence scheme for South-East Asia, and thus her rulers are desirous of establishing such a position, and granting the country dominion status with home rule. The facts of geography demand that whatever party is in power in India must of necessity dove-tail its defence plans with those of Britain. The Indian prince or the meanest "Untouchable" may rage about "British oppression" or blame her for the ills of the country such as the 1943 famine when 3,000,000 died, but the Eastern Tarshish needs the Western Tarshish, and will continue under her surveillance until the intervention of Him who is alone capable of dealing with what is commonly termed "India's insoluble problems."

The Imperial Lion has been unable to unite the factions of India. Their leaders rant at one another. The Muslims fear that the Hindus are subjugating: the Hindus are engaged in re-conquering them. The Muslims cry, "If Congress rules, we revolt," whilst the Untouchables acclaim Gandhi as their worst enemy. No hope of peace exists were it left to man. Christ alone, He who is to "bless all nations" (Gal. 3-8), has the knowledge and power to both devise a plan for India and put it into operation. No longer will the starving be left in the streets to die; no longer will the Hindu or Moslem fear the risk of spiritual defilement by touching the body of a possible infidel or outcast. The Moslem will not incur the hatred of the Hindu, nor will the latter worship the sacred cow. The true religion will be introduced and Moslem, Hindu and Untouchable alike will, as fellow-Indians seek the worship of the one true God.

But what means will Christ adopt to solve a problem such as India's? The accepted saints, as symbolic leaves in the tree of life, will take their

place in this reformatory work of "healing the nations" (Rev. 22-2). But India's problems, like those of many other nations, will not be solved overnight, any more than it was possible to instantaneously reform the ignorant Jews who had suffered the degrading experience of slavery in Egypt. The generation that fled under Moses were accounted unworthy of entering into the Promised Land, and it is possible that the generation contemporary with Christ's return may pass away before the true results of His control are made evident. Jeremiah declares, "Every man is brutish by his knowledge" (Jer. 51-17). Most of India's problems exist because the individual is enslaved by ignorance and steeped in superstition. This prevents him using the cow as a source of food, and of properly cultivating the soil. But of Christ it is said, "Knowledge shall be the stability of his times" (Isa. 33-6). The people will be re-educated, using the knowledge of the Divine as the basis. A set of laws will be given them designed, like the Law of Moses, to wean the people away from superstition and ignorance, and cause them to reverence the Creator. "The fear (or reverence) of the Lord is the beginning of knowledge" (Prov. 1-7), and with this as a basis education will be practical as well as spiritual. The filthy, slum-infested cities will be destroyed to make way for divinely planned towns, whilst the cultivation of the soil will be elevated to its rightful position. The people will be set to labour in the fields, and will be taught to enjoy the creative effects of their own work, whilst the standard of living will be enhanced permitting all to enjoy the fruits of the earth without let or hindrance. "Pastors according to God's heart" (the saint) shall "feed them with knowledge and understanding" (Jer. 3-17) so that the brutalising effects of superstition will be obliterated, and the nation united in the worship of God.

India's needs are that of the whole world, for in lesser or greater degree they suffer from the same problems. Lack of true knowledge—the divine revelation—is the cause of England's distress and of India's anguish. It is the reason why men everywhere fret out their existence in pain and sorrow, and why the future looks gloomy with foreboding. It is the cause of this world suffering a "time of trouble with perplexity" which, apart from divine intervention, would bring civilisation to ruin. But India, along with the rest of the world, will yet enjoy the benefits of divine administration. Then and then alone will famine, pestilence and racial hatred vanish from the whole world "for the Lord shall be king over all the earth."

—Brother G. Jolly.

A New Power in the Political Heavens

4—"Peace, Peace, when there is no Peace!"

The Russian threat to Persia and Turkey is disturbing to world politics, and constitutes an important sign of Christ's return.

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Some 4,000 years ago, a message was suddenly and unexpectedly conveyed to Lot and his family: "Up, get you from Sodom, for we are to destroy it." So urgent was the matter that the angels forcibly assisted the few "righteous" to safety, after which the destruction of God was rained upon the city. Lot's experience is a type of what shall occur in these times, and the omens of the approaching storm are apparent to every reader of our daily newspapers. But firstly, the "righteous" will be withdrawn in order that God's judgments may be poured out unrestrained upon the "wicked."

In the meantime, Peter exhorts: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." In preparation for the Kingdom it is inevitable that we should be tried in some way, but in this we only repeat the experience of "prophets and apostles" from time immemorial. The "signs" we witness to-day are as eloquent as the angelic warning to Lot that "the day is at hand," nor is their urgency less apparent. Let us not be like Lot's wife who was not impressed as her husband in the significance of the things she heard, and so perished. Let us "come out of" and "be separate" from the Sodom that surrounds us that we may be acceptable to God in the day of destruction now looming on all sides. Christ has placed "hooks" in the jaws of Russia (Ezek. 38-2), and she is being led on to her doom.

"Peace and Safety"

In the midst of the multiplicity of "signs" a cry of "peace" is issuing forth from Gentilism. Even on the postage stamp before me the impress "PEACE" is shown in capital letters. "When they shall say, Peace and safety; then sudden destruction cometh upon them," wrote the Apostle (2 Thess. 5-3). All these aspirations shall be destroyed by a "whirlwind from the north" and the "slain of the Lord," as Jeremiah declares, "shall be from one end of the earth to the other." Following the U.N.O. meeting in London, the flimsy vessel of peace was launched. Amidst the stormy seas and roaring billows of contemporary politics it rolls and tosses. Its upper deck is uncomfortably crowded with sea-sick passengers, which the bleak winds from the north chill to the bone, whilst dense fog obliterates the vessel's course. A discordant noise arises from the crew, each of which speaks a different language to the other, whilst a peculiarity of the ship is that it dispenses with the services of a captain. At its

northern prow a Russian sailor, utterly disgruntled snarls ominously at his British counterpart in the southern portion of the boat. The Briton gruffly, if anxiously, replies, and the passengers become even more disturbed as these powerful ones press for more room, and so the "s.s. Peace and Safety" plunges on to shipwreck and disaster.

The world's cry for "Peace" is a vain one in view of current events. "Am I my brother's keeper" is the attitude of Russia in regard to Persia, whilst at the same time refusing to withdraw her troops from that territory. The focal centre of interest is not Persia nor Russia, however, but Turkey, and it is quite apparent that "the sick man of Europe" is not long for this world. Mr. Churchill has revealed that "Britain and America offered Russia a joint guarantee of complete freedom in the Dardanelles in peace and war, whether for merchantmen or warships." The offer was rejected, for Russia demanded that "she must have a fortress inside the straits from which she could dominate Constantinople." Scripture reveals that the "Euphrates power" must be "dried up" that the "way of the kings of the east might be prepared."

In striking contrast to the troubled conditions of the world, is the cheerful outlook of the saints of God. In view of the remarkable fulfilment of prophecy they alone of all people can "lift their heads for their redemption draweth nigh." They are taught to have no fear, for even as Jesus walked upon the troubled sea of Galilee, and calmed the angry waves and the violent winds, saying to His disciples, "Be of good cheer; it is I; be not afraid," so they realise that the threatening violence of man's affairs cannot overwhelm them. He will return and calm the stormy sea of politics as effectually as he did the raging of wind and waves in Palestine. Already the forebodings of the storm are apparent. The problems of Victor and Vanquished are accentuated by the threat of famine in Central Europe. This is in full accord with Isaiah 14-30, and it is of the utmost significance that Christ's return synchronises with a period of intense famine. "The first born of the poor shall feed and the needy shall lie down in safety; and I will kill thy root with famine." (Isa. 14-30).

At the birth of Christ, Simeon prophesied of His coming glory. He was set "for the fall and rising again of many in Israel"; He was to be "a light to lighten the Gentiles, and the glory of the people of Israel" (Luke 2, 32, 34). Made "in all points like unto His brethren" He was changed from corruptible to glorious, incorruptible, spirit nature at His resurrection, when He was invested with "all power in heaven and in earth" (Mat. 28-18). Behind the scenes He is at present controlling events in order that they might conform to God's requirements, and at His return He will manifest the divine power with which he is invested to subdue all "nations and tongues" to His sole control.

— J. Mansfield.

Editorial

The Conviction of Things Unseen

"How many cases can you call to mind of men and women who embraced the hope of Israel, entered the sin-covering Name, remained faithful, and even enthusiastic for a time, and then drifted right away? They can be numbered by the hundred. Why did they go? What was the underlying cause of their weakness?" These questions brother I. Collyer asks in a book published last year entitled "Conviction and Conduct." In brief his answer is: Lack of conviction in the basic elements of the Truth. No man or woman has ever turned aside from the hope of Israel as a result of closer investigation. The habitual reading of God's word, or study of the Truth's literature, has never aided in a drift from the "one faith." If knowledge is ever advanced as an excuse, on examination it is inevitably found that it is "foolishness" of "worldly wisdom" that has caused the defection, rather than the earnest study of that "wisdom from above." Too much dabbling in the questionable literature of the world with its scepticism, immorality, and irreligiousness will, in time, destroy the fair growth of Truth, and substitute the poisonous weeds of atheism or indifference.

"Faith," declares the Apostle, "is the evidence (or conviction) of things not seen" (Heb. 11-1). Without it, "it is impossible to please God" (V.6), but by it, all things are possible. The men and women enumerated in the 11th of Hebrews manifested prodigies of faith because they were assured of the genuineness of God's promises. They earnestly believed that God existed, and that He rewards those who diligently seek Him (V.6). They had an absolute conviction of the reality of things unseen to the natural eye, but perceived by the eye of faith. For instance, although their numbers were meagre, they suffered the rigours of persecution, and their position seemed hopeless as they "wandered in deserts, and mountains, and dens and caves of the earth," yet they were convinced to the point of dogmatism that "God would realise His plan," and that the unseen future would reveal a period of glory and personal satisfaction. They were "accounted mad" by the world, but this forceful conviction became the dominating influence of their lives, and by it they "subdued kingdoms, wrought righteousness, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the alien" and, besides all this, received the promise, and are yet to be made perfect. These were the fruits of faith. They resulted because the individuals concerned had not the slightest doubt of the veracity of the things they believed. God had spoken and because they implicitly believed him, and recognised His authority and power (and these attributes are discernable through His word) they were prepared to suffer the direst persecution, and even death itself, rather than relinquish their

hopes and aspirations. Their brief lives of sorrow and trial have passed, and their eternal future of joy and gladness awaits them.

But the Apostle goes further. "Faith," he says, "cometh by hearing, and hearing by the word of God." He could have said, "Conviction of the glories of the unseen future comes from the persistent study, and proper understanding of God's word." Meditate upon these words, and the importance of a thorough grounding in the first principles of belief is made evident. It comprises the foundation of knowledge that will develop into faith with added reading — a faith that will have its effect upon our obedience to God's will. It is significant that ecclesiastical history shows that although purity of doctrine has not necessarily always resulted in purity of living, yet the introduction of error into a community of believers has inevitably been followed by a declension of morals. "Wherewithal shall a young man cleanse his way? asks the Psalmist, and replies, "By taking heed according to thy word." "Blessed are they that keep his testimonies, and that seek him with the whole heart. Only those dominated by a conviction of the Truth will do this.

Lecturing and Exhorting brethren who cause our "conviction of things promised" to be strengthened are thus performing a notable service, but if our efforts to develop the "assurance of belief" is to be limited to these ministrations, we will fail in the object. The individual, personal study of God's word is essential. Only this will produce the sincerity of purpose, and earnestness of zeal which will manifest to our contemporaries that we "have been with Jesus." Only by increasing our understanding of God's word will we renew the "oil" so necessary for the illumination of our spiritual "lamps." Only by developing our conviction of the Truth's verities will we manifest that faith "without which it is impossible to please Him." Therefore, let our minds be constantly fixed upon the glories of the future, let us pierce the gloom and evil of the present, and, by the aid of the Scriptures, endeavour to assess the possibilities of the Kingdom, let our meditations, stimulated by the knowledge our studies will give us, bring a reality to these divine promises, so that the "unseen" will live in our thoughts and establish that conviction which comprises the basis of a godly life in Christ Jesus.

Sentiment or the Truth?

The Apostolic writings are well-reasoned expositions of Divine truth, and mere sentiment is conspicuous by its absence. In the following article, Dr. Thomas appeals for a similar condition in contemporary assemblies of the saints.

Few converts only are made by appealing to the understanding of men, while thousands may be added to any craft by working upon the passions, as the blind guides of "Orthodoxy" do upon the people of this day. For my own part, I desire to belong to a pure body of Christians, and therefore, I cannot rest without raising my voice, however weak it

may be, against the corruption within, and the source of it from without. I am not to be led away by the utopian speculation of converting the world in an enlarged sense, with our feeble means; we have not yet arrived at that period; the proclamations of the "everlasting gospel" will do that at the appointed time. But we live in a day of thrilling and momentous interest to every right hearted believer; a day of preparation for the reception of the returning bridegroom. The business of our lives, therefore, ought to be to clothe ourselves, and persuade others to do so, individually and congregationally, with the resplendent robe of righteous actions, compared to linen pure and white, in Rev. 19. It is a small minority only of mankind, whose taste is suited to this employment. The self-denial is too great. We must, then, purge out the old leaven from among us, by a strict and righteous discipline, and be careful how we admit persons into our communities.

Others again, will attend a "big meeting," and there, under the exciting influence of singing, and the mellifluous voice of some oratorical adept, give in his adhesion to the reformers, with a mind as barren, a head as empty, and a heart as apathetic, as the worst enemy of the Truth could desire. A few days or months, at most, sufficiently prove the truth of this. In the absence of preaching, his religion departs. He has no taste for the worship of God and the reading of the mere word of truth; he forsakes the assembling of himself with the disciples, and being admonished is astonished at the liberty with a "free man"; thus he rebels, and thus develops the genuine and native hue of his ungodly character. Woeful experience verifies this state of things. The error, I fear, lies with those who are entrusted with the instruction of the congregations. They labour more for the enlargement of the Church than for its edification. The weakness of an army consists in large undisciplined numbers; and so does the inefficiency of the Church. A Church with little Scripture intelligence is more injurious to a neighbourhood than its utter destitution; for ignorance generates disorder and corruption, to the serious prejudice of the best causes. This anxiety for numbers has been the bane of the Church in all ages. It comprises principle, paralyses discipline, and breaks down the landmarks of the Truth. We ought then to be as firm against the influx of corruption, as rigid in its exclusion.

— Dr. Thomas.

The Story of Zionism

5.—REDEMPTION OF THE LAND

"Land, land, and yet more land!" has been the cry of Zionists. Land in the beloved homeland — land for all purposes conducive to the large scale absorption of the remnant of Israel in town and country — land for the building of urban areas and new agricultural settlements, for afforestation, to improve the soil and climatic conditions. "Land is life — our security and future!" proclaims the Jewish Year Book (1944/5). An

expanding agriculture extends the absorptive capacity of all National economic undertakings."

The purchase of land has been the first essential for the success of the Movement. But, for the most part, only the worst of the land has been available. Arab land owners have been in the past, quite ready to part with soil which was unproductive and unprofitable, and the Jews have bought readily, confident of their ability to redeem it. They have done so, converting waste into fertility — establishing thriving agricultural settlements on terrain condemned by experts as unusable. This outstanding success has reacted against the Jew so far as the purchase of additional land is concerned — the land owners have become wary, afraid of a successful re-building effort by the returning exiles, and the price of available land has risen to exorbitant levels. How similar this is to the "return" under Nehemiah, when the inhabitants of the country first scoffed at the puny efforts of the re-builders, and then, when the success of the work became obvious, turned to active opposition! It is well worth the time and trouble spent to compare the return under Nehemiah with that which has taken place in our day — the similarity in many respects is remarkable.

To take care of this great necessity, millions of pounds have had to be found, and the organising and financial abilities of the Jew have shown to advantage in the obtaining and using of them. Two great National financial organisations have been established — the Keren Kayemeth Le Israel (Jewish National Fund) and the Keren Hayesod (Jewish Foundation Fund). The J.N.F. is a Herzl production — it was mooted at the first Congress, and founded in 1901. It is devoted to the purchase of land as the property of the Jewish people — its motto: "The redemption of the Land." Its objects are stated to be (Year Book, 1942-3):

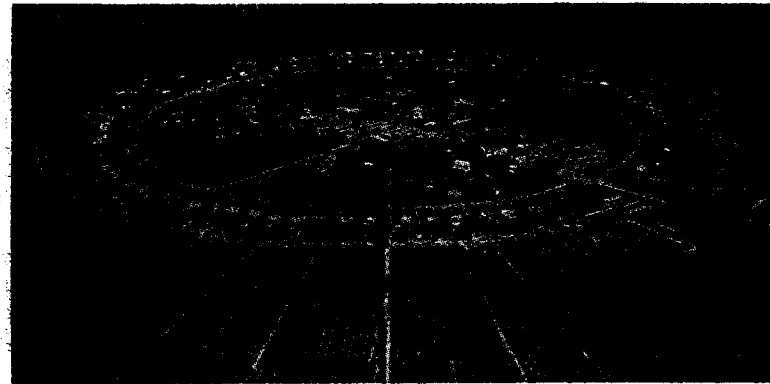
1. To acquire land in Palestine with the voluntary contributions of the Jewish people, such land to be the common property of the Jewish people.
2. To lease the land exclusively on hereditary leasehold for cultivation or building thereon.
3. To facilitate the settlement of working farmers.
4. To ensure the cultivation of the land by Jews.
5. To ensure the right use of the soil.
6. To combat speculation in land values.

These voluntary, world-wide subscriptions amounted in 40 years to £6,000,000 (the total has now passed the £10,000,000 mark). The land is leased out to Jewish settlers on 49 year terms, at an extremely low rental of 2 per cent. of the actual cost for farm lands, and a little more for urban and suburban land. The lessee must live and work on the land. He can transfer it on obtaining the consent of the J.N.F., but only to another Jew. By 1944 Jews owned 417,500 acres of land in Palestine (6 per cent. of the total area) of which nearly 175,000 acres was the property of the J.N.F.; 85,000 Jews live on J.N.F. land in 185 rural settlements and numerous urban quarters.

The J.N.F. has secured the land for Jewish initiative and effort; the Foundation Fund, or Central Upbuilding Fund, is concerned with the

development of that land, assisting by loans and subsidies, all forms of enterprise, health preservation and education. The fund is representative of Jewish National capital, and in 20 years from its commencement in 1920, had an income of £8,000,000 collected by regular self taxation contributions of Jews world wide.

Private enterprise is encouraged, but the chief interest of the Foundation Fund is in the communal schemes of developing the land. Planned settlements of various types have been created, the two chief being the Moshav Ovdin (small holders co-operative settlement) and the Kevutzah (communal settlement). The first named has a marked similarity in appearance with the old feudal system holdings. In the centre are the water-tower and administrative buildings (school, store, dispensary, offices, etc.) and radiating therefrom in a circle are the settlers' homes



and sheds, with strips of land behind each. The settler tills his block growing grain, vegetables, fruit, and raising cattle and poultry. Mutual aid is rendered in case of sickness or bad seasons, and machines are used in common. In 1942 there were 63 such settlements, with 15,000 inhabitants.

The Kevutzah settlement was adapted from the frontier fortified camps established during the riots of 1936/9. Then a water-tower and camp buildings comprised a fort. These (60 of them) have now been expanded and developed (another instance of far-sighted planning). The living quarters, outhouses, communal dining rooms, bathrooms, laundry, etc., are grouped round the fort in the centre, and radiating therefrom are the fields which are worked communally. No wages are paid and a common fund feeds and clothes all the inhabitants. Children are raised almost from birth in communal nurseries and schools, so that family life, as we know it, is practically non-existent.

We hope, next month (God willing) to briefly set forth something of the achievements which are the outcome of all this planning and enthusiasm,

—Brother E. Wilson.

THE SUMMING UP

Diary of a journey from Sydney to Perth and back by
Brother Bruce Philp.

Editor's Note

The advent of the locomotive, motor car and aeroplane has greatly affected travel, and distances that were once considered great, are now covered in a fraction of the time. What a contrast to the conditions of the first century! When the Apostle Paul "assayed to go into Bithynia" or any other place, he must have realised that the journey would, in all probability, be an arduous one, entailing many weary hours of laborious walking and effort. The time factor, also, would need serious consideration, for a journey to distant parts may have required many months to accomplish. Thus it was Paul's custom to combine the pleasure of preaching the Truth with his business of tent making, as he proceeded from place to place. "My own hands," he could say, "have ministered unto my necessity, and to them that were with me" (Acts 20-34).

But times have changed since the Apostle's day. "Knowledge has been increased" as a result of which it is possible for men to "run to and fro" at a speed previously not thought possible. Labour conditions have also improved, particularly for those who occupy their time (we will not say "labour") in the Civil Service. Holidays are more frequent, the possibilities of travel over long distances greatly improved. In this we have a great advantage over our brethren of the First Century, but do we make full use of our opportunities? The following is a diary of a holiday used in the Master's Service by a Timothy of the latter days. Let us pray God that his efforts may result in stimulating us all to a greater zeal in the Divine Service as the Signs of the times indicate that the great day of our emancipation is at hand.

The Melbourne express slowly pulled out of Central Railway Station, Sydney, at 7.30 p.m. on Friday, 11th January, 1946, and 31 days 19½ hours later, my plane gently taxied to a stop at Mascot Aerodrome — home again after a journey of many thousands of miles, Sydney to Perth and return, combining holidays with work in the Master's vineyard.

And as I have found my visit to the Ecclesias of three States a personal inspiration, and a source of great joy, strength and happiness, before I close this chapter of my labours, I feel I would delight to have my brothers and my sisters with me on the way, and so, let us retrace the steps, pondering all we see and hear, and I trust, that even as I set this trip to print, it will achieve its aim, to have us know one another in our widely separated corners of the vineyard, and to deepen an appreciation of the fact, that in our leisure days, we have that glorious opportunity for Service — "strengthening the things that remain."

The Wheels Start Turning

A week of final preparation, loose ends of Ecclesial work being tied

before leaving, charts completed for the illustrated addresses on the trip, lantern slides packed, the hands of the great clock over Central Railway Station point to 7.30 p.m., and the wheels start turning. Central and the faces of loved ones are soon far behind as the Melbourne express makes good speed towards the Victorian border.

The train races on through the night, and although it is not possible to sleep soundly, the night is soon dozed away, and daylight finds us close to Albury. At 7 o'clock we reach this town, and changing to the "Spirit of Progress" we are soon on the way.

From daylight until Melbourne was reached at 11.30 a.m. Saturday morning has been a pleasant run. Rich country stretching out on either side, and the sight of sheaves of the harvest and haystacks going up awaken wistful thoughts in the heart of a city dweller. But on every hand superstition prevails — the dead hand of the man of sin is heavy on the countryside — "dear little country churches" flit pass one after the other — "dear" indeed, if grandpa has to be ransomed from purgatory! But the signs on the political horizon tell in an unmistakable way that the time is at hand when, "the Gentiles shall come from the ends of the earth, and shall say, 'Surely our (spiritual) fathers have inherited lies, vanity, and things wherein there is no profit' (Jer. 16-19).

Two Baptist ladies in the carriage, observing the charts in the frame that I had had prepared for lectures, expressed the desire to "view the paintings." The result was something in the nature of an anti-climax, as those brethren and sisters who saw the chart address, can visualise. They could not bear to think the legacy to the world of a Plantonic soul by the clergy could be anything but the Truth Divine! However, literature is left with them, and we can only hope and pray that they might learn to throw off the dead hand of Protestantism. The countryside is at peace, though, in its own heart, and how joyful when the reign of Christ will flood the hills and valleys, plains and harvest fields with knowledge of the way Divine. How beautiful it will be when religious contention shall cease, and men and women will voluntarily seek to learn the Truth, when they shall say: "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in His paths." (Isaiah 2-3). But the Day is not yet, and the labour of spreading the Truth abroad must continue in this Noahic age.

Sister Price is at the station to meet the train, and a hot bath and sleep comes very acceptably after the journey.

At Melbourne

The M.U. Hall brethren have been unable to use their hall for a short time as a result of the building undergoing repairs, and so it happens that on this Sunday the Melbourne and Elsternwick Ecclesias are meeting together at Elsternwick. There are about 75 present in the morning, and I exhort to the theme, "Come, Labour on! Who Dares Stand Idle on the Harvest Plain!" These words appear on the Melbourne Ecclesia's letterheads, and express a thought which should be continually sounded throughout the brotherhood.

The afternoon is pleasantly spent at Sandringham with the Russells,

and in the evening I lecture to the subject, "A Tale of Two Cities: Jerusalem and Rome." The Melbourne brethren are not strong in numbers and it will require a strong "pull together" with all actively engaged in the Lord's work if the Ecclesia is to progress. Those at the helm have a big responsibility. As I was travelling also as an ambassador from the Young Christadelphians' League of Australasia I left a large amount of League literature with the young people of the Ecclesias, and arrangements were made to have a meeting dealing with the formation of a branch of the League on my return trip. Arrangements are also to be made for an afternoon on the Yarra Bank, at the Melbourne "Domain," and for the evening lecture. However, as it finally happened, this was not to be. The stay at Melbourne is brief, and 8 p.m. Monday finds us waving farewell to Melbourne from "The Overland," headed for Adelaide. At daybreak the train is about four hours from Adelaide, and we duly arrive at 9.15.

(To be continued).

Who are the Servants of God?

In Revelation 1-1 we read: "The revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass." The book of Revelation was only intended for a specific class termed "the servants of God" and not for the wicked. The Scriptures distinctly state: "None of the wicked shall understand" (Dan. 12-10), "To the wicked, God saith: 'What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? seeing thou hatest instruction, and castest my words behind thee'" (Ps. 50-16). From this we learn that the wicked are a larger class than is generally supposed, for they are not restricted to drunkards, murderers, thieves, and so forth, but are to a great extent very pious and religious people. They have a zeal of God, but not according to knowledge, for 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 the righteousness of God (Rom. 10, 2-3). These people compass sea and land to make proselytes; they make long prayers sing with sweetest music the praises of Him they profess to worship. The world is full of their piety, for it is fashionable to be religious, or, rather, to profess religion, so that Christianity is thought to be inhabited in pure linen, purple, silk and scarlet, and to be adorned with pearls and precious stones (Rev. 18-12).

There is, however, a characteristic of wickedness which no sect, party, name or denomination regarded as "Orthodox" can repudiate as inapplicable to itself, and that is, "Thou castest my words behind thee, saith God." No one can offer a greater insult to the Deity than this, for it is testified that He hath magnified His word above all the attri-

butes of His name (Ps. 138-2). Christ continually impressed upon his hearers the necessity of believing the words of God, and doing His commandments, and never ceased to make the obedience of faith the test of man's devotion and affection for Him. "If you love me," saith He, "keep my commandments," also, "Ye are my friends if ye do whatsoever I command ye." Now these are principles which no sophistry or reasoning can set aside, and they are as true to-day as when they fell from the lips of Him who gave utterance of the words of God. "My words" said He, "are spirit and life." Moses has also testified saying that whosoever would not hearken unto God's words, which Christ should speak in His name, He would require it of him (Deut. 18-18). To believe and do is the only evidence a man can give that he does not cast God's words behind him. "Why call me, Lord, Lord, and do not the things which I say."

"Know ye not," says Paul, "that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether sin unto death, or of obedience unto righteousness." Here are two masters: the first, Lord of this world, and the last, the ruling principle of Yahweh's people. He who serves the lust of the flesh, the lust of the eye, and the pride of life, which not only constitutes the man, but the world, is sin's servant or slave. The thinking that characterises such is termed, "the thinking of the flesh" which is said to be at enmity with God. When a person thinks on God and His purpose, and judges them not according to what is written in the Bible, but according to what appears to him to be the fitness of things, such thinking and judgment is the "thinking of the flesh" and inevitably at variance with the Word of God.

Paul reminds the saints in Rome that they (like us) were once the servants of sin, but thanks to God they had been freed from sin and were become the servants of righteousness, "having obeyed from the heart that form of teaching into which they were delivered" (Rom. 6-17). They obeyed a form of teaching which emancipated, liberated, or set them free from the lordship of sin, and they became the servants or slaves of God, having been bought for a price, even the precious blood of Jesus. All servants of the living God must present their bodies as living sacrifices, holy, acceptable unto God which is their reasonable service. (Rom. 12-1).

— Brother E. G. Highman.



exemplifications, is hypocrisy, and accursed of God, no matter how pious its protestations may be (see Ps. 19, 7-12; Isaiah 6-10; Mat. 13-15; John 1240; Acts 28-27).

The Case of Paul (Acts 9)

Earnestness and zeal will not of themselves save. Here was an earnest and zealous man who persecuted Christ (V.4). He "did it ignorantly in unbelief" and therefore obtained mercy (1 Tim. 1-13). He was honoured by Jesus himself appearing to him, and his conversion was based upon this direct "revelation," a fact upon which he insists (Gal. 1-12; Acts 22, 6-11; 26, 13-18; 1 Cor. 9-1, etc.).

Having seen Jesus, and having been struck blind, and afterwards healed in the name of Jesus by a disciple, he was convinced indeed that Jesus is the Christ, and was immediately baptised for remission of sins in his Name. Being then inspired and empowered to work miracles in the name of Jesus, he preached his name for the remission of sins. Upon belief of Paul's testimony and his preaching of the Kingdom of God in the Name of Jesus, others were converted, especially in view of the miracles he wrought, in which God bore witness to the word. And it is said of certain of them (who are typical of all), that "many of the Corinthians, hearing, believed, and were baptised" (Acts 18-8). This is God's order, and "the true conversion." We must not invert it or tamper with it in any way.

Summary: A belief in the principles of Bible Truth, followed by Baptism is essential to the true conversion.

Contemporary Events

SOVIET RUSSIA MOVES SOUTH

Russia Claims the Dardanelles and Persian Gulf! — The British Life Line in Grave Danger!

The world suddenly receives this startling news, and great consternation reigns in Anglo-American circles. Turkey has ceased to exist as a self-governed State: Iran and Iraq have become a prey to the powerful Russian forces. Syria and Lebanon are facing a terrible fate at the hands of the Northerner's hordes. The inhabitants of Palestine frantic with fear. Egypt, Abyssinia, and Libya within reach of the Gogian armies—their fate already sealed. Startling news, indeed; yet such will be the headlines of to-morrow. We do not guess these things; they are not mere opinion; they are based on "the SURE word of prophecy" (2 Pet. 1-19; Dan. 11,40-45; Ezek. 38; Rev. 16-12). In 1848, the late Dr. J. Thomas wrote as follows: "It is worthy of remark here in reference to the image (Dan. 2) at the crisis of its fate, that the power which shall possess Persia in the latter days (Ezek. 38-5,16) will be the Bear (Dan. 7-5) and consequently answer to the breast of silver (Dan. 2-32). We have in the heraldry of nations an intimation of the power destined to act the part of the Bear. This power is the Russian, whose symbol is the Bear. Russia is destined to conquer Persia, and to possess it, from India to Ethiopia. This is not conjecture, but an absolute certainty; for

God has declared by Ezekiel, that Persia in the latter days shall be a constituent of the dominion of God" ("Elpis Israel p. 296). "The course of events," wrote Eric Grey in the "Daily Telegraph" (21/1/46) "is being shaped by Russia. Russia is moving south, her objective being the warm-water outlet of the Persian Gulf. Ultimately she will be threatening Britain in the Middle East and the trade route to India." U.S. officials have commented: "Russia is strengthening her military situation with every move she makes in Persia, the Balkans, and Manchuria. The Soviet Military Clique is determined to take advantage of the world's weariness to build up an impregnable military Empire." ("Daily Telegraph" 18/2/46.)

The "Voice" of Stalin

In an order of the day issued on the occasion of the 28th anniversary of the Red Army, M. Stalin said: "While in war the paramount aim is to achieve victory, in peace-time all Soviet troops without exception must constantly raise the level of military and political knowledge." The Soviet leader is thus a self-declared Militarist, determined to allow of no interference with Russian foreign policy. At U.N.O. M. Vyshinsky challenged the right of Britain to retain 40,000 troops in Greece, yet the Soviet armies in surrounding countries total over 2,000,000. The Balkan States are virtually Russian-dominated; Greece will also become a prey. We state this with a mature conviction derived from the study of God's Word.

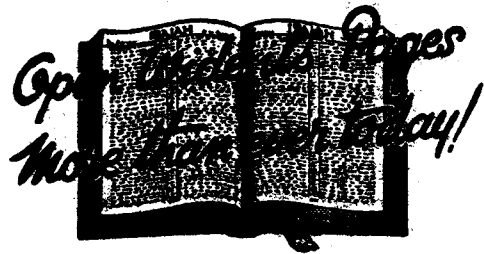
The Kremlin Demands World Bases

In reply to Mr. Bevin's accusation that Russia is endangering world peace, the Kremlin declared: "We claim equal rights with Britain in the Mediterranean, which is an 'outpost' of the southern republics of the U.S.S.R." . . . "Greece and Indonesia are zones directly affecting Russian interests and defence problems" (Mirror" 5/2/46). Russia has concentrated her interest in the disposal of Italy's 5,438 Suez Canal shares as reparations. "There are 800,000 canal shares of 20 francs each. Should Russia obtain the Italian shares, or a substantial part of them, she will rank of equal importance with England and France, because, under the canal charter, any holder of 250 shares has 10 votes, which is the maximum allotted any shareholder, even Britain, who owns more than 40 per cent of the Suez shares. The Kremlin has also demanded a mandate over Tripoli. Russian entrenchment in Tripoli would write off Persia, Iraq, and Saudi Arabia as oil sources within two years, and Britain's Empire life-line would be menaced, her access to vitally important oil being immediately cut off in the event of hostilities. Declared the President of the Soviet State Planning Commission before the Supreme Council: "Russia will rearm with the most modern weapons as a safeguard against monopolistic capitalism, which is breeding new aggression."

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

World Zionist Congress in Jerusalem

Whilst Russia, Britain and America engage in crossing swords, wonders are about to occur in Palestine, the "land of Promise" (Gen. 12, 1-5; 13, 14-17; Gal. 3-16, 27-29). With intense interest we learn that the next World Zionist Congress will be held in Jerusalem. This will be the first Congress since 1939, and the first to be held in Palestine. In addition to this splendid news we read that Dr. Chaim Weismann recently made a four hour's plea to the Palestine Commission for the creation of a Jewish Nation in Palestine. At the same time Dr. Judah L. Magnes, President of the Hebrew University at Jerusalem advocates "a bi-national Palestine, with Jews and Arabs in a Federative Union under the trustee-



ship of U.N.O." An Arab spokesman at Jerusalem said that, although 500,000 Jews had entered Palestine in the last 25 years against the will of the Arabs, the Arabs were now willing to accept them as full citizens." (Sydney "Morning Herald," 16/3/46). We commend our readers to the study of God's holy prophets, to an obedience unto His every doctrine and command. The Kingdom of God, i.e., the Kingdom of David under the reign of the Lord Jesus Christ (Luke 1, 32-33) is a plainly stated Scripture fact. So also is Baptism, or immersion in water. Dear reader, it is your own concern. —C.W.

The current trouble in Palestine has but one solution. It is indicative of mighty changes in the Middle East and elsewhere. Its importance should not be minimised. Mail the following coupon to receive a FREE COPY of the book, "THE JEWISH PROBLEM." Box 226 C. G.P.O., Adelaide, SOUTH AUSTRALIA. Please forward a free copy of "THE JEWISH PROBLEM" to the following address.

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THE LOGOS

UPHOLDING THE PURITY OF THE APOSTOLIC DOCTRINE AND FAITH.



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Thoughts for the Times

Moral Responsibility of the Saints

What ought the assembly of Christ to be but a representation, on a small scale, of what is to be made politically dominant when Christ comes, and when God's will shall be done on earth as it is in heaven? We are called unto that Kingdom, and, therefore, as an assembly of those who are called to the Kingdom, we ought to exemplify those characteristics that will appertain to it in the day of its manifestation. All the purity of individual thought and action which will prevail then in the world; all rejoicing in the truth, and making our boast in God that will then be the universal law; all that loving of men and serving of God that will prevail, ought to be incipiently visible in our assembly. We ought to be the Kingdom of God in miniature; in fact, all the saints are; there is no doubt about that, though there may be a doubt as to who are the saints. Therefore let us walk in the light of the word. Do not heed what is said on the right hand or on the left. Avail yourself of good company, if you can get it, but take care you do not get injured where you expected to be benefited. Remember that most of those by whom you are surrounded have but recently emerged from the world with all its ignorance, disobedience, stupidity, and carnality, and that you are not to be despondent and lose heart because other people may not exemplify the truth. If others do not, you try, at least; save yourself from this untoward generation. It is just as untoward as the generation of Peter, and it is only by the means offered by Peter, in the name of Christ, that we have any hope at all.

R.R.

International Events in Retrospect

Voices from the Past.

The transfer of human government to Christ will be a mighty change in every sense. It will mightily disturb the world in the process of its accomplishment; it will upheave the old foundations, and abolish universal institutions with a great noise and much tumult and disaster; but judgment will bring purity and peace, and the world will rest gloriously under the Messiah who will be as the shadow of a great rock in a weary land.
—R.R.

The time is at hand for the Lord to come out of his place to punish the inhabitants of the world for their iniquity, for it is very great. May it be ours to escape with our lives, and to rejoice in the Kingdom of God.
—Dr. Thomas.

We are walking on the crust of a slumbering volcano. The world is on the verge of a time of devastating judgment. Look abroad and see the tokens of its approach.

That God may be known and glorified is the great and needed result of Jewish restoration. But the Jews, as ever, sympathise as yet with only that part of the work that has to do with human benefit, which comes second.
—R.R.

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 bestir himself, and to 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. Thomas.

We entreat our brethren not to slumber at this eventful time, nor be blind to the signs that are gathering around us. There is imminent danger now. Great and terrible as the day of the Lord will be, it will come as a snare on all the world. The believer is faithfully warned by his Lord not to be caught in the snare. Let us heed His counsel, and awake to righteousness—gird on anew the whole armour of truth, and work faithfully for our own and the salvation of others, during the short period that may be allotted to us for this work of grace.

"God's own appointment is that "none of the wicked shall understand," and the earth is filled with the wicked—as divinely estimated,

POINTS FROM THE PRESS.

"The earth filled with violence" (Gen. 6-11; Mat. 24-38).

Between 3,500 and 4,000 people are killed in Australia each year through violent accidents—more than were killed in a year from all causes in the Army; whilst we see die in our midst from cancer alone practically as many people as were war casualties in battle injury, missing or imprisonment.

"Overcharged with Drunkenness" (Luke 21-34).

"In the United States, it has been estimated, 40 to 50 million citizens are more or less regular consumers of alcoholic beverages, whilst of this total, permanent alcoholics number some 500,000"—"Cavalcade."

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

What does Moscow consider the essential minimum needed for Russian security? It is already plain that a dominant Russian influence in Finland, Poland, Hungary and all of the Balkan countries, including Greece, represents a part of that minimum. It is equally certain that control of the Dardanelles and of the Dodecanese and a decisive voice in the Eastern Mediterranean and in the Red Sea represent another part. It is also obvious that other essentials include a perpetual "veto right" in the determination of the destinies of the German people and those of Czechoslovakia and Austria; a similar "veto right" over Japan; complete authority over the territorial and sea approaches to Russia's Siberian provinces; and a preponderant influence in China and in Iran.—Former U.S. Under Secretary of State, Sumner Welles.

"And every island (insulated kingdom) fled away"—Rev. 16-20.

No country is more vulnerable to atomic bomb attack than Britain, with its large urban population and its dependence on ports, which atomic bombs could smash. The days when Britain could serve as an aircraft-carrier anchored off the Continent and from which counter-attacks could be launched first by air and then by sea are over. . . . Britain must hereafter depend on the Empire and on sea and air routes that link the British Isles with the Dominions.—N.Y. "Times" ("The merchants of Tarshish and all the young lions shall say. . .")

"He shall cause (Roman) craft to prosper"—Dan. 8-25.

It is war and open war (between Catholicism and Communism) and this Consistory (which recently named many new Cardinals) is a formal mobilisation for the struggle. But one must remember that the Church is for peace on earth and reconciliation. If there should be a change in international Communist policy that would make some political and diplomatic relationship or truce possible, it would be wrong to think that the Vatican would reject a friendly advance from Moscow.—N.Y. "Times."

JEWISH EXODUS.

The following is condensed from a N.Y. "World Telegram" article by W. P. Simms. Readers of "The Logos" will find it interesting for three reasons: 1. Prophecy shows that following the return of Christ there will be an exodus of Jewry from Europe; it will be under the leadership of Elijah, and will enter Palestine via Egypt. It is possible that the present gathering together of Jews in Europe may be related to this later event, as a divinely controlled preliminary to the final exodus. 2. The condition of Jewry under Russian controlled territory. 3. The state of anti-Semitism in Europe. All these factors are closely related to prophecy which should be familiar to our readers.

The greatest Jewish exodus since the children of Israel crossed the Red Sea is under way in Europe. And now, as then, Canaan would seem to be a long way off and the road strewn with difficulties and danger.

Of Europe's 11 million Jews only a few million remain. The rest have been killed or starved or driven into exile. And those still in Europe are struggling to leave. At least they are striving with might and main to get out of eastern and central Europe.

Before the war approximately nine million Jews lived in eastern Europe. Germany had only 500,000. Poland alone had some 3,500,000. They constituted 10% of the population.

Now and for months past, according to reports, official and unofficial, Jews are leaving eastern Europe in a steady stream. They bring stories of being dispossessed, of brutal treatment and even of wholesale murder. It is clear that none of them—even those from areas where fair treatment has been officially promised—any longer has any faith in such pledges.

Oddly enough—or perhaps it is not so odd—the direction of this vast new exodus is westward. Soviet Russia is nearer than any other promised land, but Russia is not inviting the Jews to come in. Moreover, Russia dominates all eastern Europe from which the Jews are fleeing—including Poland. And Russia has the greatest land mass—nine million square miles—of any country, with only 21 inhabitants per square mile.

Some 15 years ago the world was told a good deal about the establishment of a Jewish homeland in Russia. It was at Birobidjan, in Siberia, about 150 miles west of Karbarovk. To-day inquiries reveal that only 30 to 40 thousand Jews live there. The climate inclines to extremes, and the soil is none too fertile. Nor are the inhabitants being over-indulged by a paternalistic Government, for an American committee now specialises in sending them money and equipment.

Jews have all but disappeared from Kremlin leadership. Before the purges of 1936-7, out of 28 sections of the Soviet Foreign Office 23 were headed by Jews. After the purge only five remained. Maxim Litvinov and Ivan Maisky, two of the U.S.S.R.'s most brilliant diplomats and exponents of collective security, to all intents have been shelved.

Anti-Semitism, however, is not confined to any one area. In greater or lesser degree it is on the upsurge throughout the European continent.

BLESSED IS THE NATION WHOSE GOD IS THE LORD."

These are the words selected by David to describe the privileged position of spiritual Israel over all other nations on earth. It matters not that, for the moment, our King is absent in heaven, and that the forces of evil triumph over our country; these are but elements in the purpose of Yahweh, who is using them to develop His plan. We know, to the point of dogmatism, that all plans and charters for the future, other than His (from the alleged Russian plans of world dominion to the Atlantic Charter of America and Britain), are ultimately doomed to abject failure. Placing our confidence in His plan we can re-echo the words of David, "Blessed is the nation whose God is the Lord." (Ps. 33-12). The word "Blessed" signifies, "most happy"; in Hebrew the word translated "God" is given as "Elohim"—a plural word meaning "mighty ones," whilst "the Lord" is more correctly rendered "Yahweh." Thus David actually says: "Most happy is the nation whose mighty ones is Yahweh; and the people whom He hath chosen for His inheritance."

In the days of the Psalmist, the surrounding nations put their trust in gods of wood and stone, and it was a standing reproach to Israel that they followed the heathen in their ignorant and foolish practices. In reproof God declared: "I am Yahweh that stretched forth the heavens alone, that spreadeth abroad the earth by myself: that frustrateth the tokens of the liars and maketh diviners (political forecasters) mad; that turneth wise men backward, and maketh their knowledge foolish; that confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited, and to the cities of Judah, Ye shalt be built, and I will raise up the waste places thereof" (Isa. 44, 24-26).

In these days the surrounding nations do not put their trust in "elohim" of wood and stone, but in "mighty ones" of flesh and blood. They bow down in subservience to those who have usurped "dominion over them." They maim and kill, and destroy, and pluck up that these elohim (mighty ones) may still maintain their power in the earth. The nations whose elohim are dominated by a reverence for Yahweh are most unhappy, for "it is not in man to direct his steps aright." There is no blessedness in the present state of affairs with its jealousies and antagonisms, its corrupt and perfidious politicians, its violence and bloodshed, its industrial bickering and internecine strife. Where in the whole realm of man's experience is happiness to be found among the nations whose elohim (mighty ones) are rulers of flesh and blood? The world places its confidence in weak, sinful, condemned man who "at his best state is altogether vanity" (Ps. 39-5). The Scriptures state, and the experience of life confirms, that "men of low degree are vanity, and men of high degree are a lie (or false)." They give promise of great things, but the promise is a lie, with the result that "Yahweh bringeth the counsel of the heathen to nought; He maketh the devices of the people of none effect" (Ps. 33-10). How futile, then, are the deliberations of the U.N.O. in America.

Even the majority of Israel—a nation whose history should remind it

of "a more excellent way"—place their confidence for the future in the arm of flesh. It will avail them little. Already they are finding that "high men are false"; a necessary preliminary to that state of mind that will cause them to proclaim, "Blessed is he that cometh in the name of Yahweh" (Mat. 23-39).

In the surrounding darkness and gloom there is only one people who are happy—it is "the nation whose Elohim is Yahweh." If it be asked, Who are these? The reply is, "the people whom He hath chosen for His own inheritance" (Ps. 33-12). In spite of the distress of the times, with its foreboding for the future, true sons and daughters of God are happy in the consolation that comes from their Heavenly Father. Their happiness is based upon His sure and certain promises, and not upon the lies of politicians—in the assurance that "the waste places of Zion shall be built," rather than in the devices of Labour or Liberal Parties which only aggravate the industrial troubles that are blighting every nation. The troubles of the times touch them only relatively for they know that shortly all these things will be obliterated to make way for the glorious reign of the King of Kings. Whilst men's hearts are burdened with the evil of the present, and the problems of the future, they await with calm confidence the triumphant return of the Son of David, whose coming shall be "at the set time" to favour Zion.

—H.P.M.

A MONTH OF DEBATE.

For the second time delegates of the U.N.O. have met—this time in America. Again the Scriptures have been vindicated in the proceedings which illustrate the "brittle" nature of the Kingdom of Men in its last stages. "They shall not cleave one to another" (Dan. 2-43) Daniel was told by Him who is alone capable of "revealing the deep and secret things" (Dan. 2-22), and the truth of this statement is seen in current events, where we have "iron mixing with miry clay" (Dan. 2-42).

After a month of debate between the representatives, it has been decided that the Russo-Persian dispute should remain on the agenda for discussion. This has been hailed as a triumph for the U.N.O. by the Press, although there is very little to glory in the achievement. Russia has gained all that she desired in secret negotiations with Persia, and has secured some very advantageous oil concessions. It is admitted that she will require some military occupation of the country to secure her recently secured interests there. Thus, as has been expected, the two "bears" (Russia and Persia) are gradually merging interests.

May 6th has been set as the deadline for the withdrawal of Soviet troops from Persia, after which the "disagreement" between the two countries will be considered. Now, however, Persia and Russia both protest that no disagreement exists between them; nevertheless, replies the U.N.O., though this be the alleged position, we still insist upon considering your disagreement. As a result of this, the Press reports, M. Gromyko "again left the Council chamber."

All this would be laughable, if, in the eyes of the world, the fate

of millions did not rest upon the deliberations of these men. They sit in conference, but each delegate is determined to push his own nation's interests, to the exclusion of others if necessary. Thus agreement is difficult, their diplomatic exchanges have advanced no further than those of the one time kings of Syria and Egypt whose "hearts were intent upon mischief, so that they spake lies at one table" (Dan. 11-27).

The strategic importance of Persia, is realised from the following quotation from a speech in the House of Commons: "Azerbaijan is one of the most important squares on the world's chessboard. If dominated by Russia, it might be a useful starting point for a wedge which might dislodge Britain from the strategic necessities of the Middle East, creating a situation critical for world peace."

"He gathereth unto Him all nations"

In Habakkuk 2, Gogue is represented as a "proud man" who enlargeth his desire "as the grave and as death, and cannot be satisfied, but gathereth unto him all nations" . . . and ladeth himself with them "as with thick clay" (Hab. 2, 5, 6). As the delegates meet in America, the future is being moulded by the nations in Europe, which is gradually being more and more Sovietised; adversity and war being the two greatest propagandists for Communism. In Bulgaria a new pro-Russian Cabinet has been formed. In Greece the elections resulted in a farce following the boycott by the leftist movements, nearly half the population abstaining from voting. In Hungary, the Red Army, which seized the Hungarian oil fields owned by the American Standard Oil Co., when they invaded the country, are busily working the fields and refusing to give them back to the Americans. The Franco regime in Spain has been placed on the U.N.O. agenda for consideration. This is an issue that is liable to be most embarrassing for Britain and America, for whilst they could hardly show any favour towards the Fascist regime, its substitution by a Communistic government would make a nation in close proximity to a vital spot in the chain of Empire links (Gibraltar) sympathetic to a great rival of the Democracies—Soviet Russia.

"A DROP OF A BUCKET."

Dear brother Mansfield,

May I draw your attention to a mis-quotation in "The Logos," page 132, March issue: "a drop in the bucket." I take it, it is intended to quote from Isaiah 40-15, which reads, "The nations are as a drop of a bucket." No doubt they are just considered a noise. As we sing: "Vain his ambition, noise, and show."

Certainly they are at present making a great noise.

Dr. Thomas taught me the value of a proposition, so I trust you will pardon a sister drawing your attention to this one.

Yours fraternally,
Sister E.G.

(We appreciate the above correction, and commend our sister for discerning it. . . . Editor.)

Words to the Wise**Is Our Religion Vain?**

If ever words carry a clear and concise meaning they are those found in the epistle of James 1-26: "If any man seemeth to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain" This declaration is dogmatic and final. It reminds me that unless we control in some measure the words we utter, all the good works we may perform, and all our attempts to attain unto the standard of pure religion so wonderfully portrayed in the life of the Master, are worthless indeed. As sons and daughters of the living God, called out of Gentile darkness, we must realise that much depends upon that which issues forth from our lips.

True it has been said, "the tongue reveals the character within." Whether in the company of brethren and sisters, or of the world, our speech reveals to what extent the mind of the spirit has been developed. It reveals, too, to what extent we have put off "the old man with all his deeds," for as it is written, "if any man be in Christ, he is a new creature, old things have passed away, behold all things have become new." Nevertheless, so long as we are in this earthly tabernacle, those old things of our Adamic nature are an ever-present reality; but through the operation of the Spirit in our lives, we have a means whereby we can bridle or control the words which we speak. If in the course of our daily life, as we rub shoulder to shoulder with the world, our tongue is not brought into subjection to the will of God, then vain indeed is our religion. If the power of Christ and the gospel within us is not sufficiently strong to curb our natural tendency to sin with our lips, in the myriads of ways in which it is possible to do so, then let us strive "while it is called to-day," to endeavour with God's help to remedy that which is lacking, and rid our lives of that evil which is so displeasing in the sight of God.

How much thought have we given to these inspired words: "If any man offend not in word the same is a perfect man."? Do we realise the undeniable fact that the greater part of our service to Christ can be measured by that which comes forth from our lips? and that according to our speech and conversation it is possible that we shall stand or fall in the day of judgment? It is written: "Every idle word that men shall speak, they shall give account before the judgment seat of Christ."

Using a very forcible argument, James asks the question, "Can a fountain bring forth at the same time sweet water and bitter?" "Can a fig tree bear olive berries, or a vine bear figs?" (James 3, 11-12). In like manner can a heart that has been enlightened by that character and example of the Master, bring forth those offensive utterances which are so much part of this present evil world?

"Let a wise man," says James (3-13) "show out of a good conversation his works, with meekness of wisdom." In the eyes of God there is

a standard of conversation and manner of speech which becomes the true follower of Christ, in contradistinction to the conversation of the world. The Scriptures speak much concerning this latter, and there are many exhortations given to the end that we might not be ensnared by this seemingly simple form of disobedience. Have we heeded these warnings? Take your Bible and read a few of them. . . . Concerning foolish talking and jesting "which are not convenient" (or befitting) Ephesians 5-4. . . . Concerning evil speaking, anger and wrath—Ephesians 4-22, 26, 29, 31, 32. . . . Concerning backbiting and such like—Psalm 15. . . . Concerning profane language—1 Tim 6, 20—21. . . . Concerning gossip—Rom. 14-10; 1 Tim. 5.13; Psalms 50.10; 19.23; Phil 1.27.

In contradistinction to the type of conversation indicated in these warnings, consider the gracious words which flowed from the lips of the Master. He ever stands before us as the Way, the Truth, and the Life. It was said of Him, "Never man spake as this man." There was no corrupt communication, no gossip, no foolish talking, no ungodly strife nor backbiting, no guile was found in His mouth; "when He was reviled He reviled not again, when He suffered He threatened not. He was "swift to hear, slow to speak, slow to wrath." And what is His advice to us? "Let your yea be yea, and your nay be nay, for whatsoever is more than this cometh of evil."

A powerful lesson is brought home to us in the account of Peter's denial of his Lord. In reality, he denied Christ by the words he spake: "I never knew Him." We, too, in thoughtlessness, can deny Christ by the words which we speak. We, too, can unconsciously infer by our un-Christlike utterances, "I never knew Him." Peter was told: "Thou also wast with Jesus for thy speech betrayeth thee." What does the world think of us? Does our speech betray that we, too, have been with Jesus? In this respect we each have our individual opportunity of witnessing for Him. He has promised: "He that confesseth me before men, him will I confess before My Father which is in heaven."

—Brother J. Mercer.

A Laodicean Ecclesia.

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.

If an Ecclesia is to survive to last and prosper it must (and the importance of this demands all the emphasis we can command) acknowledge God, and by sincere and fervent prayer incessantly solicit His help and co-operation. Without this blessing, collapse is inevitable. "Except the Lord build the house, they labour in vain that build it; except the Lord keep the city, the watchman waketh but in vain" (Ps. 127 1). "Neither is he that planteth anything neither he that watereth; but God that giveth the increase" (1 Cor. 3 7).

A. T. Jannaway.

The Summing Up

Diary of a Journey from Sydney to Perth and Back by Brother Bruce Philp.

(Continued from Page 170)

The Stay at Adelaide.

The run into Adelaide is very beautiful; we pass through the hills which stretch out from the city for many miles, and the scenery is lovely. As we speed on, now and again, Adelaide can be seen through a break in the hills, and is a pretty city to behold. Little bridges, hewn-out cuttings, all add to the charm of the run. We drop down from the hills, suburbs appear, then into Adelaide Station. Bags are soon off the train, and our good friends, brethren A. Hollamby and P. Mansfield are there with a big welcome. Brother David Hurn also has come along, and I meet him for the first time.

Thus begins a pleasant sojourn in the midst of the Adelaide brothers and sisters. I am looking forward to some weeks in their company, and getting to know the different ones, who for so long have been two initials at the end of an article, or a name at the end of a letter. Still, I feel as if I have known them all my life through the writings. The prospects of a fortnight's holiday with them, is however, rudely shattered, when it is suggested that I might care to move on to Perth. I am assured that there is nothing personal in the matter, but it so happens that a brother who had promised a trip in January had been unable to make it at the particular time, and could I consider going? The matter had already been considered by myself with the Perth brethren direct several months before, but as holidays were not too long, the matter had rested in view of the prospect of another visit. However, Caesar is pressed into service, and telegrams are soon on the way to Perth, and to Sydney for additional leave. Both replies are favourable, and so on the following Monday afternoon, eighteen brethren and sisters are at the station to wave me "safe journey" as I push on to the West.

But in the six days I am at Adelaide, many pleasant experiences are mine, and I will relate them. Several pleasant days are spent in visiting various parts of this pretty city and its surroundings. It is known far and wide as the city of churches and parks and it is worthy of note that in the city area there are seven churches and seventy hotels; (Some mistake here! The Apostasy has a greater control of Adelaide than is indicated by seven churches. The "Synagogues of Satan" would more likely number seventy times seven—Editor). So sometimes the pious Gentiles leave out half of the story. But the main interest for me was in the Ecclesia. Hills, beaches, and striking views are all very nice, but the Ecclesia is the main interest.

On Wednesday evening a Business Meeting was held, and it is worthy of note that the various reports tendered to indicate an excellent degree

of work accomplished. On Thursday evening, a pleasant time is spent at the home of brother and sister M. Wauchope, Editor of "The Shield." Whilst brother Wauchope had to attend to a visitor for a while, I prowled through the library, and came across a "Diary of brother Roberts' Journey to Australia" in 1897. I opened the book at Adelaide and learnt more of the city in reading the page devoted to this part of the journey than in the 2½ days I had been there. Brother Roberts referred to the fact that the city is a mile square. It is the same today (except for one end near the river) a square enclosed with park lands. This preserves the neat atmosphere that commends itself so much. Brother Wauchope returned and we talked on into the night, and as the subject under discussion was Ecclesial Unity it will be understood why it was nearly three o'clock before we went to bed. The evening was most profitably spent, and many interesting matters were discussed.

Friday evening brother Allan Hollamby, mine host, has arranged an evening, and about 35 brothers and sisters are in attendance. Brethren J. and E. Mansfield, also from Sydney, are present. A pleasant evening was spent in a discussion on the day's readings, and the raising of our voices in several hymns of praise and thanksgiving. I drew the attention of the meeting to brother Roberts' remarks on Adelaide, and pointed out to them that they were the only Ecclesia in the world, perhaps, living in a city a mile square, and that when we think of the Temple, a mile square, then it is the incentive of the Ecclesia in their daily lives in this mile square city, to manifest the ways of Christ which will find for them a place in the city a mile square for which we all seek even the Temple of the Age to come.

Saturday brings a trip to the hills, followed by attending a Gospel Extension Society meeting at the home of brother Mansfield Snr. Adelaide is fortunate in having a very well organised G.E.S., and I would pay a tribute to the Secretary, brother Lindsay Colquhoun. Whilst at Perth it was necessary to obtain additional slides for a lantern lecture. A wire sent on the Friday evening, brought the very slides required on the following Tuesday morning by air, for the Tuesday night's lecture. Oh, to have this co-operation in all branches of ecclesial activities. If only all would realise that the work of the Lord is always stamped with that invisible "Urgent," and brooks no delay. It is pleasing to see such an efficient service in the Master's work—may He prosper it.

Sunday was a very happy day. In the morning, it was my privilege to deliver the word of exhortation. I selected the theme, "A Glance Backward, A Glance Forward, and some sober reflections on 1946." I dealt with the rise of the Truth in the life of Dr. Thomas, and the end of the 1260 years of papal supremacy, and how that this had been the work of God. Then we peeped forward into the future to the glory of the kingdom. Upon this basis, we looked at the demands of the Truth, even the consecration of our lives to the Service of God, particularly during these days, when the coming of peace has given us our last opportunity to prepare to meet the coming Judge and King.

I was informed that there were 378 brethren and sisters present at the memorial meeting, and it is indeed an impressive sight to look out

upon all those faces gathered together in Israel's Hope. Across the rear of the hall in large, white, concrete letters is the sentence, "The Lord Shall Be King Over All the Earth." May the day of expectation soon be the day of realisation.

In the evening, "A Tale of Two Cities—Jerusalem and Rome" was delivered, and on this occasion there were 345 present, including a number of strangers. What a tribute to the way in which Rome's power has vanished. A few hundred years earlier in other lands (or even in catholic Franco's realm today) such a gathering would not have been permitted, but today we can proclaim that God has judged, and is still judging, the great whore who has reigned over the kings of the earth, and polluted the ears and minds of men with the savage, evil blasphemy of her apostateness. God speed the day when Rome will cease even to hold the measure of power that she possesses today.

(to be continued)

Editorial

JEWISH REFUGEE CHILDREN'S FUND.

Due to the generosity of our readers, it has been possible to forward a further £100 to the Jewish authorities for the rehabilitation of Jewish Refugee Children in Palestine. Consequently, a cheque for that amount, together with the following letter, was forwarded to the "Ivriah":—
"The Editor, "Ivriah" Journal,

"At a time when execration of the Jews is becoming common, due to the troublous conditions in Palestine, and when the "Powers that be" seem determined to prevent the establishment of their National Home, readers of "The Logos" desire to re-affirm their confidence in the future of Israel, by donating a further £100 to the rehabilitation of refugee Jewish Children in the land of their fathers.

"Our confidence is not based upon the fleeting and vacillating promises of man, but upon the sure declarations of the God of Israel Himself. The Psalmist warns us, "Put not your trust in princes, nor in the son of man, in whom there is no help"; and Zionists have reason to re-echo these words. Nevertheless, the history of your people is a record of Divine intervention in man's affairs. "Many a time have they afflicted me from my youth; may Israel now say: yet they have not prevailed against me." Christadelphians are keeuly interested in the progress of Zionism, and in the establishment of the National Home in Palestine. For many years they have looked for its consummation, for they are confident that it heralds the return of Messiah to this earth, of Him concerning whom Isaiah prophesied: "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder. . . . Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." (9-6). Nor will Britain, nor all the world combined, prevent it.

We would, therefore, encourage you and your people in the valuâble work you are doing through the youth Aliyah and Ivriah. We would exhort you with that wonderful prayer of King Solomon at the dedication of the Temple: "If they shall turn again to Thee, and confess thy Name, and pray and make supplication unto Thee, toward this House, then hear from heaven and forgive the sin of thy people, and bring them unto this land which thou gavest to their Fathers." Let us strive for the consummation of that Day.

Sincerely yours,
"The Logos" Committee,
M. Harris, Secretary.

The following letter of acknowledgement has been received:
Mr. M. Harris,

Secretary, "Logos" Committee,
Please convey our grateful thanks to your committee, and to your members who have so generously contributed the £100 which I have received from you for the rehabilitation of Jewish children in Palestine. Enclosed h erewith you will find official receipt.

The confidence of Christadelphians in the future of my people, and so warmly expressed in your letter is a great comfort in the troublous times through which we are passing. Like you we Zionists retain our faith in Almighty God and in His own time will His work be done. We are prone to be impatient, we have felt the sufferings of our people and hoped that men's hearts would be softened by our sufferings. After all, what are a few years of work and toil on the soil of our homeland? Miracles have been performed by Jews in Eretz Yisrael; miracles will continue in that land.

With best wishes and regards,
Shalom! Sincerely yours,
Rieke Cohen.

Yes, greater miracles will yet occur in the Land of Promise, refer-
ence to which is given in the 14th chapter of Zechariah. The Chapter commences with destruction and misery f or Jerusalem and its people; it is completed with Holiness to the Lord, and the unbeliever being purged out of the land. The day is at hand for this greatest of all miracles to be accomplished, the present state of Jewry testifying to that fact.

Current Donations

Balance brought forward	£76 7 6
Sister M.M. (N.Z.)	5 0 0
H.H. (Q.)	2 0 0
Sister E. (S.A.)	10 0
A Logos Reader	10 0 0
<hr/>	
Total	£93 17 6

A Cheque for £100 was forwarded to the Youth Aliyah Fund on behalf of the Readers of the "Logos" (see Editorial) making a total of £900 forwarded through this channel.

"For thus saith the Lord of Hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea and the dry land; and I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of Hosts. The silver is mine, the gold is mine, saith the Lord of Hosts. The glory of this latter house shall be greater than of the former, and in this place will I GIVE PEACE, saith the Lord of Hosts."

The world can well do with the peace which Christ shall bring with Him.
M. HARRIS, Secretary.

A Question Answered

—o—o—o—

A reader enquires, "Could the law of sin and death (Rom. 8-3), apply to the Law of Moses?"

Answer: No, it is impossible. Paul defines the "law of Sin" as being "in his members" (Rom. 7-23). He states that he served this law "with the flesh" (Rom. 7-25) but it was a matter of regret with him that he did not give perfect obedience to the law of Moses, thus conclusively showing that the two were divergent. "The 'law of sin' he defines in another place as 'sin that dwelleth in me' (V. 17) whose workings brought about that state of affairs whereby, as Paul says, 'The good that I would I do not; but the evil which I would not that I do.' Thus the law of sin can be defined as the 'lusts of the flesh,' or the 'thinking of the flesh' which is 'enmity with God.'"

"THE DAY SHALL DECLARE IT"—(1 Cor. 3-13).

The apostle Paul tells us: "The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of His strength when he shall come to be glorified in His saints." (2 Thess. 1, 7-10). And it is in this connection that he warns us: "Every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire." (1 Cor. 3-13). Do you *know* God? Do you know what the gospel of Christ is? To "know" God means to "recognise" and "obey" God the Father, who is "the only true God" (John 17-3; 1 Cor. 8-6; Isa. 44-6; Mark 12-29). Reader! We ask you to read these references. They speak for themselves, and need no interpretation. They are decisive and plain. And do you know what the gospel is or what the gospel requires of those who do know? The gospel is the "glad tidings of the Kingdom of God" (Luke 8-1) even "the throne of David" upon which Christ will "reign over the house of Jacob (Israel) for ever, and of his kingdom there shall be no end." (Luke 1, 32-33). Christ not only desires that men should know about this vital matter, but that they should also obey its requirements—baptism in water by complete immersion (Mark 16; 15-16) in order to "fulfil all righteousness." (Mat. 3; 13-17).

Ecclesial Vicissitudes

Abraham's faith established for all time the one and only basis of belief acceptable to God. Being aged, yet doubting nothing, he desired to know how that he and his promised Seed could administer peace and goodwill to the whole earth. God thereupon demonstrated convincingly that there was to be a resurrection of His body. Following on the death of Jacob, the nation passed under the domination of Egypt which nation persecuted them cruelly. Moses was selected to lead them out of this bondage, and God announced Himself to him as "the God of Abraham, the God of Isaac, and the God of Jacob." The use of this title proclaimed the absolute certainty of these worthies being resurrected from their graves; it shewed that "the dead are raised" for God is "not a God of the dead, but of the living; for all live unto him." (Luke 20 37). If it be asked, How is God the God of the living if Abraham is dead? The answer is found in the words of Paul, "God quickeneth the dead, and calleth those things which be not as though they were" (Rom. 4 17).

In attempting to prevent God's purpose in removing His people to the Promised Land, Egypt's military power was ruthlessly and completely crushed. And even as the wreckage of Egyptian chariots drifted to the shores of the Red Sea, the children of Israel celebrated the victory in a song of triumph and praise to God which was prophetic of a greater leader than Moses, and a greater deliverance than that of Egypt. "He Who Shall Be (Yahweh) is a man of war," they sung, "Yahweh is his name!" (Exod. 15 3).

The covenant to Abraham was enlarged to David, and although he saw no sign of its fulfilment in his day, yet on his death bed he proclaimed its absolute certainty. In a psalm of prayer and praise to God he said: "Thou which hast shewed me great and sore troubles, shall quicken me again, and shalt bring me up again from the depths of the earth. Thou shalt increase my greatness, and comfort me on every side." (Ps. 71 20).

Individuals of faith and courage vainly endeavoured to stem the tides of idolatry which time and again threatened to submerge the nation, until, at last, political death resulted. David's kingdom, like the worthies of old, was reduced to a "dry bones" stage, and yet, like them, a national resurrection was promised, "It shall be no more until he come whose right it is." For this reason God's ecclesia has ever been commended to "pray for the peace of Jerusalem," to "Give him no rest day nor night until Jerusalem be a name and a praise in the earth." Daniel is an example to all in this respect, and he was rewarded by God graciously outlining the whole of the future to him. He was shown the various vicissitudes through which Israel would pass leading up to the Messiah's death and resurrection, and onwards to the destruction by Rome of Jerusalem and its temple. Daniel was told that from the decree to rebuild Jerusalem (under Artaxerxes, B.C. 456) to the Messiah would be 490 years. The prophet was grieved as to its length, and the angel was therefore instructed to enlighten him

concerning the future, laying special stress upon the hope of a glorious resurrection. Daniel was caused to personally act the part of death and to thus demonstrate his future resurrection, thus enlightening God's ecclesia in every age as to its process and various stages.

"Israelites indeed," or true members of the ecclesia "met often" to study these matters (Mal. 3). Mary, Anna, Elizabeth, Simeon and others were thus prepared for the first advent of Christ, even as those Christadelphians today who do as they did await His second advent. They sought out this Son, listened to an heavenly choir sent on behalf of such a king who should bring upon earth peace, joy and goodwill to mankind. He proclaimed himself "the resurrection and the life." He educated the poor and illiterate in the things of God and confounded the worldly wisdom of the hypocritical religious leaders of the day. With anger, at times, he turned their words upon them, but was always ready to spend himself for those who wished for instruction. He steadfastly set his face to accomplish the mission set before him. He knew the fate of mankind rested upon His success, and was strengthened by the spirit of God to endure the cross, caring nought for its spite and malice. In their gross ignorance, the leaders of the people He had come to save, vented their cruelty upon Him, but even as they pierced His hands and feet, He sought the Divine strength by prayer, and in His solicitude gave instructions concerning the welfare of His mother. As He hung upon the cross the soldiers mocked Him, the priests chided Him, the leaders derided His profession of Kingship, the passers by, with false patriotism for Herod and Caiaphas, reviled Him, wagging their heads, and saying, "Thou that destroyest the temple and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross." Even the forces of nature reacted to the death of the Son of God. The veil of the temple was rent in twain, the earth quaked, the rocks rent, and the graves were opened. Three days later a resurrection occurred of many of the saints. They arose and went into the holy city, and appeared unto many.

As the life of Christ expired upon the cross, doubtless the Scribes and Pharisees congratulated each other that they had finished with their troublesome critic. But it was comparatively easy for the Creator of heaven and earth, He who had formed Adam out of clay, and built up Eve from a rib of her lord, to give life again to His Holy One whom He would not suffer to "see corruption" (Acts 2 27). Thus Christ rose from the grave and appeared unto His disciples, strengthening them. Mary was the first to meet her Lord, but because He had not yet been changed into the Divine nature, and a body that had come in contact with a grave was accounted unclean in the sight of the Mosaic Law, she was not permitted to touch Him. This prohibition was removed a little later, however, when, in a twinkling of an eye, at the right moment, corruption gave way to incorruption, and mortality to immortality. At Galilee He again met His ecclesia, but there was a vast change in the previous lowly Nazarene. Among His last words to His friends He declared: "All power is given unto Me in heaven and in earth." (Mat. 28 18).

Up to Pentecost the Truth was preached to Jews only, but Peter was commissioned by his Lord to preach the gospel to a Gentile also—one

Cornelius. Cornelius was an Italian centurian of good report among the Jews because of his almsgiving. His sincerity is also vouched for by God, for the record says, "Thy prayers and thine alms are come up for a memorial before God. "There was a centurian whose servant Christ healed who was also of good report among the Jews (Luke 7, 4 9) of whom Christ said, "I have not found so great faith in Israel." There was also one observing the death of Jesus who declared, "Truly this was the Son of God." (Mat. 28 54). It is interesting to speculate as to whether the centurian on these two occasions was Cornelius. In any case, from Cornelius has sprung the Gentile Ecclesia of which we form a part, and which, through the intervening 1900 years has witnessed such remarkable evidence of that power which Christ exercises in heaven and on earth. During the past few years it has seen Tarshish protect the Jews, the decline of Turkey's power, the uprise of Russia, the rebuilding of Palestine, a time of intense trouble for the nations break forth. All these are significant signs telling us that Christ is at the door, and warning us to prepare to meet our Judge. The actual presence of Christ in the earth, however, will be indicated by a sign of greater moment than any of these . . . even that of the resurrection. Paul tells us that he will not "precede" them that are asleep (see R.V.), but "the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in clouds; to meet the Lord in the air; and so shall we ever be with the Lord" (1 Thess. 4, 15 18). Abraham, David, Isaiah, Paul and all the worthies shall thus be united as one unit in Christ, and shall be prepared, with the accepted saints of every age, to bring the world into subjection to Him.

J. Mansfield.

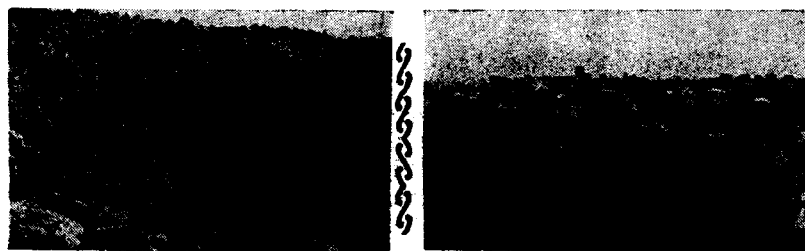
The Story of Zionism.

5.--Record of Achievement

The climate of Palestine presents more variety than that of any other country of its size. From the snows of Mt. Hermon 9,166 feet above the Mediterranean, a short journey of 100 miles takes one to the tropical plains of the Dead Sea region, 2,600 feet below the sea level. This amazing variety has enabled the Jew to develop a corresponding variety of agricultural products. The wheat crop of 1939 totalled 160,000 tons, vineyards are scattered through the land, recalling the day when the Jewish spies carried grapes back to Moses as evidence of the fertility of the country; stone fruits flourish in the temperate parts; while in the hot, humid atmosphere of the Jordan valley, dates, bananas and vegetables thrive, and ripen early. The cultivation of citrus fruits has shown spectacular advances. Before the war some 10 million cases of oranges were exported annually, while trees then planted would ultimately yield twice that amount. The famous Jaffa orange has in the past been a welcome sight in European homes, for it has ripened when oranges have not been available in other countries. It is also worthy of note that in 1939 fifty-eight million eggs were produced. Fishing is also an expanding industry.

Soil erosion, the consequence of the neglect of centuries, has proved as great a menace in parts of Palestine as it is now proving in Australia. One area in particular has been suffering an annual loss of 5,000 acres. Afforestation of the denuded hillsides has proved valuable in the preservation, and even reclaiming of the soil. "By planting over 3,500,000 trees (end of 1943) in 32 locations, the J.N.F. has changed the appearance of the hill country of Judea, Samaria, and Galilee."

The story of Tel Aviv ("the hill of spring") is too well known to need more than a mention here. Thirty-five years ago a sand-dune area, this modern city of over 150,000 inhabitants (almost entirely Jewish), stands as a monument to Jewish ingenuity and ability. The most modern harbour



TRANSFORMATION IN PALESTINE.

Hills outside Jerusalem before and after being reclaimed by Jewish industry.

in the Eastern Mediterranean, at Haifa, has proved of vital importance to Britain, for here also is the terminus of the oil pipe line from the rich Iraq wells. Modern roads have been built, and an efficient railroad system developed through the country.

Development of the Dead Sea resources is still in its infancy, but already enough has been accomplished to show that its potentialities are unlimited. Potash and bromine are being obtained in large quantities—the area is now the principal source of supply for the British Empire, the 1940 export trade being worth almost £1,000,000. Here, too, one of the most unique farming experiments ever carried out has given every promise of success. A group of young pioneers has proved that the salt waste surrounding the "salt sea" can be made to produce. Tomatoes, potatoes, corn, and even bananas are now grown where only the "Dead Sea Apple" (which turns to dust at the touch) could thrive. Plots are covered for about four months with water brought from the Jordan, the "salt descends deep into the earth, or is forced out through other channels," and the wonder has been accomplished. Trees and vegetables are planted, cattle and poultry are brought in, and mixed farming is commenced at the lowest spot on the earth's surface. But the dread sand fly remains to be conquered, the climate is almost unbearably hot, and the young people who are conducting the experiment suffer from malaria for much of the year. This is the spirit which has made the Zionist movement the success it is.

Industrially, Palestine is very young: development in Jewish hands having taken place only over the past 25 years. Nevertheless, here, too,

notable strides have been made, encouraged especially by the establishment in 1923 of a hydro electric scheme, by which the waters of the Jordan and Yarmuc rivers have been harnessed. All cities, and many villages in the country are now supplied with electric light and power, enabling a wonderful industrial growth, which was accentuated greatly by the needs of war. Industrial output has jumped from a value of £5,400,000 in 1933 to £9,100,000 in 1937, and £18,000,000 in 1941. The number of plants in the same years was 3,400, 5,600, and 7,000; while the number of employees was 19,600, 30,000, and 42,000 (Year Book, 1942). Jewish Palestine is now largely self supporting in metal goods and textiles.

Yes, there can be no denial of the fact that Zionism presents an imposing record of achievement. To what end? We hope (God willing) to consider this vital phase next month.

Brother E. Wilson.

Christadelphian Treasury

Section 9: Concerning Christadelphian Literature and Propaganda.

(Continued from Page 148)



Sunday Schools—Their Need and Good.

There is probably more need for Christadelphian Sunday Schools today than at any previous time, seeing that the "perilous times" are far advanced, and the poison of doubt and unbelief (to which the Truth is the only satisfactory antidote) is prevalent, and is introduced into the teaching of the young in very insidious ways.

There is this tendency to counteract, as well as the positive instruction to be given, so that the work of the teacher is a comprehensive and responsible one; and as the late Editor of "The Christadelphian" used to say, worthy of all honour as involving much sacrifice and labour without very much present result.

There is a great difference, however, in the case of candidates for baptism between those who have passed through the Sunday School, whose minds have been moulded by such tuition, and those whose knowledge is fragmentary. The former condition is an excellent preliminary to that "quickenings" which comes later. It is often at a much later period that the benefit of such early training is most fully appreciated, and so the teachers may feel encouraged to carry on the work in faith, knowing that it is "twice-blessed" even now, and sure of the blessing of the Lord hereafter.

(Sister) S. J. Ladson.

Ecclesial Shepherds.

Exhorting and lecturing brethren are, to a large extent, the nourishers of the Ecclesia. Let them, therefore, study to make their dishes wholesome and nutritious "meaty," as the Americans say. How can they do this? By following the teaching and example of Christ and the Apostles. Where this is done the Scriptures will not be given a second place in the preparation of addresses nor will the writings of Orthodox commentators be flown

to for ideas and information in preference to standard Christadelphian works. . . . What is more sad than to hear a brother set forth, with a flourish of trumpets, questionable thoughts gleaned from Bishop Brown, Canon Jones, and the Rev. John Robinson, whilst displaying the grossest ignorance in regard to Bible truth?

The popular craving is to be "novel" and "original," craving which is all very well if the gratification of it is confined to discovering new things in the Word, or new ways of enforcing old things in the same precious Book, but very dangerous otherwise.

A. T. Jannaway.

Our Warfare Now.

Paul says: "The weapons of our warfare are not carnal, but spiritual" (2 Cor. 10 4). In his letter to the Ephesians (6 14) he enumerates them as the girdle of truth, the breastplate of righteousness, the preparation of the Gospel of Peace for sandals, the shield of faith, the helmet of salvation, the sword of the Spirit, which is the Word of God. This is the "whole armour of God" which "the people of the holies" are permitted to use. The two edged sword of the Spirit is the only offensive weapon they are allowed to wield in combat with the Beast. The impulses of the flesh would lead them to crush the tyrants who have drenched the earth with their blood, and to bruise their heads like serpents, but their Captain has said: "Vengeance is mine, I will repay." The people of the holies are forbidden to act under such impulses; but to imitate Jesus, who resisted not, but committed his cause to God. Unresisting suffering is the law of their Spiritual warfare. If persecuted, they must fly; if smitten, they must not smite again; if reviled, they must bless; but withal, "fight the good fight of faith" with the Word of God, without favour, affection or compromise with anything that exalts itself against the Knowledge of God.

Dr. J. Thomas.

Novices.

It is not wise to appoint a "novice" (one newly come to the faith) to the position of a leader, or to depute to such a one the important task of interviewing candidates for immersion. It is not wise to include among our speakers one who is uncertain in his convictions regarding the First Principles, nor one whose moral walk is questionable. No meeting can possibly prosper if sound doctrine and purity of character are lacking in its leaders. Let the brethren and sisters who have the choosing of leaders think seriously on these matters. Are we not careful and thoughtful in the engagement of an assistant or a servant as to their suitability? How much more painstaking should we be when we select for God men to fill important offices in connection with His Church.

Ecclesial business is God's business, and woe to us if we carry it on negligently. We want to do our "voting" with God in mind. We must train ourselves to act from principle, and not from sentiment or mere fancy, in our choice of brethren to exhort, to lecture, and to manage the affairs of our Ecclesias. God asks this at our hands, and our well being lies in our obedience. On the eve of an election, let us make it a point to refresh our minds on this subject by reading 1 Tim. 3 and Titus 1 noting particularly Paul's comment "must be."

A. T. Jannaway.

Supplement to "The Logos"

DIGEST OF TRUTH



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

Vol. 2

MAY, 1946

No. 8

Editorial

GOD'S WORD OR ECCLESIASTICAL TRADITION?

To the many thoughtful and honest minds which are distracted by the divisions and contentions of Christendom, and made to wonder if there is such a thing as truth, there is but one remedy, and that is to return to the doctrines preached by Christ and the apostles before the vast ecclesiastical system around had any existence. These doctrines are plainly revealed in the Scriptures.

It will, moreover, be found upon investigation, that the Bible is no more responsible for the views and tenets of Christendom than it is for Mormonism. It propounds a system of doctrine which is compatible with all the evidences of sense, as systemised in the material sciences of the age, and which at the same time commends itself to the moral instincts of every fully developed mind, as supplying those links, in the absence of which, the human understanding is baffled in its attempts to fathom the mysteries of existence.

We have the book *Christendom Astray* which faithfully delineates the ancient apostolic faith, at the same time pointing out the errors of current theology. But, above all, it contains a message of hope, showing how Christ will return to establish upon earth a Divine political kingdom, bringing peace and goodwill to mankind. A loan copy of *Christendom Astray* will be forwarded to you, address free, on application.

"HE ARISETH TO SHAKE TERRIBLY THE EARTH"

The above caption indicates a time of great trouble for the nations. Indeed, God's Word abounds with similar premonitions. Is it mere coincidence that the science of Kinetics (action of Force) should have brought to pass the use of atomic energy in our day? We commend

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

readers to the Scriptures of Truth, that this matter may be thoroughly searched out and understood. Professor Bertrand Russell, the physicist, has said: "We know very little, and yet it is astonishing that so little knowledge can give us so much power." The science of Kinetics appears to grow in sequences of decades. In 1919 Lord Rutherford performed the first experiment in atom smashing. Ten years later, in 1929, the construction of giant atom smashers began. Yet again, ten years further on, in 1939, uranium 235 was discovered, and the wholesale release of atomic energy. A time is coming, and that speedily, when like a burst of super energised thunder, the world will be plunged into a period of intense trouble "such as never was" (Dan. 12-1). We would remind readers that the terrible shaking above mentioned is stated by the prophet as being concurrent with other mighty events occurring "in the last days" (Isa. 2-2).

"Perilous Times shall Come"—2 Tim. 3-1.

When shall these "perilous times" come? Paul states in this self-same Scripture, "in the last days." Therefore, the shaking terribly of the earth is contemporary with the "perilous times" which lie directly ahead of the nations. Peter also speaks of these times: "The elements shall melt with fervent heat, the earth also and the works therein shall be consumed. . . . All these things shall be dissolved." (2 Pet. 3, 10-11) The prophet Haggai also has somewhat to say: "I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations" (2; 6-9). Listen to Isaiah: "The earth is utterly broken down; the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage, and the transgression shall be heavy upon it." (24; 19-20. Again: "And there shall be upon every high mountain, and upon every high hill, rivers and streams of water in the day of great slaughter, when the towers fall. The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days . . . in the day that the Lord bindeth up the breach of His people (Israel—Ezek. 37, 11-12; Ezek. 38-14), and healeth the stroke of their wound." (Isa. 30, 25-26). Listen again to Peter: "The heavens (Gr. "uranoi") being on fire shall be dissolved, and the elements shall melt with fervent heat." (2 Pet. 3-12). We know for a fact that Uranium—the same Greek term just mentioned, in its Latin form—literally eradicated men of high and low estate in Hiroshima and Nazasaki, and Japanese "works" obliterated with them. Yet, though desolation followed in the wake of the atomic bombs, the EARTH still remained where men, women and children once trod its surface—where cities once stood. So we believe that the events alluded to by Peter will be similarly realised.

"Messengers of Fire"—Rev. Chapter 8.

"The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth, and the third part of the earth was consumed. The second angel sounded, and as it were a great mountain burning with fire was cast into the sea, and the third part of the creatures which were in the sea and had life, died; and the third

part of the ships were destroyed." Finally, a terrible warning: "Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!" (vv. 7, 8, 13). Again the same intimation—the judgment of fire. Notice the perfect agreement of the Word of God: "By fire will the Lord plead with all flesh." (Isa. 66-16). "I (the Lord) will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come." (Joel 2, 30-31). "There shall be wonders in the sun, moon, and stars, and upon the earth distress of nations with perplexity, the sea and the waves roaring, men faint of heart from fear and expectation of that which is coming on the habitable earth. For the powers of the heavens shall be shaken." (Luke 21, 25-26). Mighty "tidal waves," 100 feet high, have recently swept the Pacific Ocean. Atomic bombs are being made to equal the explosive force of 100,000,000 tons of T.N.T. What will happen when this all explodes?

LETTER TO THE EDITOR.

44 Hampden Road, Lakemba, N.S.W.

To the Editor,

From time to time you have, through "Digest of Truth" asserted that the clerical teaching concerning the immortality of the soul is pagan in origin, and anti-Christian as a result. You have pointed out that it clouds the great Truth of the resurrection from the dead as the Christian Hope. You will, no doubt, be interested to hear of an incident which has recently occurred and which demonstrates the strength of your position.

In proclaiming the Truth in the Sydney Domain, I came in contact with a Baptist friend from Bondi Junction, Sydney, who has since realised that the church does not teach the truth concerning the state of the dead. In view of the Biblical evidence to prove that man has *not* an immortal soul, he suggested a meeting with representatives of his church to discuss the matter, as he felt sure they would readily accept such clear reasoning. I expressed the opinion that it would be impossible to arrange such a meeting, as they would decline, but nevertheless interviewed the pastor of the Burton St. Baptist Tabernacle (Mr. Leghorn). He, however, "flatly refused" to publicly discuss the matter. One reason was that he was too busy, so as a result of his advice, contact was made with Mr. W. Jarvis of the George St. Central Baptist Church. Several letters were written and a copy of "Christendom Astray" was forwarded. It is pleasing to relate that an answer was received to the letters, but as Mr. Jarvis could not see that any good could come of the matter, he declined to accept the invitation to discuss it.

In forwarding "Christendom Astray" we asked Mr. Jarvis to read the book, and should he still cling to the pagan Greek dogma of the immortality of the soul, that he meet us to publicly defend what he publicly teaches. Mr. Jarvis's final word was that he could not consent to a discussion unless it could be proved to him that "it was more important than winning souls to Christ," thereby saving them. (The Apostle Paul,

however, shows that "souls" are lost to Christ through doctrinal error (See 2 Tim. 17-18; 1 Tim. 4.16.—Editor). Yes, yes, we agree that this is all important, but what souls? Immortal ones? It is not important to save imaginary souls from imaginary flames.

Why this strange reluctance to discuss such an important topic as the one proposed? It is due to the overwhelmingly Biblical evidence that can be produced to prove man's mortality? I append a few quotations:—

"The dead know not anything" (Eccles. 9-5).

"The soul that sinneth it shall die" (Ezek. 18-4).

"All have sinned, and come short of the glory of God. (Rom. 3-23).

"In that very day (of death) his thoughts perish" (Ps. 146-4).

"I am come that they might have life, and that they might have it more abundantly." (John 10-10).

"No man hath ascended to heaven." ((John 3-13).

"David is not ascended into the heavens." (Acts 2-34).

"What advantageth it me if the dead rise not? Let us eat and drink for to-morrow we die." (Acts 15-32).

"Of the hope and resurrection of the dead I am called in question." (Acts 23-5).

I am prepared to discuss this matter, and for that reason appeal to you to give this letter publicity through your widely distributed "Digest of Truth." Any person desiring a copy of "Man Mortal or Immortal?" is invited to make application to 44 Hampden Rd., Lakemba, N.S.W. (or to the address below) and a copy will be forwarded free of charge).

BRUCE PHILP.

A necessary preliminary to Baptism is an understanding of the fundamental principles of Truth. It is as effective for men and women to be baptised in ignorance, as to remain unbaptised. These fundamentals are revealed in God's word, and are conspicuous by their absence in current theology.

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THE LOGOS

UPHOLDING THE PURITY OF THE APOSTOLIC DOCTRINE AND FAITH.



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Words to the Wise

The Principal Thing

The first Commandment is: "Thou shalt love the Lord thy God with all thy heart and all thy soul, and strength, and mind." Hence nothing acceptable can be offered to God without the fear of the Lord, which is thus the beginning of wisdom.

We stand in much need in such an age as this of remembering this feature of the wisdom which belongs to the house of Christ. 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 thy ear to wisdom and apply thine heart to understanding. . . . cry after knowledge. . . . lift up thy voice for understanding. . . . seek her 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 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 a neglected performance, or, worse still, to a performance that they oppose or speak depreciatingly as of questionable utility.

Brethren and sisters, 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 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 of 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 mediation 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."

(The above exhortation to wisdom is quite as needful to the sons and daughters of God in this age as it was 50 years ago. In fact, the modern environment detracts more than ever from the pursuit of divine wisdom, whilst its pernicious effect is assisted by the counsel of some in our own midst who belittle the value of Bible knowledge, and by their attitude almost elevate ignorance into a virtue. It is a matter of regret that occasionally when fundamental principles are the subject of controversy, these do not encourage their hearers with the Apostolic exhortation to "prove all things, hold fast to that which is good," but adopt the inscriptural advice to "ignore the whole matter." In the absence of solid reasoning, personalities are indulged in, and the opinions of others are held up to ridicule and confusion. This is not wisdom's ways.

The Apostle has warned us, "There must be heresies among you" (1 Cor. 11-19), and defines their purpose, "that they which are approved may be made manifest." When such questions arise, the approved are manifest by the attitude they adopt—which will be the Apostolic one of "proving what is acceptable unto the lord" (Eph. 5-10). This is the duty of individuals, not communities, and it is here where the value of the above exhortation is found the continual pursuit for divine wisdom and understanding by the individual. The daily search for the depths of the Bible knowledge will find its inevitable reaction in our lives in this age, and our reward in the age to come.—Ed.).

International Events IN RETROSPECT



Voices from the Past.

Christ says, "Behold I come as a thief." That is He comes as a thief comes when he is bent on stealing. A thief not only comes unexpectedly, but he gets into the house with secrecy. John says, "He cometh with clouds, and every eye shall see Him; and all the tribes of the land shall mourn over Him." This however, is affirmed of His appearance in Israel, when He shall make Himself known to His brethren after the type of Joseph, which will be subsequently to the battle in the valley of Megiddo. But let the reader observe, that in connection with the warning given, a blessing is pronounced on those who are heedful of the signs of the times. "Blessed" says Jesus, "is he that watcheth." Now no one can watch without light. If the heavens be dark, the watchman must be provided with light, or he cannot watch. By gazing at the natural luminaries as some professors are accustomed to do, no light can be derived nor signs observed premonitory of the coming of the Lord. This is "the way of the heathen," and "a custom which is vain." The natural heavens are impenetrably dark in relation to His appearing. The believer, or spiritual watchman, must take the sure Word of prophecy," which is the only "light" capable of enlightening him in the surrounding gloom. This world is a "dark place." and its cosmopolities who understand not the prophetic word, mere embodiments of fog. If we understand "the word of the kingdom" we shall "shine as lights in the world" and be enabled to rejoice in the approach of "the day of Christ." By the "shining light of prophecy" we shall be able to interpret the signs which God has revealed as appearing in the political heavens and earth. Events among the nations of the Roman habitable, and not atmospheric phenomena, are signs of the coming of the Lord as a thief; whose nature, whether signs or not, can only be determined by "the testimony of God." Dr. Thomas.

It is our own faults if we are not "Light in the Lord." He has plainly set before us what is happening in our day, and what is yet to occur. Hence, while the Priests of the State Church are drowsily exclaiming, while war and political murders abound, "Give Peace in our time O Lord," and while peace societies are with infidel voices crying "Peace and safety," they who take heed of the prophetic word "know before" that the hour of God's judgment is come, and that destruction is at the door.

"Elpis Israel"

Knowing the signs, they (God's people) are enabled to discern the times; and while consternation and dismay cause men's hearts to fail, they are courageous, and rejoice in perceiving the approach of the Kingdom of God. It was thus that the ancients used the prophetic word, and were enabled to live in advance of their contemporaries.

"EGYPT SHALL NOT ESCAPE"—Dan. 11, 42.

One hundred years ago, Dr. Thomas, commenting on the international situation, wrote: "It is necessary that some other ingredient be introduced into the mess; in order that the course of events may be directed into an eastern channel, by which the crisis may be transferred from Europe to the Holy Land." The passing of the years has revealed this "other ingredient," so that, to-day, the importance of the Middle East is recognised in the councils of the nations. There is located the great strategic position for world domination—there is found the valuable oil deposits so essential for the waging of modern war. It is computed that "a million gallons of oil an hour, night and day, year in and year out, guaranteed not to dry up for 400 years, and costing something like a halfpenny a gallon—is the oil prize of Middle East diplomacy." Upon this territory the eyes of Britain, America and Russia are centred, and the demands and counter-demands of Jews, Arabs, Syrians, Egyptians and others are weighed against the balances with their effect upon the strategy of the Middle East.

Because of her military occupation of Egypt, the granting to her of a mandate over Palestine, Transjordan and other territory, her friendly relations with Saudi Arabia, her oil concessions in Persia and Iraq, Britain has for many years held sway in this important area—a factor that has contributed greatly to her military and commercial power. Such an influence in that region originally known in Scripture as Eden, was to be expected from an understanding of the prophets. In 1848 the author of "Elpis Israel" wrote: "As I shall show (from the prophetic Word) shall (Britain) 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." ("Elpis Israel" p.420).

Events have since vindicated this interpretation of the prophets, and although Britain has recently decided to evacuate her military forces from Egypt, this decision has only been made conditional upon an "intimate alliance of offence and defence" being established between the two countries.

Isaiah prophesied that Egypt would be given "as a ransom" for Israel (Isa. 43—3). This led our late brother to comment as follows: "Thus the Lord disposes of nations and countries as it pleases Him. To 'the land shadowing with wings' (Britain) which shall proclaim their return to the land of their fathers, He will give Egypt, Ethiopia and Seba as the ransom, and enable them, through its power, 'to lay their hands upon Edom and Moab' and to obtain the ascendancy over 'the children of Ammon.' Thus they will settle in these countries of the Red Sea" (p.446). It is extremely interesting, in view of the prophetic testimony, to read the facts of Britain's seizure of Egypt. Prior to 1863 France had a greater stake in the country than Britain, and when Gladstone was elected to power in 1880 the policy of the Liberal party was visible in all parts of the Empire. It was opposed to "adventures abroad" and had no interest in meddling with the internal affairs of Egypt. But a massacre took place

in Alexandria in 1882, and Britain was forced, in spite of the policy of the Government, to invade the country. Once the military occupation of the country had begun, it was found more difficult to retreat than advance; revolts had to be crushed in other parts of the country, General Gordon, isolated in Khartoum, had to be rescued, the Dervishers had to be suppressed, and when these tasks had been completed the country had to be occupied to prevent a re-occurrence of atrocities.

Commenting upon the situation in 1884, Brother Roberts wrote under the heading, "Providence Stronger Than The Will Of Man": "Thus, the predetermined events of Providence have been too strong for the strongest Government of modern times. Mr. Gladstone, supported by the consent in large majority, of the whole British empire, resolved to leave Egypt alone, and keep England free from all entanglements with that country. The requirements of the prophetic word pulled in the other direction, and it became a problem with some, which should win? Seeing England so set against Egyptian connection . . . some friends were disposed to think there had been a mistake about the expected occupation of Egypt by England, and that it must be to France we were to look to fulfill that part. In fact, one said, 'Dr. Thomas is wrong: it is not England that has to occupy Egypt and Palestine: it is France. You see how France is pushing in Tunis and asserting herself in Syria, while England is pulling the contrary way.' This, certainly, was the appearance of things at the time. But it is never safe to judge by appearances. It was not because of appearances that the English occupation of Egypt was ever expected by the believers of the prophetic word; but because of the indications contained in that word." ("Christadelphian," March, 1884).

But the strategic importance of Egypt was soon realised by England who found her position a bastion to British world power; it helped to consolidate the Empire, made possible the "push at" the Turk (Dan. 11—40) by the "King of the South" in the 1914-1918 war, thus contributing to the "Drying up" of the political "River Euphrates" (Rev. 16—12), and assisted in building up the influence of the "merchants of Tarshish" in the area of the Middle East. Egypt, which appeared so undesirable to the England of 1882, was referred to by Mr. Churchill in 1942 as a "glittering treasure."

The British occupation of Egypt, prepared the way for the colonisation of Palestine with Jews. Thus in accordance with Isaiah's prophecy (43—3) Egypt became the ransom for Israel. Now a ransom is paid in advance by a friend on behalf of a captive. Egypt as the ransom was thus paid in advance to Britain for the release of the captive daughter of Zion. But Britain has not fully carried out her obligations. The terms of the Balfour Declaration have been whittled down. The "King of the South" to-day is "keeping back," and will be rebuked by Christ for so doing. (Isa. 43—6).

International events during the past month have indicated that Britain is losing her grip upon the "ransom price." She has agreed to evacuate her military forces from Egypt, although retaining an offensive and defensive alliance. Nevertheless, in view of its great importance in modern world strategy, it is impossible to think that Britain will relinquish her hold on the Middle East, and her present action in Egypt must be interpreted in the light of current events in that area. The weakening of her strength in one place, will most likely, be followed by the strengthening

of her position in another—probably in Palestine where she will be in a position to challenge the attack from the north (Ezek. 38). Perhaps England hopes to conciliate Moslem opinion by her action, and thus help to stabilise the present Arab-Jew tension. But whatever the motives may have been that induced Britain to make her move, we can be confident in the fact that it constitutes another move in the consummation of God's plan. Prophecy demands that eventually Egypt will be totally lost, for the "King of the North" will "have power over all the precious things of Egypt" (Dan. 11—43), and it is possible that the present weakening of British ties is preliminary to this end. If this is so, then the return of Christ is very near indeed, for the occupation of Egypt by Russia occurs after the advent of our Lord. Already Russia's eyes are on this "prize of the Middle East," this necessary adjunct to world dominion, and she has made no secret of her intentions of gaining even greater control of this "lifeline of the British Empire."

P.M.

Events at the Return of Christ

1. Where Will He Appear ?

The purpose of God provides that ultimately "His will be done on earth as it is in heaven." From the "foundation of the world" (Mat. 25-34), this state has been in preparation, and in every age individuals have been selected for the purpose of establishing the aristocracy of the future age. The return of Christ to the earth is the necessary preliminary to the resurrection of the dead, the judgment of the saints, and the subjugation of the nations to the Divine authority. The following article discusses the selected place where Christ will return to set up His judicial throne, and assemble His saints from all corners of the globe.—Editor.

Before a statesman ascends to power, he reveals his proposed policy for the ruling of the nation to his associates. So the Lord Jesus, before descending with fury upon the world, and "shaking terribly" the political "earth", will gather to one centre His elect "out of every kindred, tongue, people and nation" (Rev. 5-9), and adjudicating between the worthy and unworthy will claim the former as His bride, and discuss with them His plans for the subjugation of the nations.

Christ comes when men and women are everywhere saying peace and safety, unheeding of the fact that the "sudden destruction" of modern warfare is imminent (I Thess. 5-3). He comes when spiritual "darkness shall cover the earth" and because of the prevailing uncertainties of the times, "deep gloom" (Rotherham's translation) shall enshroud the people (Isa. 60-2). Nevertheless, a minute few, likened to Isaiah as "the shaking of an olive tree, and as the gleaming grapes when the vintage is done" shall be found "singing for the majesty of the Lord" (Isa. 24-13). They

will have accepted the invitation to "come out of the Gentiles" and will be awaiting the return of their King. This class observe the events of the moment with mixed feelings. Like Noah and Lot they are distressed at the violence, vice and depravity of the age, whilst at the same time their environment causes them to "lift up their heads, for their redemption draweth nigh." They are represented in Scripture as the "espoused virgin to Christ" (2 Cor. 11-2) and the excitement of the coming nuptials is vividly portrayed in "The Song of Solomon." "I sought Him," the espoused of Christ is represented as saying in the absence of the Bridegroom, "whom my soul loveth." (Song 3-1). This is the ardent desire expected in the Saints for the consummation of God's purpose, and the better they can measure the possibilities of the coming era, so to that extent will their strivings increase that they may attain unto it. A revelation of coming glory was given to the Apostle Paul, but he was prohibited from making public that which he was shown, but in view of his knowledge, he could say, "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Rom. 8-18).

The first work of Christ will be to raise the dead and "assemble the elect from one end of heaven to the other." "The Lord whom ye seek," declared Malachi, "shall suddenly come to his temple" (the saints). Paul taught: "For the Lord Himself in command of hosts . . . shall descend from heaven, and the dead in the anointed shall arise first; afterwards, we, the living, who are surviving, together with them, shall be hurried off in clouds unto a meeting of the Lord in the Aerial" (Dr. Thomas' translation of 1 Thess. 4-16).

But to what point of the earth's compass shall we look for this "meeting of the Lord"? Solomon in vision exalted at the appearance of the Bridegroom, enquiring: "Who is this that cometh out of the wilderness like pillars of smoke?" (Song 3-6). He describes his bed or palanquin upon which, in ancient times, the king reclined during the march into battle. It is surrounded by "three score valiant men of (spiritual) Israel" all of whom are accounted for war. Prior to this the marriage between the Groom and His bride has taken place, and they are first seen by the world leaving "the wilderness" in warlike array. Thus the prophets associate the first appearance of Christ with "the wilderness." "I will do a new thing. . . I will make a way in the wilderness" the Spirit declares in Isaiah 43-19. Speaking of Christ and the saints, the prophet declared: "The wilderness and the solitary place shall be glad for them." (Isa. 35, 1-2). And again, "Let the wilderness and the cities thereof exult, the villages that Kedar doth inhabit; let the inhabitants of the rocky country (Arabia Petraea) sing, let them shout from the top of the mountains. Let them give glory unto Yahweh, and declare his praise in the habitable lands" (Isa. 42-11). A careful consideration of these passages will show that Christ's association with the wilderness is prior to the establishment of the kingdom and this last quotation is particularly significant for in the territory indicated (the Arabian Peninsula) is located Mount Sinai.

This was the spot prepared of God for the manifestation of His glory

to Israel, and a careful consideration of Scripture will convince that it will likewise witness the revelation of the King of Kings to spiritual Israel (1 Tim. 6-15). It is called the "Hill of God"—Horeb or Sinai. There 600,000 Israelites as well as women and children were assembled to receive the covenant of God. Their minds has already been prepared to receive Him for they had witnessed His mighty Hand in plague and destruction on Egypt. It was from there that God proclaimed them a kingdom holy and separate; from that mount went forth His law which when Israel had heard they declared as with one voice, "All that the Lord has said we will do."

Many writers have endeavoured to describe the awful solemnity of this Mount of God. The author of "Bible Researches of Palestine" writes: "The Mount of Horeb or Sinai rose directly before us. We both involuntarily exclaimed: 'Here is room enough for a large encampment.' Sinai has an awful front rising perpendicularly in frowning majesty from 12 to 15 hundred feet high. It was a scene of solemn grandeur, and its associations rushing into our minds were almost overwhelming."

Another writer has declared: "That such a plain should exist at all in front of such a cliff is so remarkable a co-incidence with sacred narrative as to furnish a strong internal argument, not merely of its identity with the scene, but of the scene itself. The awful and lengthened approach as to some natural sanctuary would have been the fittest preparation for the coming scene. Its plain is not uneven nor broken, but presents a long, retiring sweep against which people could remove and stand afar off. The cliff rises like a high altar in front of the whole congregation, and the Voice of God might be heard far and wide over the stillness of the plain below." Another traveller has described it thus: "Sinai's wild desolation, its majestic crags added to its solemn and sacred associations cannot fail to instil wonder and awe. Yet the desolation of Sinai does not depress. The clear sky, the pure air, and the unbroken stillness of the ancient rocks therein lurks the 'still small voice' that tells us of a present God. One thing alone—a storm—would enhance the scene, and what a storm: "Thunders and lightnings and thick cloud, and Mount Sinai altogether on smoke because the Lord descended upon it in fire, and the whole mount quaked greatly. (Exod. 19, 16-18)."

It was before this Divine altar that Israel awaited before God. It was from there the Lord gave them laws and a Covenant proclaiming His eternal purpose. It will be from there that God in the person of our Lord Jesus Christ shall again visit Sinai. Enoch who "walked with God" was able, by his great "conviction of things hoped for" (Heb. 11-1) to pierce the gloom of the thousands of intervening years, and see in spirit the establishment of Christ in His kingdom. He saw by the eye of faith the saints assembled at Sinai with their Head, ready to administer the Divine vengeance upon the enemies of the Lord. He prophesied, "Behold the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed. (Jude 14). Describing the same event, Moses wrote: "The Lord cometh (not came) from Sinai and rose up from Mount Paran; he cometh with ten thousand

of his saints." (This is the literal rendering of Deut. 33-2 the sense of which has been obscured by the A.V.). The prophet Habakkuk also saw in vision the same event He wrote: "God (Eloah: the Mighty One) cometh from Teman, and the Holy One from Mount Paran" (Hab. 3-3). To this isolated spot of the world's surface, especially prepared of God for the occasion, will Christ return and gather His elect for judgment. Delineating upon the assembling of Israel to Sinai, which is prophetic of a greater assembly of spiritual Israel yet to come, David declared: "O God, when thou wentest forth before thy people, when thou didst march through the wilderness; the earth shook, the heavens also dropped at the presence of God: even Sinai itself was moved at the presence of God, the God of Israel. . . . The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place." (Psalm 68; 7, 8, 17). Sinai which has witnessed wonderful things in the past, is destined to witness still more wonderful things in the future.

J. MANSFIELD.

(To be Continued)

JEWISH REFUGEE CHILDREN'S FUND.

Balance brought forward	£93 17 6
A Brother and Sister (S.A.)	2 0 0
J.A.C. (S.A.)	5 0 0
Sister N.M. (S.A.)	1 0 0
Wattle Flat Ecclesia	2 5 0
	<hr/>
	£104 2 6

"For the Lord will have mercy on Jacob, and will yet choose Israel and set them in their own land; and the strangers shall be joined with them, and they shall cleave to the House of Jacob."—Isaiah 14-1.

M. HARRIS, Sec.

The silence which Paul enjoined on the sisters was "in the Churches" (I Cor. 14-34); and when he speaks again on the same subject, but without the same express qualification, in 1 Tim.. 2—11, it is evident from the first verse that he is speaking of the assembly of saints. Beyond this, it need not be restricted. For there are many ways, outside the Ecclesial meetings, in which a "daughter of Sarah" may find scope for serving the Truth. What is interdicted is that a sister should stand up to teach in a public or official way in which she would necessarily "usurp authority over the man." There are many fields of usefulness in the Truth for which a sister is eminently fitted, for instance, a Sisters' Bible Class, or Singing Class, or service in the Sunday School, or tract disturbing, or even amongst brethren when assembled in merely conversational capacity.

Compiled (F.G.J.)

The Summing Up

Diary of a Journey from Sydney to Perth and back by Brother Bruce Philp.

(Continued from Page 188.)

Across a Continent.

Monday morning, packing was completed, and after lunch in town with beloved brethren, the train is boarded, the wheels start rolling again, and 1.15 finds the long journey to Perth commencing. Fertile plains, set in a backing of hills, make a pleasant picture as the train races northward from Adelaide. At Pt. Pirie Junction, all change into the Trans-Continental train, and are once again on the way. The trip covers three nights and two complete days, and all passengers are provided with a sleeping berth. This makes the journey quite enjoyable, and not at all tedious.

All Tuesday we are racing across South Australia. The timbered country gradually vanishes. The trees are stunted and poor. Soon large salt bushes appear. These gradually shrink away, until finally we are racing along with only stunted saltbush on either side. Mile after mile after mile, hour after hour after hour, and still the same. Stunted saltbush as far as the eye can see, an unbroken horizon, a six foot bush stands out vividly for miles, now and then a mirage will be seen a great sheet of water near the horizon. It is the Nullabor Plain. Dead. At 7 o'clock in the evening of the second day we cross the border into Western Australia. And as the sun sets far ahead of us, outstripping mortal endeavours to speed, so the same unending plain is dead about us. "The desert shall blossom as the rose . . ." Happy day. We think of Brother Clark's articles in "The Logos." The Great Gobi Desert of North China provides the entire East Indies, Java, Assam, Burma, India, and many other countries with the dust essential to the formation of rainclouds, and therefore their rainfall. Perhaps this dead waste plans some unknown part in the rainfall of Australia. I do not know. In the Kingdom, will it flourish? Zechariah speaks of Egypt still possessing deserts, "if the people of Egypt come not up to worship, upon whom falls no rain, then upon them shall fall the pestilence . . ." Deserts would still seem to have some part to play . . . and so we go off the platform of the train, and I am soon asleep.

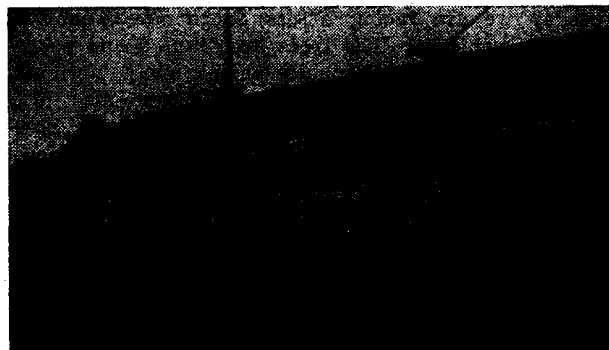
Wednesday finds trees beside the line once again. The Nullabor has died behind us in the night. The timber starts to appear . . . soon we are looking forward to arriving at Kalgoorlie, which is duly reached at 11.30 Before lunch I have a look at this town and wonder if there are any brethren there. There are two but I do not find this out till I arrive at Perth. A grand roll is a pressing necessity. The Y.C.L.A. is endeavouring to compile this, and it would be a good work for it to be done.

At Kalgoorlie we all change into a W.A. train, and 7.15 on the Thursday morning finds the train slowly pulling into Perth Station. There

are brethren John Topham and Tom Boyle, and introductions soon complete, bags and self are soon on the way to Brother Boyle's. This is my Perth home. The next seventeen days were spent in the company of the Perth brethren and sisters.

Rejoicing together in the Lord.

The Ecclesia was well prepared for the visit. Much work had been done in advertising of special lectures to be delivered by myself, and during the visit I was happy to assist the Perth brethren in their labours by delivering six lectures. The attendances varied, the best attendance of strangers being 130 on the evening we lectured to the subject, "Will Russia Menace Britain and World Peace?" The "West Australian," the Perth morning newspaper, with a circulation of some 80,000, published two contributed reports of the lectures, "Palestine, A Burdensome Stone to All Nations," and "Will Russia Menace Britain and World Peace?" It is mentioned that the brethren went to no end of trouble with the advertising, using the radio, leading newspapers, and an ad covering the entire side of a tram.



I delivered the word of exhortation on the three Sundays present, and endeavoured to stir up their minds by way of remembrance of the exalted position which we hold in Christ. The Perth Ecclesia is about 80. A good number of the Perth Ecclesia were present at each meeting.

The Anniversary Day holiday was happily spent in King's Park, Perth, overlooking the city and the Swan River. The Ecclesial picnic and annual Sunday School outing were held on this occasion. It presented a pleasant opportunity to meet quite a large number of Brothers and Sisters. Several happy days were also spent at Fremantle with the Flint family, Brother Flint being the Ecclesial librarian. The hospitality of Brother and Sister Tucker at Midland Junction, 15 miles from Perth, was also very much appreciated, and the opportunity was there to see quite a deal of the natural beauty of the Perth district.

The young people of the Ecclesia were very pleased with the formation of a branch of the Y.C.L.A. and this should progress very well in Perth. There is much work to be done, and many willing hands to do the work.

It is recognised that this is the Lord's work, to which we are called.

One evening was devoted to a demonstration "Elpis Israel" Cottage Meeting, and with one or two alterations to suit local conditions, it was decided to press on with the formation of a class. A very pleasant evening was spent, and it was a delight to see 35 brethren and sisters gathered together, and hear those thrilling opening words of "Elpis Israel": "Revolving upon its own axis, and describing an ample circuit through the boundless fields of space . . ." What a joy if the brotherhood rather than dividing on the thesis of brethren who have divided the ecclesias through their departure from the old foundation, clung together in love on the basis of the work of God in the life of Dr. Thomas. No one would gainsay that the Truth is the work of God, and that this latter day witness is also of God. Who then would dare challenge the fact that it was through the labours of this man that the Truth was mined from the mud and slush of papal and protestant dogmas of the last centuries . . . Too many "Hymeanus" and "Philetus" types . . .

The Protestant Alliance Hall in Perth, where the three mid-week lectures were held, is the "home" of the Four-Square Gospel Church in Perth. They have all their texts and banners, orchestra pit, and pulpit. They made the hall available to us. On the second evening, the Four-Square people turned up with an 8-piece orchestra, and provided half-an-hour's very enjoyable music before the lecture. On the third occasion they provided the music once again, and a twenty voice choir which rendered two anthems in the words of Scripture dealing with the coming of Christ and the Kingdom "in honour of our Christadelphian friends." In opening the final address I referred to the incident related in the preface to "Phanerosis" wherein Dr. Thomas was invited by two Jews to speak to defend their belief in the protestant Jesus, against their Jewish brethren in the flesh. Eventually the only two who desired Dr. Thomas to stop speaking were the two who had invited him. I stated that we felt somewhat the same. We appreciated the wonderful spirit which moved them in this regard, but there were differences—serious differences—between us, and I expressed the hope that when I had gone it would be possible for a conference to be held by our local brethren with them, over the doctrines at variance.

The days in Perth fled all too swiftly and soon the time had come to turn my face back toward the East. As no railway bookings were available until April, it was necessary to fly back. Originally it had been intended to fly to Adelaide, and after several days there, to proceed on to Melbourne for the last week-end, and then back home to Sydney. Finally, however, the extra days were spent in Perth, and a seat was booked by air right through to Sydney.

(To be continued.)

(During the past few weeks, the cordial hospitality of the Perth brethren and sisters—to which Brother Philp gives expression—has been enjoyed by Bro. and Sia. J.&P. Mansfield. They too, experienced the enthusiastic efforts put into the advertising of Lectures, the fine spiritual tone of the "Elpis Israel" Classes, the activity of the Y.C.L.A.

The Kalgoorlie-Perth express gives one a poor introduction to the West, but that is soon obliterated by the friendly courtesy of the people



The Morning Star



"I will give him the Morning Star"—Rev. 2, 28.

Commentators have thought this passage referred to Constantine the Great. They considered him the brightest emblem of the later day glory ever established, and that since his day the light of true religion has been increasingly diffused. They support their ideas with the 27th verse which reads, "He will rule them with a rod of iron." They think this means he would restrain vice, and those who rebel would be broken to pieces, so that never more would they oppose the truth. They look to Constantine's overthrow of the pagan Licinius as the fulfilment of the prophecy.

Constantine, we agree, was an agent in God's hands (Rev. 12, 7—10), but the commentators have not the correct teaching of the matter. In Rev. 22—16 we read Jesus is spoken of as "the Bright and Morning Star." One may ask, Why should the Morning Star be used as a symbol of Jesus? It is the brightest star in the heavens. It is not a fixed star burning with inherent temperature, but is a planet shining with the reflected light of the Sun, even as Jesus reflects the glory of the Father. This star reflects so much light because it is surrounded by heavy water vapors, even as Jesus in the day of His glory will be surrounded by a "cloud of witnesses."

The morning star is only 500 miles less in diameter than the earth. It rises early in the morning and ushers in the day. Its time of rising varies each day, until eventually it occurs after the sun is up, and we do not see it. But passing overhead through the day, we begin to see it in the West of an evening before it sets, and it is called the evening star. It never sets later than three hours after the sun. The reason for this movement is because the planet is 26 million miles nearer the sun than the earth, so that its orbit is smaller than the earth's orbit. Thus it takes 224½ days to make one revolution around the sun instead of our 365 days.

The ancients did not understand these motions, and they thought the Morning Star was a different star from the Evening Star. When seen in the morning they called it Lucifer, the evening star they called Vesper or Hesperus. The poet Homer, referring to it as an evening star wrote:

*"As radiant Hesper shines with keener light
Far beaming o'er the silver host at night."*

As the morning star, he wrote:

"The morning planet told the approach of light"

THE SUMMING UP

of Perth (more noticeable there than any other city we have visited) and the fraternal interest of the brethren and sisters. Thus, although the train arrived at 6 in the morning, brethren Topham and Tucker were present to welcome the visitors, and to remind them of the "Elpis Israel" Class to be held that evening. In many ways, during their stay, the visitors had cause to appreciate the efforts of their brethren and sisters of Perth to make their journey an interesting and profitable one . . . Editor.)

*And just behind Aurora's warmer ray,
O'er the broad ocean poured the golden day."*

In Isaiah 14—12, the glory of the King of Babylon is symbolised by the morning planet, and the question is asked, "How art thou fallen from heaven, O Lucifer, son of the morning?" But the star is a beautiful symbol to represent Jesus who is all splendour, and when seen in His kingdom will appear most glorious. Further, as the Morning Star is seen in the early morning, and ushers in the day, so shall Jesus usher in the unclouded day, when the symbol shall change to the Sun of Righteousness with healing in his rays (Mal. 4—1).

If Jesus is the morning star, what did He mean when He said, "To him that overcometh I will give the morning star"? In answer we refer to the words of Peter: "We have a more sure word of prophecy where unto ye do well to take heed as unto a light that shines in a dark place, until the day dawn and the day star arise in your hearts." (2 Pet. 1—19). It would appear that the Apostle would have his readers understand that prophecy is a surer evidence of Divine revelation than miracles. The Law and the prophets spake concerning Jesus; Isaiah particularly referred to him; at his baptism and at his transfiguration Jesus was declared to be the Son of God. These things confirmed the prophetic doctrine concerning him, and to this doctrine they "did well to take heed." It is as a light shining in the dark places of Gentilism and Judaism, giving light "to them that sit in darkness" until His second coming. Peter used the words "Day Star." The morning star has been called a day star because keen observers who know its position at any time have been able to see it in broad daylight. A novice can often see it in the West before the sun sets. The Apostle would have us continue on till this light bearer (the Day Star) arise in our hearts; that is, until Jesus manifests Himself to our eternal consolation. So to him who has "taken heed," and awaits the Lord's coming, the Spirit saith, "I will give him the morning star." He, together with those like him, will be made kingly priests in the Kingdom of God, and with Christ shall rule the nations "with a rod of iron" when "as potter's vessels they shall be broken to shivers." The faithful ones who receive "the morning star" shall be most glorious in the brightest aspect, being one with Christ. As the prophet Daniel says, "They that turn many to righteousness shall shine as the stars for ever."
Brother H. Clark.

In the world as expostulation is used to express the dislike of people of various occupations when engaged in social intercourse for those who will persist in dragging the conversation round to their own personal business doing, "Don't talk shop!"

There is something here which we may properly bring to bear upon our conversation in the Ecclesial Meeting. "Let your speech be always with grace, seasoned with salt" (Col. 4—6). Why, immediately before and after the meeting for the Breaking of Bread—that solemn remembrance of the Lord—should some brethren (and sisters) find so much pleasure in talking about their business and its vicissitudes? Why not leave it entirely alone for the occasion and concentrate on greater things? Surely six days should provide ample opportunity to "Talk Shop" or deliver parcels. Can we not make the meetings a place to contemplate the greater thing—the Divine things—and put these other matters away?

The Story of Zionism.

6.—The Future : *Doubts, Hopes and Uncertainties*

Once again the ancient feud between Jew and Arab has broken out, and centred the attention of the world upon the land they each claim as their own peculiar heritage. What is to be done to straighten out the tangle to the satisfaction of all? Britain has found the Holy Land to be a "burdensome stone" indeed (Zech. 12—3) its problems insuperable, in so far as man is concerned. She has found it necessary to accept the assistance of America in her task of fulfilling her obligations under the League of Nations Mandate. Together they sit in Council to decide the rights and wrongs of the Jewish and Arab causes, and to make yet another attempt to solve the (humanly speaking) insoluble.

Meanwhile the two parties continue their fight, and the deplorable situation which existed in the Country from 1936-39 shows signs of developing again. The Arabs are calling for a "Holy War" and are advocating the boycotting of everything Jewish, while certain Jewish elements appear to lack that admirable spirit of restraint which marked Jewish reactions to the great Arab Strike of some time back.

The present situation, from the Zionist point of view, is nothing short of disastrous. Zionism needs peace if it is to progress in the establishment of a Home in Palestine for the many thousands of refugees from war-torn famine-stricken Europe.

Nevertheless, the notable achievements of Zionism have been developed in the face of difficulties which would long ago have caused the abandonment of the Cause by most other peoples. The Jew has been driven thus far by a National and Religious spirit and enthusiasm which has become a source of wonder to the peoples of the world who have followed his progress. They do not despair even now in the face of such uncertainties and difficulties. They hope in the future to see that for which they plan and worked, for which (for so many generations) the Jew has longed, namely, A National Home in Palestine.

Can they succeed? The affairs of this Country and this People are watched over by an All-powerful Hand, and their future will assuredly follow the course which has been determined for them. In so far as we have been permitted, through the knowledge mercifully granted us, to see into the future, it would seem that the days of spectacular achievement have come to an end—that the "sign" of Zionism, in common with all other "signs," has seen its fulfilment. Steady progress will, no doubt, continue; but until the hearts of the Children of Israel have been changed, and they are prepared to acknowledge Jesus, their Saviour (Zech. 12—10), Palestine is not to be for them—as they would have it—a Jewish National Home.

When that glorious and longed-for time arrives, Zionism will have such success as its most enthusiastic followers do not even dream about. Zionists strive against tremendous difficulties to bring back to reasonable

fertility the erosion-ruined hillsides, the malaria-infested swamps of the lowlands, and the man-made desert areas. In a rapid series of physical changes, God will accomplish much more than the Zionist can ever hope to accomplish, "His feet shall stand upon the Mount of Olives . . . and the Mount of Olives shall cleave in the midst thereof toward the East and toward the West." (Zech. 14). Men work out elaborate and expensive plans to change Palestine's water courses, to irrigate the desert areas and bring them into productivity. God will accomplish this, and more, by the means mentioned above. He will discover a spring of clear, pure water which, flowing from Zion East and West will purify salt waters, water desert areas, become the home of myriads of fish, support forests of mighty trees. Then "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God." Then shall be erected the "House of prayer for all Nations" upon Mt. Zion—such a building as this world has never seen the like.

Zionists hope and work for the establishment in Palestine of a "National Home for the Jews," a centre to which all Jews may look with pride and confidence. God will create there the Metropolis of all the earth, when "the Mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, 'Come ye, and let us go up to the mountain of the Lord, to the House of the God of Jacob; and He will teach us of His ways, and we will walk in His paths': for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Isa. 2, 2—3).

Then shall all of Israel's desperate problems be solved! Then shall the "Story of Zionism" find its glorious consummation.

Brother E. B. Wilson.

Types and Shadows of the Law

The Law of Moses was designed to raise the Children of Israel from the degrading effects of their experiences in Egypt, to favour of the highest nature. The hard bondage to which they were subjected, and the idolatrous worship in which they voluntarily indulged, had the inevitable effect of brutalising their minds and dulling their sensibilities to true spiritual values. The worship of the God of Abraham, Isaac, and Jacob was first neglected, and finally forgotten by the majority who eagerly participated in the luxuriousness and pleasures of Egyptian life.

From this fallen state they had to be emancipated. They were firstly subjected to a "time of trouble" calculated to induce in them a desire to leave Egypt for Canaan—a desire in complete conformity with the purpose of God—and finally they were given a law which brought the recognition of God prominently before them in all their ways. The Law of Moses

provided for all departments of life, both civil and domestic, whilst its ritual enforced upon the minds of the people the principles of God's requirements in the matter of religion, so that the combined effect of these exercises was to elevate them to a greater appreciation of divine principles and spiritual values. Thus "the law," says Paul, "was our schoolmaster (or "pedagogue" according to the Greek) to bring us unto Christ, that we might be justified by faith." (Gal. 3—24). "The pedagogue, in a Greek household was a trusted slave, to whose care the children were committed. He always accompanied them when they were out of doors. He was responsible for their personal safety, guarded them from physical evil and bad company, and led them to and from school. The law as a pedagogue led Israel to Christ. It prepared them to receive him as the Redeemer. It displayed the justice of God and convinced them that they were unrighteous; its threatenings pressed them to seek refuge from the wrath and curse of God; it made apparent the inability of man to obtain salvation by the works of the law; it exhibited the plan of salvation in types and ceremonies and excited to faith in the coming Redeemer Gal. 3—24); Rom. 3, 19—21; 4—15; 7, 7—25." (Bible Dictionary).

The law as a pedagogue is exhibited to the greatest degree in the beautiful symbolism of the law—in its foreshadowing of the substance which is Christ. "But after that faith is come," says Paul, "we are no longer under a schoolmaster." In spite of this truth, however, the Apostle continually referred to the Law and appealed to its symbolism to illustrate and confirm his teaching, and we are guided by his use of it, to discern the substance of the shadow. Let us illustrate this by an example. The Law commanded: "Thou shalt not muzzle the ox when he treadeth out the corn." (Deut. 25—4). The prosaic, natural mind, blind to the symbolic teaching of the Law, would fail to see in this command anything more than a possibly irksome duty to Israel's rural population, who perhaps may have justly complained that the animal would have been fed in its proper time, and may have queried the wisdom of allowing it to partake of the corn which it was threshing. Paul's comment is illuminative. The unmuzzled ox was a lesson to all Israel telling them that their labour does not go unrewarded in God's sight. "God is not unrighteous to forget your work and labour of love," he told the Hebrews (Heb. 6—10). In similar words he exhorted the Corinthians, and in confirmation thereof, he wrote as follows: "Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. . . Doth God take care for oxen? Or saith He it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of this hope." (1 Cor. 9, 8—10; 1 Tim. 5—18).

The Law is, therefore, still valuable to us even though "faith is come." We too, like Israel, can profit by tracing the truths it foreshadowed, and in this we have the added advantage of Apostolic comment and guidance. Indeed, it is possible, through the types of the law to appreciate the truths of God and discern His will more clearly. Israel's experiences, says Paul, "were written for our admonition and learning." In other words, the Deity in His abounding wisdom and foreknowledge, has carefully recorded certain

events, and provided types and symbols for the spiritual illumination of His servants. These are some of the "divers manners" (Heb. 1—1) in which He has made known His purpose and will. It is our intention (God willing) to present in subsequent issues of "The Logos" some aspects of the Law's foreshadowing of events.

H.P.M.

The Christadelphian Treasury

Section 9: Concerning Christadelphian Literature and Propaganda.

(Continued from Page 196)

Exhort One Another.

The word "exhort" is derived from a Latin term used by the Roman Centurions when their legionaries were faced with a difficult situation. It seems, therefore, a suitable translation of the original Greek.

The Truth is a warfare, and means a daily struggle with the enemy within and without. To overcome we need strength and encouragement. While this is obtainable mainly from prayer and meditation on the Word, an additional source is the help we receive from the exhortations of our brethren and companions in the Fight. Often do we feel cast down and dispirited, but a brother comes along with a word of cheer and exhortation, and gives us fresh strength for the contest.

Let it not be imagined that exhortation is the sole duty of the brethren appointed for the purpose. Each of us can administer words of comfort, edification, and, if necessary, warning, and very often this personal exhortation is far more effective than what is spoken from the platform. This service is not an optional one; it is a command, and if we keep our ears and eyes open we shall find ample opportunity to administer to the spiritual needs of each other.

J. M. Evans.

Doomed Ecclesias.

That Ecclesia which runs counter to the Apostolic counsel and puts into "office" (Rom. 12—4; 1 Tim. 3—1) brethren who do not possess the qualifications so clearly set out and defined in the New Testament Scriptures (1 Tim. 3, 1—10; Titus 1, 6—9); or which elects certain ones to lead for the mere fleshly reasons that they are good speakers; or, so well educated; or such estimable personages; or, so kind and charitable; or, so able; or, may be, because of their relationship to other members of the Ecclesia—such an Ecclesia is doomed, for God will not be mocked—we can't deceive Him who walks in the midst of the light stands! The Ecclesia will have its light stand removed, or it will be allowed to "go to the dogs"—take on the ways of the Gentile world, become latitudinarianism, although from a social, and possibly a clerical, point of view, able to boast as did the Church at Laodicea (Rev. 3—17).

F.G.J.

Need for Weekly Remembrance

"This do in remembrance of me," says Jesus; but as people in the far-off 20th Century, we ask, When? Surely in harmony with the Apostolic example, on the first day of the week. And what a day of remembrance it is! And as the first day is also in the economy of God, the eighth day, with a wealth of glory attaching to it, past and present, we say again, what a day for remembrance, to be sure!

But remember Whom? Our absent Lord, "Who loved me and gave Himself for me." Could we ever forget such love? Nothing is easier. The bustle, the cares, the whole of life's competing interests would crowd right out of our mind the love of God, which is in Christ Jesus, and the reconciliation which is ours thereby. In the good Providence of God we are invited week by week to deliberately face these great spiritual realities to which we have become related. Call to remembrance:—

Once far off—now made nigh.

Once in darkness—now in Light.

Once strangers . . . now of God's family.

Heirs of God: joint heirs of Christ. And so, around the Table of the Lord we gather to listen afresh to His gracious promises. He is still saying to us, Remember Me. Dare we ever forget?

Wm. Jackson.

THE GLORIOUS GOSPEL

The truth concerning Christ is simple and perfectly glorious, He is offered to men for justification unto eternal life, on condition of faith in the good that God has testified of Him; that He was the Son of God to take away sin; that he was raised from the dead to immortality and high priestly intercession over his own house; that he will return again to set His house in order, to sit in the high places of the earth, and to award His saints honour, glory and immortality in the kingdom He will establish.

That Christ is at hand is evident from the world's increasingly deplorable condition politically, religiously, socially. As Scripture prophecy requires, the nations are in an unprecedented state of unrest. Papal influence is reviving; Jewish affairs are demanding notice; Christendom is steeped in unbelief and discord, violence is on the increase; and the standards of morality fast disappearing.



Supplement to "The Logos"

DIGEST OF TRUTH

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

Vol. 2

June, 1946

No. 9

Editorial

WORLD SECURITY

It is impossible to think that God has brought into existence the wonderful creation that surrounds us, to be the re-occurring scene of bloodthirsty conflict, that is, with each successive epoch, becoming more widespread and destructive. But if God has a purpose with the earth, where is that purpose revealed? The only answer is — in the Bible. The Bible alone can probe the future, and uncover God's plan for this earth, and mankind upon it.

But so conceited is man in his own ability, that he chooses to neglect the only source which would bring to a successful fruition his search for world security. International peace and goodwill is possible, but only in accordance with God's purpose. Outside of this the words of Isaiah remain true—"There is no peace for the wicked" (Isa 57-21): Because of their wickedness, says Paul, "cometh the wrath of God upon the children of disobedience" or unbelief (Eph. 5-6, margin). In the politics of the world, there is little hope for the amelioration of man's lot, because the Biblical statement, "It is not in man to direct his steps aright" is only too truly exemplified in contemporary events.

It is with the object of drawing the Reader's attention to the world security which it is the purpose of God to establish on the earth, that we publish this "Digest of Truth." Isaiah has prophesied, "The Lord God will cause righteousness and praise to spring forth before all the nations." (Isa. 61-11). It is quite evident that this has not yet been fulfilled, nor is it possible under present world leaders. In another place (Isa. 9-7) it is stated: "The zeal of the Lord of hosts will perform this." These two quotations show that God has a purpose with this earth, which is absolutely certain of fulfilment. Certain "signs" have been given (of which the Jewish sign is most prominent), that prove to Bible students that the consummation of the Divine plan is at hand. We would be pleased to forward literature illustrating these principles, free on application.

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

Prophecy Fulfilling

PALESTINE — THE PROMISED LAND

Amazing Events in the Holy Land presage the coming of Israel's King!

Mighty Events will soon occur in Arabia! ARABS PLANNING A "HOLY WAR"

The Secretary-General of the Arab League has declared that the Arabs intend the evacuation of Arab women and children from Palestine, and thus declare "a holy war in Palestine." The Chairman of the Arab Higher Committee at Jerusalem, Jamal Hussein, commenting upon the Anglo-American committee of inquiry's recommendation to admit 100,000 Jewish refugees immediately to Palestine, said: "The first result will be a general trend toward the left throughout the Middle East. A drowning man clutches at any straw to save himself." Asked if he was referring to Russia, he added: "If you like." (AAP, "Daily Telegraph," 2/5/46). These are remarkable statements in the light of Divine revelation. The Arabs are divided into two separate groups. There are those from Ishmael along the genealogical line through Kahtan, who are recognised as the genuine Arabs; then there are the naturalised Arabs along the line of a daughter of Modad the Jorhamite. The real Arab kingdom is that of Hejaz and Yaman. Since the First World War, King Ibn Saud has claimed the Transjordan towns of Akaba and Maan. In this he has the full support of King Farouk, of Egypt. The latter has called a conference of Arab leaders in order to "resolve a common policy against Jewish immigration." ("Sydney Morning Herald" 20/5/46).

Dr. J. Thomas on Isaiah 42-11

"Let the wilderness and the cities thereof exult, the villages that Kedar doth inhabit; let the inhabitants of the rocky country (Arabia Petraea) sing; let them shout from the top of the mountains. Let them give glory unto Yahweh, and declare His praise in the habitable lands." (Isa. 42-11).

"Now it must be evident to every one, that before the wild, untamed marauders, who inhabit Arabia Deserta, Arabia Petraea, and Parap, Horeb, Sinai, and the tents and villages or the Kedarite Arabs, can glorify Yahweh (the God of Israel) . . . they must be subjected to the severe discipline of the sword; to subsequent instruction, as to the true character of the *new power* so recently developed in Teman; and made witnesses of the wonderful transformation of their section of Asia from an arid sandy and rocky wilderness, into a well watered park of choice, odoriferous, trees and shrubs! And such is the testimony of the prophets. Isaiah in speaking of the crisis of Messiah's accession to David's throne (see Luke 1-32), declares it to be 'a day of Midian.' (Isa. 9, 4-5). . . . The lands of Cushan and Midian being within the limits of the land granted to Abraham are among the first to feel the sword of the King, Who begins His conquering in Teman. Like His father David, he executes judgment upon the inhabitants of the south, before He obtains the

sovereignty over the house of Judah in the midst of the land." ("Eureka" Vol. III, pp. 599-600). The Arabs are hastening to a day of judgment and subjugation, and the present intentions of the Arab chieftains are but preliminary to that end.

Sub-Nuclear Energy

A machine known as a "synchrotron" has been developed by scientists at the University of California. It turns electrons into Cosmic Ray Particles, which are the most powerful manifestations of energy to come within the experimental range of science. The machine was invented by Professor Edwin McMillan, brilliant young atom smasher and co-discoverer of the new element, plutonium. [Prof. McMillan said that "Russian scientists had developed a synchrotron almost simultaneously with his model." (AAP, "Daily Telegraph" 2/5/46). The rise of Russia to colossal heights of power, the demands for national independence, the Arab-Egyptian threat to Palestine, America (Canada and the United States) bound with Great Britain and her dominions to protect their own interests, and the threat of World War III looming in the world political scene, must make it perfectly obvious to all genuine lovers of the Truth as it is in Jesus, the Gospel of the (Davidic) Kingdom of God, that the coming of the Lord draweth nigh. Are we ready to meet the summons, "Go ye out to meet Him?" The Bridegroom will soon enter the world arena and settle all of its problems in a period of judgment. Dear reader, will you face Him with fear and shamefulness; or will you be among those who "love His appearing and Kingdom," who, being the appointed heirs thereof, through belief in the Gospel, and baptism into His name, will reign with Christ in eternal glory? The writer has but one desire, even your personal salvation, and trusts that these monthly articles will arouse one and all to the seriousness of the problem which confronts us.

C.R.W.

THE BAPTISTS IN 1660

The following confession of faith, signed by John Bunyan and forty other elders, deacons, and brethren, and approved by more than 20,000 others, was presented to King Charles II in London, 1660. They declared: "We are not only resolved to suffer persecution to the loss of our goods, but also life itself, rather than decline from the same." Where to-day are the Baptists of 1660?

Art. 22: "We believe that the same Lord Jesus who showed Himself alive after his passion by many infallible proofs (Acts 1-3), which was taken up into heaven (Luke 24-51), shall so come in like manner as he was seen to go into heaven (Acts 1, 9-11). 'And when Christ, who is our life, shall appear, we also shall appear with Him in glory' (Col. 3-4). 'For the kingdom is His, and He is the Governor among the nations' (Ps. 22-28), and 'king over all the earth' (Zech. 14-9): 'and we shall reign with Him on the earth' (Rev. 5-10). 'The kingdoms of this world (which men so mightily strive after here and enjoy) shall become the kingdoms of our Lord and His Christ' (Rev. 11-15). 'For all is yours (ye that

overcome this world) for ye are Christ's and Christ is God's' (1 Cor. 3 22-23). 'For unto the saints shall be given the kingdom, and the greatness of the kingdom, under the whole heaven' (Dan. 7-27). Though alas! how many men be scarce content that the saints should have so much as a being among them; but when Christ shall appear, then shall be their day; then shall be given unto them power over the nations, to rule them with a rod of iron (Rev. 2, 26-27). Then shall they receive a crown of life which no man shall take from them, nor they by any means turned or overturned from; for the oppressor shall be broken in pieces (Ps. 72-4), and their vain rejoicings be turned into mourning and lamentations, as it is written (Job 20, 5, 7).

We believe that the kingdom of our Lord will be a universal kingdom, and in this kingdom the Lord Jesus Christ Himself will be alone, visible, supreme King of the whole world.

We believe as this kingdom will be universal, so it will be also an everlasting kingdom, that shall have no end, nor cannot be shaken; in which kingdom the saints and faithful in Christ Jesus shall receive the end of their faith, even the salvation of their souls; where the Lord is they shall be also.

We believe that the New Jerusalem that shall come down from God out of heaven, when the tabernacle of God shall be with them, and He will dwell among them, will be the metropolitan city of this kingdom, and will be the glorious place of residence of both Christ and His saints for ever; and will be so situate as that the kingly palace will be on Mount Zion, the holy hill of David, where His throne was" (Crosby's History of Baptism, vol. 2, pp. 58).

Let Baptists and other professors of religion read the above noble and scriptural confession of faith and compare the same with creeds and confessions of faith of the present day. [Reader, who is right? The Baptists of 1660 or the professors of the present day? The Scriptures are the same now as then. Search and see if these things are so.

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Words to the Wise

The Glory to be Revealed

The present order of things will not endure for ever. The trials endure in the weakness of flesh and blood are but for a moment. It began only yesterday, and they will be all over to-morrow; and what tomorrow will that 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! The sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. Endowed with the invigour of a new and imperishable body, and clad in the joyous vesture of cloudless wisdom and irrepressible thanksgiving and praise, we shall be invited to go forth on the work of reformation and blessing among millions of benighted men. First the sword will clear the path, bring down the power and abolishing the authority of kings in all the kingdoms of the world; then the pouring wealth of the nations will come to the feet of Jehovah's kings and priests; then the willing ears of countless multitudes will listen while the New Order of Governors teach them everywhere laws, and uprear for them new and righteous institutions, by which nations will be blessed, and the glory of Abraham's God set on Thenceforth in glory and honour, and wealth, and greatness, and joy, and renown, the galaxy of deathless benefactors, prepared in former days of trial and humiliation, but now exalted as the resplendent stars of the new heavens, and shining therein to the glory of Him who created them.

International Events

IN RETROSPECT



As Viewed by the Brotherhood.

Gold holds the winds till the right moment. The political barometer has oscillated violently, but the storm as yet is in the clouds.

Brother Roberts.

* * *

Watch! for the Judge standeth at the door. Live in readiness for the time is short. The sign in the Gentile heavenlies demonstrates that their times are almost fulfilled, and redemption or perdition is at hand.

Dr. Thomas.

* * *

Those enlightened in the Signs of the Times will discern the vast political and military fermentation, tending to the war of the great day of God Almighty, which will shatter the world to pieces, and establish the Kingdom of God—that great desideratum of this afflicted planet, when the righteous and infallible despotism of Jesus Christ will administer universal power in the supreme interests of God and man, and bless the world with peace and happiness, such as it never has known since the disobedience of Adam.

A Brother.

* * *

Everything betokened the nearness of Christ: how near no man could say, but so near as to make it a practical calculation with his lovers and friends, and so obviously near in the epochal sense as to make themselves ready to make them wait without wearying, whatever developments might be in store.

Brother Roberts.

* * *

The signs of the Lord's coming are multiplying on all hands. The foreshadowings of His presence are being intelligently felt by those who love His appearing. They are looking to their house to put it in order. They are waiting and watching as becometh the unsloughful servants of the Lord.

A Brother.

* * *

"Jerusalem shall be trodden down until the times of the Gentiles be fulfilled." Then what? Just the things we now see coming thick and fast; signs in the political heavens, or kingdoms of men, in the sun and moon and stars of those heavens. Are these signs not present with the ruling powers, and are they not, day by day, becoming more ominous of a nightly storm in those heavens? Who is so blind that he cannot see it?

A Brother.

* * *

The dried Euphrates (steadily drying for years past) will guarantee the proximity of the Lord's messenger to enter and seize the Babylon of the whole earth.

Brother Roberts.

As Experienced by the World.

"They Helped Forward the Affliction"—Zech. 1-15

Anti-Semitism is on the rise throughout Europe. Six million Jews have already been murdered in Europe because they were Jews. The war only accelerated the velocity of murder. Anti-Semitism is now taking hold in Soviet Russia and the puppet countries, particularly Poland. Reports that seep through the Iron Curtain are too horrible even for this tough era."—N.Y. "Sun."

* * *

"Gogue of the Land of Magogue"—Ezek. 38-2.

"The Russians admire German organisation, German efficiency, German specialised knowledge. The Germans can offer Russia more than any other nation—they are potentially the greatest Power in Europe, and for Russia to have that Power under her own control (provided always that the control is absolute and immovable) would make Russia all that Germany ever aspired to be, even under Hitler. . . . To-day Russia is offering the Germans national unity. The Germans do not accept the offer because they know why it is made. But some day they may accept it—willingly, if there is no alternative." (London: "Nineteenth Century and After.")

* * *

"He Gathereth unto Him all Nations"—Hab, 2-5.

Russia has occupied Latvia, Estonia, Lithuania, part of Finland, half Poland and the Danish island of Bornholm. There are Russian puppet Governments and troops in Hungary, Yugoslavia, Rumania and Bulgaria. Russia has obtained Pacific outposts in the Kuriles and the island of Sakhalin; she has fulfilled an old Tsarist ambition by the economic domination of Manchuria. She has set up an "autonomous" regime in Azerbaijan and threatens the independence of Persia. She wages a nerve war against Turkey and casts covetous eyes on the Dardanelles, the Dodecanese and former Italian colonies in North Africa. She has incited agitations and revolts in India, Turkey, Palestine and Indonesia by unceasing anti-British propaganda. She is once more openly advocating world-wide Communist revolution. That is the record. No partisan cries can either excuse or mitigate it." (Transatlantic "Daily Mail").

* * *

"There is None to Plead Thy Cause"—Jer. 30-13.

"The tenseness of the situation in Palestine is shown by a streamer on an illegal Jewish refugee ship:—"We survived Hitler. Death is no stranger to us. Nothing can keep us from our Jewish homeland. The blood is on your head if you fire on this unarmed ship." (AAP).

* * *

"UPON THE EARTH DISTRESS OF NATIONS WITH PERPLEXITY."

"Moab's Boasting is Nought"—Isaiah 16.

Moab is that portion of the Holy Land which forms the south eastern shores of the dead sea. Its one-time inhabitants derived their name from their progenitor Moab, the son of Lot. Why should such an insignificant

country require attention in an article dealing with current events? It is because of a Bible principle which, in matters of prophecy, speaks of latter-day powers under names that were familiar to the prophets who recorded their destiny. Thus although the descendants of Moab have ceased to exist for many hundreds of years, the 16th chapter of Isaiah prophecies concerning "Moab" at a time contemporary with the establishment of the Kingdom of God. Verse 5 says, "And in mercy shall the throne be established; and he shall sit upon it in truth in the tabernacle of David judging and seeking judgment, and hastening righteousness." Who is this Moab that shall exist contemporary with the setting up of Christ's reign on earth? It refers to the nation which shall be in possession of Moab at the time of the end, and from Daniel's reference to this country (Dan. 11-41) we find that that power is Britain who, even at the moment, holds a dominating influence in that area.

Thus the 16th Isaiah presents a graphic picture of British military might at its lowest extremity, after the forces of Gogue have dealt it a shattering blow on the outskirts of Jerusalem (Zech. 14-1). The defeated army is represented as "a wandering bird cast out of the nest" (Ch. 16-2); they are exhorted to hide themselves from the vengeance of the enemy: "make thy shadow as the night (invisible) in the midst of noonday." But even in their extremity they are advised to bless the seed of Abraham; to consolidate their forces in Edom and Moab, and there become a protection to God's people the Jews, from the face of the Spoiler.

The prophet addresses Britain thus: "Take counsel, execute judgment." He could have said, "Remember, Britain, God has said, 'I will bless them that bless' Israel, redeem your past mistakes by to-day exercising wisdom in protecting the Jews." He does advise: "Hide the outcasts; betray not him that wandereth. Let mine outcasts dwell with thee, Moab (Britain); be thou a covert (protection) to them from the face of the spoiler; for the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land." (V. 4). This latter news, that Gogue, the enemy of Britain and the Jews is "at an end" is heartening, but Moab (Britain) has been broken, never to rise again to its former military glory and eminence. Her armies have been scattered, her navy destroyed "by an east wind," and her vulnerable position in the face of aeroplane and atomic bomb attacks made apparent to the whole world. In the past Moab may have glorified in the slogan, "Britannia rules the waves," but in this crucial moment of her existence, all those things in which she previously placed her trust, and from which she derived her glory and strength have failed her, and so the prophet concludes: "Her boasting is nought." (V.6. R.V.).

In the 15th Exodus a similar picture is drawn of Moab in the latter days. This chapter records the "Song of Moses" following the defeat of Pharaoh's hosts at the Red Sea, but a careful reading of it, combined with the knowledge that it is commemorative of Christ's victory (Rev. 15-3), will show that it is prophetic of the battle of Armageddon and its subsequent results. As Isaiah indicates, the tide of Britain's fortunes is brought to its lowest ebb at that time. It seems that nothing can prevent the absolute destruction of her army and the dissolution of her empire, and, indeed, in the natural order of things, nothing could prevent this calamity. But God intervenes. A new Power arrives. The presence of Christ and

the saints is made apparent (Zech. 14-5). Gogue is destroyed. A mighty earthquake alters the whole country. A succession of miraculous events terrifies all the inhabitants of Palestine, both enemies and allies. "The mighty men of Moab (Britain), trembling shall take hold upon them . . . fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O Lord, till the people pass over, which thou hast purchased." (Exod. 15—15, 16).

Why does God deal so with Britain who has with all her faults of omission befriended the Jew more than any other nation, and permitted freedom of worship and expression more than any other Power? God's chastisement is beneficial in its effects: "when thy judgments are in the earth," declares the prophet, "the inhabitants of the world will learn righteousness." (Isa. 26—9). Britain must be brought to such a condition whereby she will be forced to recognise the authority and majesty of God. "For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low" (Isa. 2—11), and among the things enumerated are "the ships of Tarshish" (V. 16) which shall be "brought low that the Lord alone shall be exalted in that day" (V. 17). Britain will be humbled, and made to realise the error of "keeping back" the Jew from Palestine (Isa. 43—6), the foolishness of palliating with Roman Catholicism, and the evil of repudiating or ignoring the truth of God's Word. God's rebuke of Moab will be beneficial. The nation will recognise—probably aided in this direction by the efforts of our Gospel Extension Societies—the Divine Source of that Power which will gain so notable a victory at Armageddon, and will lay her crown at Jesus' feet (Ps. 72—10).

"We have heard of the pride of Moab," declares the prophet; "he is very proud" (Isa. 16—6). The whole world has heard of the pride of Moab. The belief that there "shall always be an England" and that "her power shall never be quenched" has been perpetuated in song and music. Her power has been great, her colonies widespread and numerous, her possessions influential. And because of her very pride, the falsehood of her pretensions is to be made evident, and it will be seen that "Moab's boasting is nought." The events of the last days will cause "Moab to howl for Moab" (V. 7). Already the mutterings of the coming storm can be heard. The world is sowing to the wind, and will reap the whirlwind. The present irreverence for God's word, widespread immorality, and universal violence can only be atoned for by blood, and the time is coming when "the slain of the Lord shall be from one end of the earth to the other." By her enforced humility Britain may escape much of the avalanche of blood that shall descend upon the earth, and by her peace offerings to Christ (Ps. 72—10; Isa. 18—10) seek to avert the consequences of evil.

Brother G. Jolly.





"The Hill of God"

Rich in associations and significant in formation, Mt. Sinai is still destined to play a conspicuous part in the Middle East.

Mt. Sinai is remarkable both for its appearance and situation. Ascending steeply some 1500 feet from its plain beneath, it represents, in effect, a gigantic, majestic altar of granite. It is placed towards the extreme end of the Arabian Peninsular, between the gulfs of Akaba and Suez, and approximately 280 miles distant from Jerusalem. Thus it is isolated from present Middle Eastern strife by an uninviting, barren wilderness that surrounds it. In formation it is unique, inasmuch as one may stand upon its plain, and stretch forth and touch it as one would a wall. When Israel reached Sinai after leaving Egypt, they were commanded to "set bounds" around the Mount that its border be not touched when God revealed His glory thereon. "These bounds" writes Stanley, "are still noticeable in a long line of low mounds at its base."

To-day, as in the days of Moses, Sinai stands in frowning majesty, overlooking the wilderness of miracles. Shortly, however, an awakening shall take place, for concerning spiritual Israel, Isaiah prophesies: "The wilderness and the solitary place shall be glad for them." Although "trouble such as never was" shall stalk the earth, Sinai shall be kept exclusive from it, and to its confines shall be gathered for judgment a people "taken out" of every "nation, kindred and tongue." They will constitute the Elect of God, and will be representative of every age, from that of Abel to the present time. Every individual of those gathered together, will have been, in the days of his flesh, subjected to trial in order to train him for rulership in the age to come, but (solemn thought) not all will be accounted worthy of ruling with Christ in the time.

If, in the days of Moses, Sinai smoked as a furnace when the angel of the Lord descended upon it, how much more awesome shall be the sight when He "who hath by inheritance obtained a more excellent name than they" shall appear thereon? Concerning the former manifestation, the Psalmist records: "The earth shook, the heavens also dropped at the presence of God; even Sinai itself was moved." But the manifestation of the Son of God will supercede this glory, and the following words indicate something of what might be expected: "Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne. A fire goeth before him, and burneth up his enemies round about. His lightnings enlightened the world; the earth saw, and trembled. The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth." (Ps. 97: 2-5).

From Sinai, in all probability, God made the revelation to Moses which forms the contents of the early books of the Bible. Certainly, more perfect

surroundings could hardly be selected for the purpose of revealing the acts of Creation: recording the glorious promises made to the ancient worthies; foretelling God's intention of providing a leader "greater than Moses" who, although inheriting our death-stricken nature would nevertheless overcome the promptings of sin, and by His death provide the perfect sacrifice for sin, and finally "possess the gates of his enemies" (Britain, Russia, Germany and the whole world).

Forty years earlier, the solitude of the refugee Moses was brought to a close by a mission which God called upon him to perform. He had, of all places, selected the precincts of Sinai to graze his flocks. His attention was drawn to that true symbol of Israel in persecution—the burning bush, and from that bush God spake proclaiming His intention to deliver His people through Moses. This was subsequently done by wonders, miracles and signs, so that even to-day, the world proclaims Moses a mighty leader. The children of Israel were strengthened by him in all they seen and heard. Their march from Egypt to Sinai convinced them of the superiority of their God over the gods of the Egyptians. At Sinai they unitedly acclaimed: "All that the Lord hath spoken we will do."

This is a type of spiritual Israel. They, too, have proclaimed, "All that the Lord hath spoken we will do." They, too, will be taken to Sinai and formally be constituted a nation on earth. At that "Holy Hill" Israel was instructed in God's laws, and the route that was to be taken against the Gentile nations. Moses chose to treat those nations through whose territory they marched on their way to Canaan peacefully and justly, offering to meet any expense incurred, and to purchase sustenance from them. Sihon, King of Heshbon, became stubborn, and was destroyed. The territory of Og, King of Bashan, was likewise annexed; the Amalekites were defeated, and on marched the victorious host towards the Promised Land. God could have accomplished these victories without Israel's aid, even as to-day He accomplishes His purpose among the nations, without visible help. But the days of Israel were days when God's power was openly manifested, and those days will again be repeated as is indicated in the Lord's declaration: "Then shall my servants fight." In the meantime He asks of His sons, courage and faith (2 Cor. 6-1; 1 Cor. 3-9).

Israel under Moses was typical of the saints under Christ. At the moment we must—like Israel at the Red Sea—stand still and see the salvation of the Lord." This needs faith and patience. We have yet to be acclaimed a royal nation and a Holy priesthood at Sinai. Then, under Christ, we shall not only take a similar route as Israel did under Moses, but shall first peaceably and justly speak to the whole world (Rev. 14-7), and then they who do not submit shall be broken to pieces, until finally the "glory of God shall cover the earth as the waters cover the sea." The time is at hand for the consummation of this purpose, when the dead shall be raised, and together with the living in Christ shall be "snatched away in clouds" for a meeting with the Lord prior to being proclaimed a nation of immortals.

J. MANSFIELD.

"The Wise Shall Understand"

Wisdom as Outlined in Scripture

"Who is a wise man and endued with knowledge among you, let him show out of a good conversation his works with meekness of wisdom."

A wise man will hear, and will increase learning, and a man of understanding shall attain unto wise counsels. Be not wise in thine own eyes, fear the Lord and depart from evil. Seest thou a man wise in his own conceit? there is more hope of a fool than of him. Woe unto them that are wise in their own eyes and prudent in their own sight. When pride cometh then cometh shame; but with the lowly is wisdom. He that walketh with wise men shall be wise, but a companion of fools shall be destroyed. The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction.

Hath not God made foolish the wisdom of this world? For ye see your calling brethren, how that 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, for the law of the Lord is perfect converting the soul; the testimony of the Lord is sure, making wise the simple.

Labour not to be rich. Cease from thine own wisdom. How much better is it to get wisdom than gold, and to get understanding rather to be chosen than silver? For wisdom is better than rubies, and all the things that may be desired are not be compared with it.

The Scriptures are able to make thee wise unto salvation through faith which is in Christ Jesus. Whatsoever thy hand findeth to do, do it with thy might, for there is no wisdom, nor knowledge in the grave whither thou goest. Thus saith the Lord. Get wisdom, get understanding, forget it not, neither decline from the words of my mouth. Wisdom is the principle thing, therefore get wisdom, and with all thy getting, get understanding. The fear of the Lord that is wisdom, and to depart from evil is understanding.

My son, if thou wilt receive my words, and hide my commandments with thee, so that thou incline thine ear unto wisdom, and apply thine heart to understanding, then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom; out of His mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. When wisdom entereth into thine heart and knowledge is pleasant unto thy soul, then shalt thou understand righteousness, and judgment, and equity; yea every good path. He that getteth wisdom loveth his own soul; he that keepeth understanding shall find good.

Be of the same mind one toward another. Mind not high things but descend to men of low estate; for if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth; this wisdom descendeth not from above, but is earthly, sensual and devilish. Where

envying and strife is, there is confusion and every evil work. But the wisdom from above is first pure, then peaceable, gentle, and easy to be entreated full of mercy and good fruits. Whoso is wise will observe these things, even they shall understand the loving kindness of the Lord.

They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever. Let the word of Christ dwell in you richly in all wisdom, and whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

If any of you lack wisdom let him ask of God that giveth to all men liberally, but let him ask in faith, nothing wavering, for he that wavereth is like a wave of the sea driven with the wind and tossed. The righteous and the wise, and their works are in the hand of God. O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out. So teach us to number our days, that we may apply our hearts unto wisdom.

Compiled by Sister P. Foulis.

JEWISH CHILDREN'S REFUGEE FUND.

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"Behold the Lord hath proclaimed unto the end of the world: Say ye to the daughter of Zion, Behold, thy salvation cometh; behold his work is with him, and his work before him. And they shall call them, the Holy people. The redeemed of the Lord; and thou shalt be called, Sought out, A City not forsaken."

Brother M. Harris—Secretary.

Sisters to Keep Silent.

The silence which Paul enjoined on the sisters was "in the Churches" (1 Cor. 14—34); and when he speaks again on the same subject, but without the same express qualification, in 1 Tim. 2—11, it is evident from the first verse that he is speaking of the assembly of saints. Beyond this, it need not be restricted. For there are many ways, outside the Ecclesial meetings, in which a "daughter of Sarah" may find scope for serving the Truth. What is interdicted is that a sister should stand up to teach in a public or official way, in which she would necessarily "usurp authority over the man." There are many fields of usefulness in the Truth for which a sister is eminently fitted—for instance, a Sisters' Bible Class, or Singing Class, or service in the Sunday School, or tract distributing, or even amongst brethren when assembled in merely conversational capacity.

F.G.J.

The Summing Up

Diary of a Journey from Sydney to Perth and back, by Brother Bruce Philp.

(Continued from Page 213)

[Conclusion]

Homeward Bound.

Monday morning arrived, and very early, bags were placed on the utility, and we drove into the city. The motor coach for the aerodrome was boarded, a farewell wave to Brother Boyle, and the homeward trip had well commenced. Twenty minutes later we were out at the 'drome, and the silvery chariot was awaiting our arrival. Brother and Sister Tucker had also come out to the 'drome, and it was indeed pleasant to have them there as farewell was bid to Perth.

The 22 passengers boarded the plane "Kurana" (friend), the engines were tested, they both roared together, the plane sped forward, the ground dropped away from beneath us, homes turned into doll's houses, then into match boxes, lakes became puddles, the earth seemed far away.

7.00 a.m. we rose from Perth, 6.30 p.m. we were at Adelaide, 10.1 we circled over the blazing million lights of Melbourne, and then nosed down into the darkness of the aerodrome, lit only by the landing flares. Tuesday, at 12.30 in the afternoon, we rose from Melbourne, and at 3.15, came into a happy landing at Mascot, Sydney. The miracle of man. But how little they can accomplish with their miracles!

Much of the trip provided food for thought, and one or two items will be of interest. The scene from the air was delightful, for it presented the handiwork of God in an unusual setting. In broad vista the variety of the Divine wisdom was manifest. We would speed over forests, plain and deserts, the head of the Southern Ocean, and the inlets of the sea near Adelaide. Masses of snow white clouds would majestically float by, and looking down upon them, they appeared to be riding upon a sea of glass. The lower surface of the clouds was flat, riding as they were upon a current of air, and thus it appeared as if a surface of glass, unseen, but there, is beneath them.

Towns which had taken days to travel to by train, swiftly came and went, and finally we came down into the Parafield air port near Adelaide. A glance through the window as we taxied in revealed our dear friends, brethren Mansfield snr., Harris, Hollamby, Eric Mansfield, Thomas from Terowie, and last, but not least, Sister Harris. It was good to see them. A pleasant chat for 30 minutes, and once again we took to the air.

Below us lay Victoria. Darkness had set in. The light from a pale moon played along the silvery wing. One might almost expect to see one of the angelic host riding the night there, so beautiful and majestic the setting. Below lay darkness. A cluster of lights appear, then drop behind. The lights of a large city gleam far off in the night. The lights of a town appear, slip lazily between the port motor and the side of the plane, then disappears beneath the wing. And in not one of these places

could it be said that the hand of the Lord had not touched them. Across a continent in a day! how man glories in his triumphs, but in every place the hand of God has been felt. The judgments of God have left a mark on all lands, cities, towns, and villages. And so we drifted on through the night, thinking how fortunate we were in the keeping of God. Through the window the engine could be seen. The propeller had not been seen for hours. We saw it as it started, we would see it when we reached our destination, until then we knew that it was there, though unseen to our mortal eye.

And so with God. Men conversed with Elohim in the inception of the world. We shall see them at the end. But now we walk by faith, but our faith is sound on the rock that nought can shake, even the faithful testimony of those who saw with their eyes, and felt with their hands, the mighty work of God. The propeller kept on turning through the night.

As we were not in Melbourne till late in the night, and we were due to leave at 5 a.m., I slept at A.N.A. office for the evening. Morning came, and the plane would not leave for 7 hours more, due to bad weather in Sydney preventing landings. With the extra time available, a quick visit was paid to Brother and Sister Price. The original plans for Melbourne had, of course, been cancelled by telegram when it was decided to stay longer at Perth.

The trip from Melbourne was very pleasant. Down below all the richest of the Australian wheat and pastoral lands were laid out before our gaze. A thumb nail of concrete held back a mighty torrent of water—the Hume Reservoir. A serpent-like thread twisted and turned, with little clusters of houses here and there along its course—the Hume Highway. It was daytime, but again our thoughts turned to the night before. Where the lights shined, the hand of God had touched men for evil, in punishment for the sin of their lawlessness, here as the countryside lay bare before our gaze, the hand of God had touched the earth for evil, and we thought of the drought, of the flood, of the canker worm. Truly the scene was one of sadness when we thought of the glory of Eden, and the advent of sin and all its attendant sadness. Truly the thoughts of man redeemed, and the earth redeemed, from the blight of the Adamic curse, is comforting as we look upon the scene.

Soon the plane plunged into thick belts of clouds—we adjusted seat belts in anticipation of a bumpy finish to the journey—time moved swiftly along—the expected rough passage did not eventuate—a break in the clouds, and Sydney is below us, the inlets and bays which give Sydney its fame are there below us; we race in across Mascot, circle the city, gaze upon the busy hive of industry only a few hundred feet below us, cars, trains, and people are seen hurrying upon their several ways, the plane drops down, skims the aerodrome fence, bumps gently, slows and stops. We have arrived back home.

The Summing Up.

The journey was enlightening. We met an amazing variety of both brethren and ecclesiastics. We found brethren who were strong, brethren who were weak, brethren who seemed to have but one aim, the interests of the Truth, brethren who seemed bent on mixing every possible worldly

way with a walk in Christ. Ecclesias are merely the aggregate of the individuals, and so we found ecclesias which seemed full of that active manifestation of the Truth, and, sad to relate, there were those which did not seem to have that driving force so essential.

One thing stood out more clearly than the noon-day sun. Where the works of our beloved brother Thomas, and our brother Roberts, were given a full place in the lives of the brothers and sisters, there was hand in hand a manifestation of the walk that becomes a brother or sister of the Lord. Where the work of our pioneers was a matter of debate or of dubious enquiry, the same depth of the Truth was not so observable.

At all states of our journey we found Ecclesias divided. Again a common cause. Where the works of our pioneers were challenged, there was that trouble and distress, because the faithful in Israel will never tolerate hearing the teaching of those who laid the foundation classed as "false" or "apostate."

And so, brethren, one thought only I leave with you. I leave one only, because all others would merely revolve around this. Let the Ecclesias drink deeply of the Water of Life, which has come unto us, the Gentiles, in these last days, through the work of our brother Thomas, let us realise that through this man it has pleased the Lord to display His Truth, filtered of all the muck and rubbish of papal and Protestant superstition, and all will be well. Let the Ecclesias drift further away from that foundation, and they will consistently continue to degenerate in to assemblies which eventually will not know or be known of the Lord. The Light stands will be removed.

THE CRISTADELPHIAN TREASURY

Section 9: Concerning Christadelphian Literature and Propaganda.
(Continued from Page 220)

Don't Talk Shop at the Meetings.

In the world an expostulation is used to express the dislike of people of various occupations when engaged in social intercourse for those who will persist in dragging the conversation round to their own personal business doing—"Don't talk shop!"

There is something here which we may properly bring to bear upon our conversation in the Ecclesial Meeting. "Let your speech be always with grace, seasoned with salt." (Col. 4—6).

Why, immediately before and after the meeting for the Breaking of Bread—that solemn remembrance of the Lord—should some brethren (and sisters) find so much pleasure in talking about their business and its vicissitudes? Why not leave it entirely alone for the occasion and concentrate on greater things? Surely six days should provide ample opportunity to "Talk Shop" or deliver parcels. Can we not make the meetings a place to contemplate the greater thing—the Divine things—and put these other matters away?

G. H. DENNEY.

Book Review.

Adam and Mortality

We have received—presumably from the authors—copies of two recent productions, "Adam and Mortality," by P. O. Barnard, and "Critical Notes on 'Adam and Mortality'" by A. R. D. Moye.

Both these works deal with a most important phase of Bible teaching—the Atonement affected by the offering of Jesus—and in view of the importance of the subject, we have given both productions our careful attention, checking up on the Scriptural references given, and endeavouring to ascertain the mind of the writer. We have, moreover, submitted these books to other brethren for their consideration, so that this review becomes a summary of the opinions of others other than the writer.

The unanimous opinion of the brethren whom we approached is that doctrinally Brother Barnard's teaching is in accordance with Scripture, and also the writings of our pioneers.

Nevertheless, there are elements in "Adam and Mortality" which would have been better left out. The tone adopted at times is hardly conducive to winning over those of an adverse view. There is, for example, little point, and no argument in the ejaculation made to the reader—who, possibly, may be a sincere believer of an erroneous theory—"You ought to be ashamed of such a belief" (p. 23). We feel it is time such designations and personalities as "the Bell theory" and "clean flesh subterfuges" (pp. 3, 13) were forgotten and dropped, and the heat of controversy supplanted by the "meekness of wisdom."

There are, as in all books, a few ideas which may be perfectly clear to the writer, but which, to the reader, appear to be rather obscurely presented, such as, for example, the paragraph commencing on the bottom of p. 18; there are isolated quotations that are, in our opinion, incorrectly used, such as Eccles. 8—11 on p. 18, but despite such blemishes when Brother Barnard forgets his antagonists, he writes clearly and beautifully upon a subject that is clearly and beautifully presented in Scripture. The pity is that the author, by the faults enumerated, prevents some from calmly and logically considering the matter he brings forward. Let the reader ignore this element in the book, and endeavour to assess the teaching presented therein on its merits alone, with an appeal to the Scripture for confirmation thereof, and quite an amount of good will be derived from its study.

This cannot be said of "Critical Notes," the author of which, condemns in Brother Barnard what he allows of himself. For example, on the first page he warns against "shock tactics" but indulges in them himself to a degree far surpassing the one he criticises. He commences his article with a high sounding preamble thus: "When you read 'Critical Notes,' you too will want your brethren and sisters to read them. Vital issues are made simple and clear," etc. But Brother Moye's criticism is destructive and not constructive; a fair and unbiassed consideration of both productions will

prove that he fails to dislodge Brother Barnard's contentions. In the twelve pages of closely typed foolscap sheets, he fails to clearly or simply present his own ideas, whilst his strictures on those who do not agree with his conclusions only confuses the issue. For example, on page one he writes: "The body or flesh is under the control of the mind, and is not the thing that sins in itself," and then he quotes from Eccles. 5—6, which makes reference to flesh sinning.

He asks: "God saw everything that he made, and behold it was very good." All life, all things were created and made "very good." Has everything else but man remained "very good?" Or, has it, too, become unclean, defiled, and sinful? Brother Moye does not answer this question, but a reading of Gen. 3: 10 to 19 will show that following Adam's disobedience the ground was cursed (V. 17), animal life was cursed (the serpent being pre-eminent in this regard—V. 14), the woman was cursed (V. 16) and man was cursed (Vv. 18, 19). In other words the "very good" condition of creation underwent a great change. This is the Bible record, of which the science of Physiology knows nothing. Let the "profane critic ridicule" as much as he likes; the day will come when it will be asked, "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" (1 Cor. 1—20). Science has perforce eaten its words in ages past and will do so again in the future.

Brother Moye uses quotations to support his contentions, which have absolutely nothing to do with the subject, such as Romans 14—14 (p. 11), but perhaps the greatest fault, and one which causes his critique to be of little real value, is the fact that he fails, in certain important points, to apprehend Brother Barnard's teaching. For example, on p. 3 he comments, "If 'the whole' of the human race is to be redeemed that would mean universal redemption and salvation." The more careful reader, however, will easily perceive that Brother Moye has misinterpreted the book, he seeks to criticise, and that Brother Barnard was teaching that the whole of mankind was "in need of redemption"—not that all should be redeemed.

Paul declared that he was determined to know nothing among the brotherhood but the things concerning "Jesus Christ and Him crucified." Brethren and Sisters, to-day, will be wise to follow his lead, and rejecting all the side issues, the theories of metabolism and Katabolism which will only confuse the issue, turn to God's Word and search out a simple and concise understanding of the matter.

This is possible despite assertions to the contrary.

When correctly understood, the doctrine of Atonement very beautifully expresses the love and beneficence of God, and makes possible the partaking of the memorial elements with a deeper and more satisfying appreciation of our position in Christ Jesus. As it is expressive of the love of God, it will beget in us a love for God, and we will be made to apprehend the significance of the words: "We love Him because He first loved us." This knowledge is humbling in its effect, and will teach us to turn with greater humility to our God, and will help us to express with greater vehemence our thanks for His "goodness towards us." We, on our part, can honour God by searching out and accepting the truth of His word which "He has elevated above His holy name"; at the same time we will be doing our part towards the peace of the Ecclesias.

Perhaps the most beautiful work in our library upon this subject is "The Blood of Christ," by the late Brother Roberts. There the facts are simply and concisely presented, and a careful study of this booklet will fortify the student against many current errors. The cost of the pamphlet is only 6d., plus postage, but, as with many other works of the Truth, in actual value it is more than worth its weight in gold.

Both Brother Moye and Barnard appeal to the writings of brethren Thomas and Roberts for support, and for the benefit of our readers who may be confused, we append herewith a summary of Brother Robert's teaching upon the subject from "The Christadelphian," 1896, pp. 339-341:

The Nature of Man and the Sacrifice of Christ.

1. That death entered the world of mankind by Adam's disobedience: "By one man sin entered into the world, and death by sin" (Rom. 5—12). "In (by or through) Adam all die" (1 Cor. 15—22). "Through the offence of one many are dead" (Rom. 5—15).

2. That death came by decree extraneously to the nature bestowed upon Adam in Eden, and was not inherent in him before sentence: "God made man in his own image . . . a living soul (a body of life) . . . very good" (Gen. 1—27; 2—7; 1—31). "Because thou hast hearkened unto the voice of thy wife . . . unto dust shall thou return" (Gen. 3, 17, 19).

3. Since that time, death has been a bodily law: "The body is dead because of sin" (1 Rom. 8—10). "The law of sin in my members . . . the body of this death" (Rom. 7, 23, 24). "This mortal . . . we that are in this tabernacle do groan, being burdened" (1 Cor. 15—53; 2 Cor. 5—4). "Having the sentence of death in ourselves, that we should not trust in ourselves, but in God who raiseth the dead" (2 Cor. 1—9),

4. The human body is therefore a body of death requiring redemption: "Waiting for the adoption, to wit, the redemption of our body" (Rom. 8—23). "He shall change our vile body that it may be fashioned like unto His own glorious body" (Phil. 3—21). "Who shall deliver me from the body of this death?" (Rom. 7—24). "This mortal (body) must put on immortality" (1 Cor. 15—53).

5. That the flesh resulting from the condemnation of human nature to death because of sin, has no good in itself, but requires to be illuminated from the outside: "In me (that is in my flesh) dwelleth no good thing" (Rom. 7—18). "Sin dwelleth in me" (Rom. 7—20). "The law of sin which is in my members" (7—23). "Every good and perfect gift is from above, and cometh down from the Father of Lights" (James 1—17). "Out of the heart proceed evil thoughts" (Mat. 15—19). "He that soweth to the flesh shall of the flesh reap corruption" (Gal. 6—8). "Put off the old man which is corrupt, according to the deceitful lusts" (Eph. 4—22).

6. That God's method for the return of sinful man to favour required and appointed the putting to death of man's condemned and evil nature in a representative man of spotless character, whom he should provide, to declare and uphold the righteousness of God, as the first condition of restoration, that he might be just while justifying the unjust, who should

believingly approach through him in humility, confession, and reformation. "God sent His Son in the likeness of sinful flesh, and for sin condemned sin in the flesh" (Rom. 8—3). "For as much as the children are partakers of flesh and blood, he also himself took part of the same that through death he might destroy that having the power of death, that is, the devil" (Heb. 2—14). "Who his own self bare our sins in his own body to the tree" (1 Pet. 2—24). "Our old man is crucified with Him, that the body of sin might be destroyed" (Rom. 6—6). "He was tempted in all points like as we are, yet without sin" (Heb. 4—15). "Be of good cheer, I have overcome the World" (Jno. 16—33). "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past through the forbearance of God, to declare, I say, at this time his righteousness, that he might be just, and the justifier of him that believeth in Jesus" (Rom. 3—26).

7. That the death of Christ was by God's own appointment, and not by human accident, though brought about by human instrumentality. "He that spared not his own Son, but delivered him up for us all" (Rom. 8—32). "Him being delivered by the determinate council and foreknowledge of God, ye have taken and by wicked hands have crucified and slain" (Acts 2—23). (See also Acts 4—27; John 10—18).

8. That the death of Christ was not a mere martyrdom, but an element in the process of reconciliation. See Col. 1—21; Rom. 5—10 Isaiah 53—5; John 10—15; Heb. 10—20.

9. That the shedding of His blood was essential for our salvation. See Rom. 5—9; Col. 1—14; Heb. 9—22; Mat. 26—28; John 1—29; Rev. 1—5; Rev. 7—14.

10. That Christ was Himself saved in the Redemption He wrought out for us. "In the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared. Though He were a son, yet learned obedience by the things which he suffered. And being made perfect, he became the author of eternal salvation unto all them that obey Him" (Heb. 5, 7—9). "Joint heirs with Christ" (Rom. 8—17). "By His own blood He entered once unto the holy place, having obtained eternal redemption" ("for us" included in A.V. in defiance of the original: see Revised Version). "Now the God of peace that brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect, etc." (Heb. 13—20).

11. That as the anti-typical High Priest, it was necessary that He should offer for Himself as well as for those whom He represented. "And by reason hereof, He ought as for the people, so also for Himself, to offer for sins. And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not Himself to be made a high priest, but He that said unto Him, etc." (Heb. 5—3). "Wherefore it is of necessity that this man have somewhat also to offer" (Heb. 8—3). "Through the Eternal Spirit, He offered Himself without spot unto God" (Heb. 9—14). "Who needeth not daily as those high priests, to offer up sacrifice, first for his own sins and then for the people's: for THIS He

The Law of Moses

By Brother Roberts.

In our last issue we announced our intention (God willing) of presenting a monthly article upon the Law of Moses. We feel that the best means of doing this will be by presenting an epitome of the book, "The Law of Moses," by Brother Roberts. We first read this book when only young in the Truth, but was far from impressed with it, and, as a consequence, it lay upon our bookshelf untouched for many years. Whether we have not sufficiently grown in knowledge to appreciate it, or whether we had slurred over the reading of it, and thus failed to truly assess its worth, we know not, but only recently we decided to carefully re-read the book. We thus approached it with a prejudice against it, and fully prepared to endorse our previous disappointment in its contents. But our bias was soon swept away as we became enthralled in its reading, and it became a wonder to us that we had ever expressed any disappointment with it.

To most of us, the law of Moses is a confusing jumble of prohibitions, ordinances, measurements and reiterations. Few of us make any serious attempt at understanding it, and we suspect many of us are pleased when in the course of our "Daily Readings" we at last commence on the Book of Joshua. We possibly neglect the law of Moses because, as we are fond of quoting our "Seventh Day Adventist" friends, Christ "took it out of the way, nailing it to his cross" (Col. 2—14). But Brother Roberts helps us to appreciate the beauty of that Divine system which was man's only approach to the Deity for 1,500 years, he assists in replacing our mental confusion with order. We are shown the reason and the cause for many enactments that are first bewildering; we comprehend the meaning behind the various duties and sacrifices that had to be performed; we are led to perceive the wisdom of the Divine laws which guided Israel, or should have guided Israel, for such a long period; we can, perhaps, realise better the love, mercy, justice, majesty and beneficence of God by the study of His law.

In a modified sense the Law of Moses will find its place in the age to come. We learn this from Deut. 30—8 where the Jews are pictured as returning and obeying "all the commandments which I (Moses) command thee this day." As adjudicators of the law in the age to come, it surely is most profitable for us to study it now. Christ used the law of Moses to educate his hearers in the truths concerning Himself, for we read that

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did once when He offered up Himself" (Heb. 7—27). "It was therefore necessary that the patterns of things, in the heavens (that is, the symbols employed under the law), should be purified with these (Mosaic sacrifices), but the heavenly things themselves (that is, Christ who is the substance prefigured in the law), with better sacrifices than these" (that is, the sacrifice of Christ—Heb. 9—23).

H.P.M.

"beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself" (Luke 24—27): if Christ found such knowledge valuable, we will find it no less. Paul and the other writers of the New Testament Epistles, also used the law of Moses extensively to illustrate and explain the beauties of Divine truth, but without some understanding of the law, the richness of these allusions is lost. Finally, the imagery of the law finds its place in the last message of Christ to the saints, known in our Bible as the Book of Revelation, thus showing that its lessons are still valuable to us.

"The Law of Moses" was Brother Roberts' last book, and there is little doubt that it is among his best. He finished it whilst travelling from Australia to England on 20th September, 1898. He died suddenly a day or so after writing the Preface, and the book was first published in the summer of 1899. It deals with the Law of Moses as a rule of national and individual life, and explains the hidden declaration of divine principles and purposes contained therein. Any library will be enriched by its acquisition.

Chapter 1. Law: Its Need and Beauty.

The experience of life teaches that man is not inherently "good," but that the dictum of Christ and Paul is correct: "In the flesh dwelleth no good thing" (John 6—63; Rom. 7—18). Law is thus an absolute necessity for "a lawless community or stubborn and rebellious children bring misery when the hand of repressive discipline and kindly culture is absent."

But all law is not necessarily righteous, and the evil state of the world at present illustrates that it has not attained unto the law it needs. Among all the systems of law that have appeared among men, only that of Moses has any claim to be a divine rule of life (Mark 12—26; John 7—19; 5, 46—47; Luke 16—17). Therein lies its importance as a subject of study (Ps. 119: 97, 72, 113; 109, 9—11) whilst its value has been remarked upon by both Moses and Paul (Deut. 4, 5—8; Rom. 7—14).

The public reading of the law was a prominent feature of Israelitish life. When the nation entered the Promised Land, the tribes were assembled on the two hills of Ebal and Gerizim, and the Levites, who were stationed in the hollow in the centre, recited in their hearing the principal commandments of the law in rotation, and at the end of each sentence the tribes ejaculated "Amen" (see Deut. 27, 2—26; Joshua 8, 33—35). It was also commanded that at the three feasts (Deut. 16—16) the Law should be publicly read (Deut. 3, 11—13).

Moses was very earnest in his entreaties to the people to be obedient to the Law, representing it as life or death to the tribes (Deut. 30, 10, 15, 19) see also the curses and blessings of Deut. 28 and Lev. 26, and Joshua's exhortation (Josh. 22—5). Other portions of Scripture endorse the wisdom of this advice: Prov. 28, 7—9; 29—18; Isa. 5—24; 24—5.

Aims and Shadows.

The Law also foreshadowed matter of doctrinal importance. Because all men (except the Lord Jesus) disobeyed in some way its precepts, it "stopped every mouth" and showed that "all were guilty before God" (Rom.

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5—20; 3—19). It also typified God's means of reconciliation for fallen man (Rom. 2—20; Col. 2—17; Rom. 3—21; Mat. 5, 17—18) whilst at the same time being "a figure for the time then present" (Heb. 9; 8—9). Nevertheless, because it was only "a shadow of good things to come" and "not the very image" the Law was purely a temporary institution destined to pass away when its mission should be accomplished in silencing man and developing God's righteousness in Christ (Mat. 5, 17—18; Gal. 3, 19—21; 4, 3—5; Rom. 3, 19—20; Heb. 7, 18—19; 8, 7—13; 10, 3—4). But above all, the Law was a "clearing of the way for the manifestation of the kindness or God." It prevented boasting on the part of "mere man" and illustrated that salvation depended upon the grace or mercy of God (Rom. 3—17; 4—16; 1 Cor. 1, 29—31).

THE FIRST-BORN FROM THE DEAD.

It is written that Christ "abolished death" (2 Tim. 1: 10). How? In whom has death been abolished? Who of all mankind can say, "I am he that liveth and was dead—behold I am alive forevermore"? Of whom does Paul write, when he says "death hath no more dominion over him"? Is it not Jesus Christ? Most certainly it is. Then what is taught in 2 Tim. 1: 10 is that death was abolished in others also, by and through Christ, who is called "the first-born from the dead" and "the first fruits of them that slept." These passages give us to understand that he was the first of a number of earth's population that would undergo the experience of having death abolished in them. Christ obtained the victory over sin and death, and obtained eternal redemption, and he offers us the opportunity to share in his victory, according to the scriptures by becoming Christ's name-bearers.

G.F.A.



DIGEST OF TRUTH



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Editorial.

THE JEWS AND PALESTINE.

Events in Palestine have brought the Jewish problem prominently before the public gaze. What is to happen to the millions of Jews scattered throughout Europe? Persecution and distress is their lot in many countries, whilst the political troubles of the Middle East prevent Britain from assisting as many back to Palestine as she would like.

It is impossible to arrive at a solution to this problem in ignorance of Bible Testimony. The return of the Jews to the land of their fathers is a Bible prediction, closely associated with the fulfilment of the Gospel: "In Abraham all nations of the earth shall be blessed" (Gal. 3—8). It was not to be a joyous experience, but a painful one (see Jer. 30—7); (even the breaking of "the rod of him that smote the Jew"—Hitler—was not to be the cause of rejoicing, because of the manifold difficulties yet remaining—see Isa. 14, 29—31). It was not to be a wholesale migration, but "I will take you one of a city, and two of a family, and will bring you to Zion" (Jer. 3—14.) It was not to be a popular movement among the nations, for the prophet declares of the latter days (Jer. 30—24), "All thy lovers have forgotten thee"; "there is none to plead thy cause" (vv. 13, 14).

It was, however, to be a great sign of a big change in the affairs of men (Luke 21, 24—28); it does herald the establishment on earth of the kingdom of God. (Rom. 11; 15, 26; Isa. 65, 17—25), and this being so, its solution will vitally affect the lives of men and women everywhere. "Digest of Truth" offers to the reader a free booklet which discusses the Jewish Problem in the light of Bible prophecy. We invite you to take advantage of this offer, and mail the attached coupon to the address given.

Prophecy Fulfilling.

THE ROAD TO ARMAGEDDON.

The global wars of 1914—18 and 1939—45 have set the nations on the road to political extinction. So called civilisation, if it be lawful to call it such, is rushing ever onward to the great day of international abasement (Isa. 2—11; Jer. 30, 7—8; Joel 3, 12—17; Zech. 9, 12—16). The prophet Isaiah alludes to the times in which we live in no uncertain manner (Isa. 17, 13—14). It is the "evening tide" of the nations of the world, and a time of great trouble, but Jacob (Israel Jewry) shall be saved out of it (Jer. 30—7). The prophet Daniel speaks of this period as "a time of trouble,

such as never was since there was a nation to that same time; and at that time thy people (Israel Jewry) shall be delivered." (Dan. 12—1). The nations will ultimately converge or meet together in the Megiddo zone for the "battle of that great day of God Almighty" (Rev. 16, 14, 16). The Constantinopolitan or Graeco Russian "frog-mouth" now supersedes the Vienna (Hitler) and Rome (Mussolini) "frog-mouths," and so Russian "influence" will now dominate the gathering to Armageddon (Rev. 16—13). Fascism and Nazism have been relegated to the past. Communism is now the prevailing "frog-mouth." Russia will lead the nations onto the plains of Esdraelon. In the Middle East there is to be a settlement with the King of the Jews. He will subdue the nations, and with the breath of His lips, slay the wicked. He shall then bless His people with peace. . . . "I (Jehovah) will give Thee (Christ Jesus) the nations for thine inheritance" (Psalm 2—8).

Russia Aiming at World Dominance.

John Foster Dulles, U.S. delegate to U.N.O. and the Republican Party's expert on Foreign Affairs, writing in the magazine "Life" states: "Russian foreign policy aims to establish the Soviet system throughout the world . . . a clash between the U.S. and Russia is possible. He adds: "The more closely Soviet policies are studied the greater the danger of a U.S.-Russia clash appears. Soviet leaders assume that peace and security depend upon quickly achieving world-wide acceptance of the Soviet political philosophy. . . . Peace can prevail only if the Soviet leaders will abandon their intolerant methods." (D.T., June 12). The implications of this are tremendous. Notice the expression "throughout the world" (the "whole world" Rev. 16—14); the Russian "form" of "peace and security" (peace and safety—1 Thess. 5—3). Thirdly, as the Russian is to "guard" and "lead" the nations on the path which ends in Armageddon, a "place" in Palestine, Soviet leaders will not abandon their methods. Senator Connally, who is chairman of the U.S. Senate Foreign Relations Committee, said "I want to warn any nation planning to subjugate the rest of the world, economically, politically, or militarily, to look for Hitler's glory in the depths of his bomb-proof shelter in Berlin." (D.T., June 15). Which all adds to the impetus initiated by the Russian in the "bringing forth" process. There is absolute pessimism among diplomatic observers in Paris about the likelihood of the Big Four Foreign Ministers' Conference reaching a settlement on European Peace Treaties. There can, in fact, be positively no settlement, as saith the Spirit of God in the prophet, "They shall not cleave one to another, even as iron is not mixed with clay" (Dan. 2—43). The U.N.O. is foredoomed on this account. And notice, too, that it is during such a time as this that the God of heaven shall "set up a kingdom, which shall never be destroyed . . . it shall stand for ever." (V. 44). Unlike the kingdoms of men, which come to an end, the Divine Davidic-Kingdom will have no such termination. We read that Jesus must become great, being called the Son of the Highest; that "the Lord God shall give unto Him the throne of His father David"; also "He shall reign over the house of Jacob (Israel), and of His kingdom there shall be no end." (Luke 1, 31—33). Yea, the day is not far distant when the "kingdoms of this world" shall become the possession of the Lord God, and of His anointed Son, and "He shall reign for ever and ever" (Rev. 11—15). There will then be heard

"the voice of a great multitude . . . saying, Alleluia, for the Lord God Omnipotent reigns!" (Rev. 19—6). Also, there are those "blessed and holy ones" the saints of the Most High) who participate in the "first" or "principal" resurrection, being then the "priests of God and the anointed Son," who shall reign with Christ Jesus upon this earth for one thousand years the Millennium)—(Rev. 20: 6; Rev. 5, 9—10).

The Grand Mufti, Haj Amin El Husseini, has returned to Syria. He is Britain's implacable foe, and has been appointed "spiritual head" of the Arab Palestine Executive Committee. The Arabs have set their faces in defiance against Britain, America, and the return of Israel to their homeland. Mr. Ernest Bevin has declared that Britain is not prepared to spend £200,000,000 in connection with the sending of more divisions to Palestine. He asserted that the Americans sought Jewish return to the Holy Land merely because they desired 100,000 Jews less in New York. However, to make Britain's task compulsory, the U.S. will not send her troops, but will supply the finance. Thus Mr. Bevin cannot escape from the Scripture requirement of the case. Whether he likes it or not, the "merchants of Tarshish," together with all the "young lions thereof" (Ezek. 38; 13; Isa. 18, Isa. 60—9)—Britain—can no more escape their destined work than Russia can escape her destined judgment at the hands of the Lamb of God—the King of kings and Lord of lords. We would draw the attention of readers to these facts, so that ere the Lord Jesus Christ returns they will have believed the glorious gospel or glad tidings of the "restored" kingdom of Israel (Acts 1; 6; Amos 9, 11—15), and obeyed Christ's command by submitting to baptism or immersion) in water for the remission of sins (Mark 16: 15—16).

C. R. WOTTON.

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 (Isa. 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 concentered 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 God of the whole earth (Jer. 3—17; 23; 5—6; 33; 15; Isa. 54—5).

J.T.

KING DAVID'S SUCCESSOR ASSURED.

In the face of facts, what are we to say to the testimony that "David shall never want a man to sit upon the throne of the House of Israel" (Jer. 33: 17). Thus saith the Lord, "If ye can break my covenant of the day, that there should not be day in its season; then may also my covenant be broken with David, my servant, that he should not have a son to reign upon his throne" (Ps. 89: 46, 49). What shall we say to this? There has been no son of David reigning upon his throne since the dethronement of Zedekiah by Nebuchadnezzar five hundred and ninety-five years before the birth of Christ. But it is not a question of uninterrupted succession; but of the everlasting occupation of the throne according to the covenant. When the time comes for this to be fulfilled, noted by David's resurrection, from thenceforth shall his son fill the throne of Israel's kingdom forever.

Dr. John Thomas ("Elpis Israel")

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Frederick, the Great, once asked an ardent believer in God's Word: "Doctor, if your religion is true, it ought to be capable of very brief, positive and yet simple proof. Will you give me evidence of its truth in one word?"

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THE JEWISH PROBLEM

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BY J. MANSFIELD . ADELAIDE .

"As ye were a curse among nations, O house of Israel, and house of Judah; so will I save you, and ye shall be a blessing."—Zech. 8-13.

"In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you."—Zech. 8-23.

WONDERFUL THINGS ARE SPOKEN OF THEE, O CITY OF GOD!

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THE LOGOS

UPHOLDING THE PURITY OF THE APOSTOLIC DOCTRINE
AND FAITH.

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Words to the Wise

Glorious and Gladsome Marriage

Contemplating all such collectively under the figure of a woman, the betrothal ends in glorious and gladsome marriage—the marriage of and with the Lamb. It is for this joyous consummation that Christ's labours towards his true ecclesia are directed "that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5—27). The time for this presentation is the time when the Roman Babylon is overthrown and the proclamation is made: "Hallelujah! for the Lord God Omnipotent reigneth. Let us be glad and rejoice and give honour unto him; for the marriage of the Lamb is come and his wife hath made herself ready" (Rev. 19, 6—7). Blessed indeed will those be who are called to this feast of love and glory. It is to this blessedness the Gospel invites men; but the invitation falls upon heedless ears as far as the mass of mankind are concerned. If we have been privileged to hear more wisely, let us remember that we sustain responsibility more largely. Having known, loved, and espoused ourselves to Christ, failure of his favour at last will be worse than if we had never heard of him. Be it ours with modest but determined diligence, to get ready for the marriage in the preparation of that "fine linen, clean and white" in which the Spirit of God tells us we are to understand the righteous actions of the saints.

R.R.

International Events in Retrospect

As Viewed by the Brotherhood.

The clouds of tribulation are gathering thick over the world, and men are everywhere wistfully scanning the still threatening heavens. Such as know not the truth are liable to be heavy-hearted at the aspect of things around them. A contrary effect is experienced by those who have been taught to look on things as God sees them. They lift up their heads with a hopeful expectancy.

Dr. Thomas.

Although the saints are promised "power over the nations to rule them," the "heaven," in which national government is located is shut and fast closed to them. Their principles incapacitate them for sharing power with the world rulers in Church and State. A saint, who is one in deed as well as name, cannot condescend to subject himself to the conditions necessary to obtain the favour of the political mob, whether that mob be a mob of aristocrats or a mob of what these call "the swinish multitude," he cannot, I say, condescend as a Son of the Diety, a brother of Jesus Christ, and a king and priest elect for God, to seek the favour of "the dead in trespasses and sins," whose votes and patronage are indispensable to his exaltation to the heaven.

Dr. Thomas.

We must be followers of Christ in more than poverty and disgrace. It is an easy thing to attain these conditions, and if these sufficed to ensure acceptance, the way that leadeth unto life would be broad and crowded indeed, and we might say, "Wide is the gate and broad is the way that leadeth unto life, and many there be that go in thereat"; for there are millions upon millions more poor than rich. We must see to it that we keep Christ's company in all respects. Putting our supreme trust in God, making His promises our refuge, taking His truth for our portion and His service for our calling, we may then take comfort from our lowliness.

R. Roberts.

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; 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. Thomas.

It is true that appearance would seem to justify the conclusion of some that the Diety has ceased to take any interest in the land of Palestine, and the national Israel. But let such remember the words of Christ, who says,

"Judge not according to the appearance, but judge true judgment." The appearance of things is not their real nature. It is the testimony of the prophets, that "Yahweh will be jealous for His land, and pity His people . . . and will no more make them a reproach among the nations" (Joel 2: 18, 19).

Dr. Thomas.

As Experienced by the World.

"Which Did Weaken the Nations"—Isa. 14—12.

"The Commission has found that there exists in Canada, a fifth column organised and directed by Russian agents in Canada and Russia, with members planted not only in trade unions, professional associations, youth movements, and so on, but also in Government departments dealing with the highest matters of State, through whom information of vital importance on British, American and Canadian policies has been communicated abroad. Even the proceedings of a secret session of the Canadian Parliament apparently were revealed in this way . . . the activities included the forging of passports and other documents, as well as the securing and transmission of vital technical data." ("Advertiser," 17/7/46).

"His Hand Against Every Man"—Gen. 16—12.

"The Arabs, inspired by the Grand Mufti from outside Jerusalem, are slowly preparing for a show-down." (A.A.P.). They have an illegal army "variously estimated at between 4,000 and 8,000 training in the mountains of the purely Arab portions of Palestine." (A.A.P.).

"The Water thereof shall be dried up"—Rev. 16—12.

"Turkey fears that Moscow will soon turn on the heat for a big share in the control of the Dardanelles—the Soviet Union's main sea outlet to southern Europe and Africa. Russia will say that control of the Dardanelles is just as vital to her as Panama is to U.S. or Gibraltar to Britain. But Turkey doesn't see it in these agreeable terms" (Advertiser," 10/6/46).

"Even to the ends of the earth"—Jer. 25—31.

China is facing the most critical period of its turbulent history since the 1911 revolution. In Manchuria Chinese are killing Chinese, in fertile mountain studded Hupeh, brothers and sons are ranged against one another. Civil war to-day is a reality, and the councils of State in Nanking talk in terms of war rather than peace. . . . Never has China's future seemed more insecure. China could easily become the Spain of 1946" (N.Y. "Post").

"Earthquakes and Famine"—Mat. 24.

Evidences of an extremely large earthquake in the Pacific have been recorded in Sydney. In China 33 million lack necessary food, whilst a further 7 million are faced with acute starvation. The normal diet in Hungary is down to 500 calories a day in place of the necessary 2,000.

JEWISH "TERRORISTS" IN PALESTINE.

The British confiscation of weapons held by Jews, the imprisonment of Jewish leaders, the blowing up of the King David Hotel, the attempted murder of British Officials by the notorious "Stern Gang," and other events have caused Palestinian affairs to become headline news throughout the world. Unfortunately the reports are one-sided, and an unbiased account of matters is not given us. The Jews are indiscriminately termed "terrorists" and "gangsters" and are held up to the abhorrence of the world. Nevertheless all this can help in accomplishing the purpose of God, and become the means whereby Israel shall repudiate the arm of flesh "wherein there is no help," and, "as in Egypt under Moses, turn to Yahweh their God who is able to save. He has left on record: "The Lord shall scatter you among the nations and ye shall be left few in number among the heathen (6 million have been destroyed in recent years), whither the Lord shall lead you . . . but if from thence thou shalt seek the Lord thy God, thou shalt find Him, if thou seek Him with all thy heart and with all thy soul. When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto His voice, He will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which He swore unto them." (Deut. 4: 27—31).

Already God's purpose is being served, and Britain is appealing to America to assist in the pacifying of Palestine. This was ever the opinion of brethren Thomas and Roberts. A book before me, recording the "Life and Labours of the Rev. J. Maughan," contains a lecture delivered in Adelaide by Mr. Maughan on "Christ's Second Advent," during which he ridiculed the teaching of Dr. Thomas. He alleged that the Doctor taught that "In the critical emergency the parent island (England) sends a cry across the Atlantic, "Come over and help us." . . . The cause is common, and the struggle must be common too . . . and almost ere it is delivered, a fleet of gallant vessels is crossing the Atlantic, with the stars and stripes gleaming on every mast. . . . Soon the flower and strength of the Anglo Saxon race meet on the sacred soil of Palestine." The "Rev." Maughan's comment on this was: "It is now (1866) a matter of history that . . . Britain has not appealed to America for help." The events of the past month have proved that Mr. Maughan's criticism was too precipitant, for Britain has (as anticipated by Dr. Thomas) "appealed to America for help" in Palestine.

In the meantime we need to guard against our opinions being swayed by newspaper reports which are censored and garbled to serve the political exigencies of the moment. There is wisdom in the following words from "Elpis Israel" (p. 385): "If a person permit his opinions to be formed by the views presented in leading articles, and the letters of "our own correspondents," he will be continually misled, and compelled to eat his words for evermore. The Bible is the enlightener. If men would not be carried about by every wind that blows, let them study this. It will unfold for them the future, and make them wiser than the world."

The Pivot of British Power.

The pivot of British world power, and although

she has been granted a mandate over Palestine for the purpose of establishing a National Home for the Jews, she is determined to maintain the political stability of that area even at the expense of Jewish hopes. The following summary of the position was written over six years ago, but is most revealing in view of current events.

"How is Britain to explain her failure to maintain order in Palestine? How is she—she who holds hundreds of millions in check in India—to make the world believe that she is powerless to prevent or put a stop to the depredations of a mere handful of (Arab) terrorists in Palestine? How is she to explain her deviation from the solemn task entrusted to her care by the League of Nations and by the government of the United States of America (the establishment of the National Home)? How can she explain her turning Palestine into a military and naval concentration point, exclusively in the service of British imperial interests?

"How? By submitting evidence, of course, that Jews and Arabs cannot get along together, that the obstacles placed in the way of the further development of the Jewish Home by a growing Arabic nationalism are insuperable, that Arabic hostility to the Jews may in time become a movement of Pan-Arabic dimensions, affecting all the Near Eastern countries and thus endangering Britain's position, as the protector of the Jewish National Home, in the entire Arabic world. In short, Britain must show that her task in the Holy Land is an ungrateful and impossible one and that she must be released—not of Palestine, but of trying to maintain peace between Jews and Arabs in Palestine by giving in to Arab demands with respect to a curtailment of Jewish immigration and Jewish agricultural and industrial expansion in Palestine." (P. van Paasen in "Days of our Years").

An Opportunity for the Truth.

The progress of events in Palestine need to be compared with the prophetic writings, and particularly such chapters as Jeremiah 30, 31, 33. The distribution of the pamphlet, "The Jewish Problem," at such a time as the present, can lead to many profitable discussions upon the Scriptures. Recently two strangers wrote to the Press upon Jewish matters. We took the opportunity of replying to same. From the first we received a letter saying that the writer was an old soldier, a comrade of Lawrence of Arabia fame; his father a descendant of the original band of pilgrim fathers that left England for America because of religious persecution. We pointed out to him the Bible conception of the Jewish future, and enclosed a copy of "The Jewish Problem." A further letter was received from him, in which he stated he had read with the greatest interest "The Jewish Problem," and wondered at the neglect of the Churches in so vital a matter. He asked that we meet him personally, and arrangements have been made for doing so.

Another prominent local man replied to our letter, but he assailed the Jew as follows:

To the Editor of "The Logos,"

Dear Sir,

Your letter to hand. If a man, out of the goodness of his heart, promised me a position in his business, and then his business premises were burnt down, would I be justified in abusing him for not carrying out his promise? The Jews are doing this.

shall reign for ever and ever" (Rev. 11—15). Christ taught, "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled" (Luke 21—24). We earnestly submit that preparation for this coming kingdom on earth (so fully outlined in Scripture) is of the greatest importance, and whilst it is also true, as you state, that many have "arrived at exactly opposite conclusions respecting the Jews" as that outlined above, and in the literature we forwarded you, the prophet declares of the day when the Kingdom shall be established, "The Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit" (Jer. 16: 19). Although, as you say, you do not "intend to worry about the ultimate fate of the Jews," their destiny will impose itself upon the attention of an unwilling world, and many of our "countrymen now living" will be compelled by events soon, we believe, to happen, to take a more vital interest in "the people of the Book."

Britain's Repudiation of a Promise.

We fail to see the application of your parable concerning a business promise not being in force after the premises were burnt down. Do you mean to infer that the Empire is defunct? In any case Britain repudiated her promise to the Jews long before the present crisis was upon the world. The Jewish protests are not a matter of recent growth, but were in force at a time when Britain could have made good her intentions. The "White Paper" limiting and finally terminating Jewish immigration to Palestine was published before the recent war began, and was stridently opposed by Mr. Churchill, who protested that "it was in consequence of, and on the basis of this pledge (to establish the National Home) that we received important help in the war (of 1914-18) and that after the war we received from the Allied and Associated Powers, the Mandate for Palestine." Apparently Mr. Churchill thought that the Jews were not "undermining the authority of their benefactor" by protesting, and believed that Britain was still responsible for "carrying out the promise." The present party in power in the British Government, before the last English elections, proclaimed its belief that the full establishment of the Jewish National Home in Palestine was only just and right. This was after the recent war in Europe had finished.

Britain was granted a mandate over Palestine by the League of Nations in 1920 for the purpose of establishing a National Home for the Jews. But during the term of the British administration they have permitted more Arabs to settle in Palestine than Jews (although the latter have brought prosperity to the country and pay 85 per cent. of the taxes), whilst before the recent war began, and when Britain was in possession of the facts of the terrible persecution of the Jews in Europe, she closed the door of entry to the Promised Land.

We quite appreciate the position of Britain, in view of the threatening world crisis, but wish to point out that there is reason also on the side of the Jews. It is hard to ask patience of a people who have suffered as they have when the only avenue of escape is closed against them. Remember, anti-Semitism is just as virile in Europe to-day as it ever has been.

Is Britain Blameless?

Britain, you say, "did all she could to prevent the slaughter of Jews."

This is not according to the facts of the case. On 31st October, 1939, the British Government published a White Paper (Cmd. 6120) entitled, "Papers concerning the treatment of German Nationals in Germany 1938/9." It gave details of Jewish persecution in Germany, and in its preamble stated: "So long as there was the slightest prospect of reaching any settlement with the German Government it would have been wrong to do anything to embitter relations between the two countries" by publishing these facts! In other words Britain would protest against these atrocities when it became her policy to do so! We state these things not because of any anti-British bias, but because the trend of current events is better assessed when in full possession of the facts of the case. True patriotism is never served by closing our eyes to obvious faults in the National administration. After the Palestinian riots of the 1920's the British Government issued weapons to the Jewish colonists in order that they may defend themselves, and whilst these weapons were in their possession, the country was comparatively free from bloodshed. But another order was issued countermanding the issuance of weapons, and of all methods, an Arab patrol was ordered to collect them—the result was a massacre of Jews by Arabs who realised that the former were defenceless. Perhaps the Jews to-day remember these events of yesterday. The world condemns the Jews to-day because they have surreptitiously acquired weapons to defend themselves against the threatened Arab aggression. The Jews feel they cannot rely upon Britain to defend them in case of a crisis. P. van Paasen, the Dutch newspaper correspondent, was sent to Palestine to report to his paper on conditions there, and he alleges in his book, "Days of our Years" that evidences of anti-semitism among the British Administration were apparent.

You ask, do we "approve of the action of the Jews" in blowing up the King David Hotel? We do not, although we can appreciate the desperate despair of the Jewish community which has suffered so keenly in every country under heaven, and now finds its only hope evaporating. But are we justified in condemning a whole nation by the action of a few? Is the British character to be assessed by the actions of the few thugs and criminals who recently played such havoc in Sydney? Is the impression that the citizens of Gibraltar have of the Australians (after the recent alleged riots) a true one? The very organisation which perpetrated the calamity in Jerusalem was armed and encouraged by the British in the war years. Then they were loyal patriots and to be commended; to-day they are "terrorists." Many Jews known as "Macquis" in France, were encouraged by the Allies to blow up buildings and such like. It is the spirit of the age which (even in local politics) applauds violence, and acts upon the assumption that might is right (vide Russia's action in Europe, and the strikes in Australia). Power politics is as much in evidence to-day as in the years leading up to the recent conflict. Now, we do not approve such action!

Newspaper Reports Biased.

Unfortunately we do not get a clear or proper perspective of events in our newspapers. Everything is distorted to confuse the truth, or to give it a bias according to the political necessities of the moment. General Michailovich of Yugoslavia was hailed as "brother in arms" by Eisenhower, and decorated with the Croix de Guerre by De Gaulle, but was recently

shot as a collaborator by his fellow-men, and the record in our papers indicated that he deserved to be shot. The Russians were our "gallant allies" during the fighting, but before and after they are anything but fine. The question of Pilate to Jesus, "What is truth?" can well be asked of newspaper reports. There is only one source of Truth—God's Word.

Britain is not in Palestine, "out of the goodness of her heart," but because of weighty matters of international politics; it is a focal point of British power. The Jewish desire for a National Home provided Britain with the opportunity of gaining a very rich prize.

You have given us a parable of a business man repudiating his promise. Let us answer it with another. If you had been forcibly ejected from your home by a number of thugs, and had seen your wife and family brutally ill-treated and your possessions destroyed, what would be your re-action? You may firstly say, "It is illegal to take the law unto my own hands, I will go for the police." But if the police, after assessing the position and stating you to be in the right, took away the piece of wood you had picked up to defend yourself, your wife and family and said that seeing the thugs had possession of your home you had better look for another, would you be justified in pushing the policeman over, repossessing yourself of the stick, and rushing to the defence of your family and possessions? This is what the "terrorists" in Palestine are doing.

We do not admit that this is the right method. The right way is defined in Deutonomy 4: 27—30 which the Jews have yet to learn, but the day is coming when, as Paul taught, "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob" (Rom. 11—26).

Please excuse the length of this letter, but we hope you may find some points of interest therein.

Sincerely yours,

THE LOGOS PUBLISHING COMMITTEE.



The Divine Law Concerning Matrimony

It has been said that "it took God one night to get Israel out of Egypt, but forty years to get Egypt out of Israel." We, too, have found it a lifetime struggle to eradicate the things we indulged in when we were "the servants of sin." To draw closer to God we must drift further away from the world. Every step toward 'the Crown of glory which fades not away' is a step away from the sin which is in the world "through lust." It is with deep sorrow that I have witnessed the allurements of the world, as a giant magnet drawing brothers and sisters away from the truth as it is in Jesus. Particularly has this been in evidence in the matter of marriage. In the vast majority of cases, the influence of the unbeliever has been in the ascendancy. This is very tragic indeed. Can we merely stand aghast at these departures, and let these things continue without attempting to influence the minds of our young folk in the right direction? No, it does not suffice to tell them that they will be withdrawn from for their disobedience! They need to realise that, like the writer, we must "all give account" to the one great Judge, of whom we are the servants, bought with a price—even with the death of the Son of God—by means of "the blood of the everlasting covenant." To the end that single brothers and sisters should fully understand the Divine law concerning matrimony, I offer them the Word of God as the guide directing their associations in the calling which is theirs. The following testimony is therefore tendered as a directive in this matter:—

The Commonwealth of Israel.

"If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy (separate) nation. These are the words which thou shalt speak unto the children of Israel." (Exod. 19: 5—6).

"Thou art an holy (separate) people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth." (Deut. 7: 6). (See also Deut. 14—2: Deut. 26, 18—19: Deut. 28—9).

"Ye also as living stones are built up a spiritual house, an holy (separate) priesthood . . . a royal priesthood, an holy (separate) nation, people for God's own possession." (1 Pet. 2: 5, 9) (See also Titus 2—14).

The above clearly presents our position as citizens of the Commonwealth of Israel (see Eph. 2, 11—12; 19—20). To marry "aliens" is to debase oneself before God, to lower one's national status. The Israel commonwealth has a relationship with God constituting it above all people. It must be obvious, then, that it is a very grave error to depart out of that relationship, by "unnatural selection," by "degradement" in our high calling. Brothers and sisters, can we afford to displease God by abusing the

privileges which He has bestowed upon us? We must realise that the eyes of the Lord are in every place, "beholding both the good and the evil"; that the Word of God is a two-edged sword, piercing to the dividing asunder of soul and spirit, and quick to discern the thoughts and intents of the heart (Prov. 15: 3; Heb. 4: 12).

The Children of God Not Permitted to Marry Aliens.

"Neither shalt thou make marriages with them (aliens). Thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son." (Deut. 7: 3).

"Take good heed therefore unto yourselves, that ye love the Lord your God. Else if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them, and go in unto them, and they to you; know for a certainty that the Lord your God will no more drive out any of these nations from before you; but they shall be snares and traps unto you." (Josh. 23: 11—13).

"And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites, and they took their daughters to be their wives, and gave their daughters to their sons . . . and the children of Israel did evil in the sight of the Lord, and forgot the Lord their God." (Judges 3: 5—7).

"Now when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites, have not separated themselves from the people of the lands . . . for they have taken of their daughters for themselves, and for their sons so that the holy (separate) seed have mingled themselves with the people of those lands . . . O Lord God of Israel . . . we are before Thee in our trespasses: for we cannot stand before thee because of this." (Ezra 9: 1—2, 15).

"And Ezra the priest stood up, and said unto them, Ye have transgressed, and have taken strange wives, to increase the guilt of Israel. Now, therefore, make confession unto the Lord God of your fathers, and do His pleasure; and separate yourselves from the people of this land, and from the strange wives." (Ezra 10: 10—11). (See also Nehemiah 13: 23—31).

"Son of man, cause Jerusalem to know her abominations, and say, Thus saith the Lord God unto Jerusalem: Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite." (Ezek. 16: 2—3). (A perusal of the entire chapter will prove a valuable education to all of like precious faith.) (See also Mal. 2: 11 and 1 Kings 11: 2, 4).

We have thus read of the unenviable plight of a degraded Israel. It is necessary that we take into our hearts and minds the real significance of "holiness"—what it means, what it requires of us.

The Destruction by Flood.

"And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. . . . And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. . . . And the Lord said, I will destroy man whom I have created from the face of the earth." (Gen. 6: 1—2; 5).

A Lesson from the Patriarchs.

Read about the great concern of Abraham concerning his son, Isaac (Gen. 24, 3—8). Study Isaac and Rebekah's grief over Esau. (Gen. 26: 34—35). Notice how perturbed Rebekah was lest Jacob should take one of the daughters of Heth (Gen. 27—46). Witness Isaac's command to Jacob (Gen. 28, 1—2). Now, it must be perfectly obvious, that the example of the patriarchs, the teaching of the Mosaic Law, and the penalty imposed upon the disobedient are sufficient to enable us to "judge righteous judgment." Apostolic impetus is given to this by Paul in 2 Cor. 6: 14—17 and 1 Cor. 7: 39. Note, too, that union between husband, wife, and the Elohim prevailed in the garden of Eden, in the pre-sin state (Gen. 2, 21—24). It is in such a state (i.e., obedience on the part of both toward God) that God "joins together" in wedlock a man and his betrothed (Mat. 19, 4—7). Ruth, the Moabitess, turned to serving God (Ruth 1: 16) thus consecrating the marriage she made with Boaz (Ruth 4—13). Only in such a circumstance is marriage possible. I therefore close with the following "holy oracles" to stimulate in the minds of our young a strong zeal for the truth and all that it means: Deut. 6: 5; Jer. 7: 23; John 14: 15; James 1: 22; 1 John 3: 24. I hope and trust that it cannot allude to us when we read, "He that keepeth not His commandments is a liar" (1 John 2: 4), and again, "I know that ye have not the love of God in you" (1 John 5—42). Let us, then, awake out of our apathy, lethargy—call it what you will—and obey the voice of the Lord God Almighty!

C.W.

A Trip to the Mallee Ecclesia

It was recently my pleasure and privilege to visit the Mallee Ecclesia in the company of brother A. Hollamby. This ecclesia is so named because of its situation, which is in the North Western Victorian Mallee district some 60 miles from the South Australian border, the name of the township being Underbool.

One could not be other than impressed by the sincerity and faithfulness of this small group of brethren and sisters in Christ Jesus, who are "occupying" until the return of their absent Lord and Master.

Though numbering only six in all, Ecclesial matters are performed "decently and in order." The Breaking of Bread Meeting being held ten miles out from the township in the Katyong Schoolroom at 11 a.m. each Sunday. They also conduct their "Elpis Israel" Meeting each Tuesday evening at the home of brother and sister Lawrey, Senr., in Underbool, where, with the aid of the "Elpis Israel" Notes they study the Word, that they may become "workmen that needeth not to be ashamed, rightly dividing the word of truth." May the return of their absent Lord find them with their lamps trimmed and burning, and may they be permitted to enter in with Him to the marriage supper of the Lamb.

As we intended passing through Murrayville (Vic.), we notified Sister Neijelke that we would be pleased to say a passing Hullo! whilst on our way to the Mallee. To our surprise and pleasure we met our Sister at Pinnaroo in S.A. She had travelled nearly 30 miles to meet us there so that she could travel some 20 miles in the train with us back to Murrayville. Our Sister lives in complete isolation, and her keen desire to meet those of like precious Faith, and to discuss the Hope of Israel was manifest. After entering the compartment in the train, she produced her "Sword of the Spirit" and we freely discussed present-day events in the light of this Word, and rejoiced in the possibility that ere long we may (if worthy) all meet together in the Kingdom of God. Upon leaving us at the Murrayville Station, we could not feel other than deeply impressed with the sincerity and zeal of our Sister. She was indeed an inspiration to us. Exhortations are not always by word of mouth! From Murrayville our Sister had to travel 13 miles by car, thence 3 miles by buggy, and upon arrival at her home, she had to set to and milk 8 cows, plus the usual chores which country life demands. The cold and wet weather did not perturb her in the least. Contact with this sister—so much in isolation, and yet so keenly holding aloft the torch of Divine light and truth—left a deep impression upon us. Her love for the Truth was apparent. Though living under adverse conditions (as far as hearing the Word was concerned) her one desire was to serve her Lord and Master to the utmost of her ability. May the God of Israel reward her for her patient continuance in well-doing.

The experiences of this trip, our contact with brethren and sisters in isolation here and there, has impressed me with the value of the compilation and distribution of the "Elpis Israel" Notes which to-day are finding their way to every part of the Commonwealth where the Household of Faith is to be found. This is a good work and is filling a long-felt want which is fully appreciated by those who from their hearts can say with the sweet Psalmist of Israel, "Oh, how I love thy law, it is my meditation all the day."

Bro. A. Peden.

"THE LAW OF MOSES" EPITOMISED.

2.—Before the Law of Moses.

Divine law has ever been in the earth. The exalted position of the Creator in relation to His creation demands that this should be the case. Prior to Moses there were divine precepts and statutes (Abraham was commended for observing them—Gen. 26—5), as there were also Priests before the Aaronic priesthood (Exod. 19—22; Gen. 14: 18—20). It was to the extent that men observed these laws or not that they were esteemed righteous (Gen. 20: 4, 6; 7—1) or sinners (Gen. 13—13).

As men multiplied their wickedness increased. They despised God's laws and corrupted His way until a whole generation was, in judgment, destroyed by the Flood. But the lesson was not learned by succeeding generations, for the descendants of Noah were no more righteous than the

antediluvians, and it was not long before the Truth was only kept alive by the few individuals—like Melchizedek—who "maintained the faith." Thus the Truth again became corrupted, although lingering traces of God and His laws were to be found among the people with whom Abraham sojourned (e.g., Num. 22—8; Exod. 8—19).

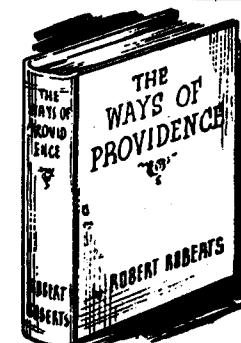
The call of Abraham introduced a new phase in the Divine plan. His descendants became the nation through which God's purpose was to be worked out. Their sojourn in Egypt, however, debased them (Deut. 9—5; Ps. 106—7; Isa. 30—9); they corrupted themselves with the idols of Egypt (Ezek. 20—8), and were in turn degraded by the hard labour forced upon them by their taskmasters. Nevertheless, for "His Name's sake" (Ps. 106—8) God rescued them from their condition, first humbling them so as to make them more receptive to His purpose and laws. Having taken them safely across the Red Sea, He brought them to Sinai. It was not meet that God "who cannot look upon sin" should negotiate directly with such a nation, however, so the faithful Moses was selected as the "Mediator" for Israel. He ascended the Mount, and received the Divine covenant and promise to make of Israel a Holy Nation unto the Lord—an offer which would elevate this one-time nation of slaves to the "peculiar treasure of God." (Exod. 19, 3—5). The nation accepted the covenant, following which God spoke to Moses in the hearing of all the people, thus demonstrating to them that the Divine authority was vested in him (Exod. 19—9).

These events are typical of the saints' experience in every age. Israel was separated from Egypt by the Red Sea; the saints are separated from spiritual Egypt by baptism (1 Cor. 10). Israel required a Mediator to approach God, even Moses; so also does spiritual Israel, even Christ. God would not speak directly to Israel, but only through Moses; spiritual Israel can only approach God through Christ. God made a covenant with Israel through Moses; He makes a covenant with us through Christ. Israel was led from Egypt through the Red Sea to the Law of God at Sinai; spiritual Israel comes out from typical Egypt by baptism to the Law of Christ. Moses "went up to God" (personified by an angel—Acts 7—53; Heb. 2—2) in the mount to mediate between Him and the children of Israel; Christ ascended up to God in heaven to mediate between Him and man. God visibly manifested His acceptance of Moses as mediator and leader; He did the same with Christ. When Moses came down from the mount, he visibly manifested the glory of God; Christ will do the same when he returns to earth again.

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the Kingdom of Israel over all the earth. To-day, after 2,000 years of history, we can see evidences of the re-establishment of that dream figure, thus showing, without the shadow of a doubt, that we are living in the epoch when He shall appear who will "grind it to powder" (Dan. 2—44).

In the 3rd Chapter, Daniel records an event familiar to our day. The "mighty in strength" of Nebuchadnezzar's army were permitted to expend their wrath upon the hapless Jew. A fiery furnace was heated "seven times more than it was wont" (V. 19). But so intense was the heat that it destroyed the military leaders of Babylon who had cast Shadrach, Meshach, and Abednego to the flames. There is a lesson in this. None can lay their hand upon the people of God with impunity. Zachariah shows that the power of Christ's army will be expended to "fray and cast out the horns of the Gentiles, which lifted up their power over the land of Judah to scatter it." (Zech. 1—21). Where to-day are the mighty military men of Germany? Destroyed by the power of the furnace they heated against the Jew. Nebuchadnezzar was amazed to see the Jews miraculously preserved from harm by the power of one "like unto the Son of God," and the whole world will shortly see with amazement the Son of God in the midst of Israel. They shall take hold of the skirt of him that is a Jew and shall say, "We will go with you for we can see that God is with you." (Zec. 8).

In his fourth chapter, Daniel records that great pride which welled up in Nebuchadnezzar. Such bestial pride was but a symbol of that which should also dominate the three succeeding Empires of men; upon the ultimate ruins of which God would establish the Kingdom of God, which at that time lay in the dust by the sword of Nebuchadnezzar. When the son promised to Eve, Abraham, and David should establish his power in the earth, the pride and madness of the king of Babylon and his successors would be swept away, and reason be restored. Thus Nebuchadnezzar was forced to declare (even as all nations shall shortly) "give praise and honour to the Most High whose dominion will be an everlasting dominion."

Again Daniel declared: "I beheld till thrones were cast down" (Dan. 7—9). This statement was prophetic, but since the period of 2520 years has elapsed, we are living in the last of the image. Dr. Thomas wrote: "There shall no more be a resuscitation of all government, but all will be absorbed into one continental dominion under Russia. In the midst of this commotion, Britain promotes the colonisation of Judea. Finally England and Russia lead the world on to its doom." Then shall a King, promised since Eve, await events in the quiet recesses of Sinai in the presence of his bride.

The nation's madness (Dan. 4) will continue until Daniel's "seven times" passes over. A Jewish "time" (Year) is 360 days, so that seven times represents 2,520 days, or on the prophetic "day for a year" period 2,520 years. David's throne was scattered on the 9th day of the 4th month (Jer. 39—2) and 2,520 years later on the 9th day of the fourth (Jewish) month captive Israel and its land was released, and the Jews commenced to return to form a nucleus upon which will be finally established the Kingdom of God under Christ and the Saints. Nebuchadnezzar's forces devastated the land of Palestine between the years 603-606, and 2520 years later in 1914-17 a convulsion of the nations occurred which finally led to the proclamation of the Balfour Declaration and the release of Palestine from the desolating hand of the Turk.

The madness of the nations that make up the Kingdom of men has now reached its final stage. It is now absolutely out of control. A spirit of violence and the perversion of God's Way is sweeping the earth (Gen. 6—13; Mat. 24—37). Turkey is in trepidation and shall finally succumb to Russia. To the saints the King issues a warning: "Take heed to yourselves; guard against the encroachments of business or pleasure; beware the snare that is entrapping the whole world; pray always that ye may escape." "Behold I come as a thief, blessed is he that watches and keepeth his garments." The day of Christ is indeed at hand.

Those epochs so long discussed amidst the Brotherhood (1870 Papal A.D.; 1900 Jewish A.D. 1945 Ecclesial are now history). "Blessed," says (the Spirit) "is he who WAITETH, AND COMETH TO THE 1335 DAY YEAR PERIOD." Since cessation of hostilities (1945) events have daily caused the "earth to mourn," but to the understanding a period of rejoicing knowing that we "shall stand in our lot at the end of these days."

J. MANSFIELD

The Creator's Omnipotent Control.

WATER EVAPORATION.

"Seek Him that calleth for the waters of the sea, and poureth them out upon the face of the earth."—Amos 5—8.

The Bible frequently makes allusions to the laws of nature, their operation and effect, and when these are compared with the discoveries of science, they strike us with exquisite force and beauty, illustrating the power and wisdom of the Creator whom we should worship in spirit and in truth.

God has designed that one of the offices of the atmosphere is to take up by evaporation from the sea, water to meet the earth's requirements. The source of greatest evaporation is a stretch of water 3,000 miles wide, and 24,000 miles long, over which the Trade Winds blow. Out of this area is evaporated annually a depth of water 16 feet.

Can we appreciate what a wonderful machine the Atmosphere is to pump up so much water as high as the clouds, transport it where needed, and at the right time let it down as gentle showers to "water the earth"!

Quoting from A. K. Johnston's Physical Atlas, the annual fall of rain is 186,240 cubic miles. It is sufficient to cover the earth 5 feet deep.

To better appreciate these figures, imagine a district 255 sq. miles in extent and one mile deep in the Pacific Ocean. After one day of 24 hours this area would be dry. We now get an idea of the quantity of water called daily by God from the sea to sustain life for His creation.

The capacity of the atmosphere to carry vapour from the sea is also adjusted in relation to the degree of salt in the oceans. If these had a greater degree of salt, evaporation would be retarded, and precipitation would be less. If the saline property had been less, the evaporation would have been greater, and the greater rainfall might have drowned the earth. Notice then, the wonderful adjustment between the sea and atmosphere.

Truly we can say, "How marvellous are Thy works, O God!"

H. Clark.

BY *J. Mansfield* ADELAIDE.

*"IN THE DAYS OF THESE KINGS SHALL THE GOD OF HEAVEN SET UP
A KINGDOM THAT SHALL NEVER BE DESTROYED" (Dan. 2:44)*

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EQUITABLE DISTRIBUTION OF WORLD'S PRODUCE
(Amos. 9:13).
SOLUTION OF THE PROBLEM OF SOIL EROSION (Isa. 35).
SOLUTION OF UNEMPLOYMENT PROBLEM (Isa. 61:4).
EQUITY AND GOODWILL BETWEEN MEN (Luke 2:14).
RE-ORGANISATION OF EDUCATION (Isa. 33:6).
ELEVATION OF MANKIND, SOCIALLY, MENTALLY,
MORALLY (Isa. 11).
ESTABLISHMENT OF RIGHTEOUS JUDGMENT (Ps. 72).
SOLUTION OF JEWISH AND OTHER POLITICAL PROBLEMS
(Zech. 14:18-21).

THE DESIRE OF ALL NATIONS SHALL COME - HAGGAI, 2, 7.

In view of present world conditions your neighbors and friends would appreciate a copy of this informative little booklet.

Supplement to "The Logos"

DIGEST OF TRUTH

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

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Editorial.

HISTORY'S GREATEST EVENT.

Past history has no parallel to offer to the universal chaos of to-day. The situation is aptly summed up in the words of the prophet: "There shall be a time of trouble, such as never was since there was a nation" (Dan. 12-1). As a solution to the present disorder, Professor C. E. M. Joad, English B.B.C. "Brains Trust" Head, declares man's only hope to lie in a world state. Nor is he alone in such a view. Thoughtful people all over the world have, for many generations, held similar contentions.

But in our day, the advent of the Atomic age has served to accentuate the need for such a state, although the means of attaining this goal has not made itself apparent, at least, not universally. Science can offer no solution, but only threatens civilisation with dreadful possibilities; politics only disappoints with its muddling incompetency and its hypocrisy; philosophy ignores the difficulties of the way. However, to those acquainted with the purpose of God with this earth as revealed in the Bible, history is rapidly approaching an event which will solve the present difficulties and replace the chaos and troubles of the times with a wise and beneficial world rule. In describing this event, no present political commentator could better the vivid realism of Jesus Christ Himself nearly 2,000 years ago, when he predicted this event. He declared: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the (political) sea and the waves roaring; men's hearts failing them for fear and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory" (Luke 21: 25-27).

The purpose of Christ's return is explained in Daniel 2-44: "The God of heaven shall set up a kingdom which shall never be destroyed . . . it shall break in pieces and consume all kingdoms, and it shall stand for ever." Then shall Professor Joad's dream become a fact, and in the perfect government established, "the desire of all nations shall come" (Hag. 2-7).

G. Crewes.

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

Contemporary Events.

"THE JEWS IN THE NEWS."**"Let My People Go!"**

Moses to the Egyptian Lords. . . . Chaim Weizmann to the British Lords.

The Jews! The Jews!! THE JEWS! Yes, indeed; they are the real news to-day—the outstanding problem of all world problems. Every day now the Press records the doings of these people in one form or another. On July 16 the "Daily Mirror" cartoonist depicted a British soldier holding off a Zionist and an Arab, the caption of which read: "Take him (the soldier) away—what then?" Little did the caricaturist in question realise that ere long both Briton and Arab will be ejected from the Holy Land—God's Land—by the King of Kings—Jesus Anointed. The Jewish question is not one in which ridicule and cynicism will prove any solution. On the contrary this can merely incur the wrath of the God of Israel. Sir Isaac Isaacs, who recently condemned political Zionism in Palestine, and who is a Jew after the flesh, a man of "worldly" fame—which, in the sight of God, is of no consequence—lacks an intelligent understanding of the Holy Scriptures. Were he to know what God has revealed through His holy

A Voice from the Past.

JEWS TO RETURN UNDER BRITISH PROTECTION.

There is, then, a partial and primary restoration of Jews before the manifestation (of Christ) which is to serve as the nucleus or basis of future operations in the restoration of the rest of the tribes after he has appeared in the kingdom. The preadventual colonisation of Palestine will be on purely political principles; and the Jewish colonists will return in unbelief of the Messiahship of Jesus, and of the truth as it is in him. They will emigrate thither as agriculturists and traders, in the hope of ultimately establishing their commonwealth, but more immediately of getting rich in silver and gold by commerce with India, and in cattle and goods by their industry at home under the efficient protection of the British power. ("Elpis Israel," p. 441, 442, 13th Edition).

The above prediction was based upon Bible prophecy and recorded in the book, "Elpis Israel" which was published in 1848. It indicates that Bible prophecy is capable of intelligent interpretation, and that it does speak with certainty of events to come.

prophets, he would then have been cognisant of the "fact" that the Zionism foretold would develop per medium of Jewish "political" channels. In this he dismally fails to understand the requirements of the case. But he is no different to the Archbishop of York, Dr. Garbett, who said: "Christendom would be deeply stirred if the sacred places were transferred either to Jews or Arabs." ("S.M.H." 30/5/46). It is incomprehensible that a professor of theology should be so ignorant of plainly revealed truth, as it is taught in the Word of God. Mr. Atlee, British Prime Minister, asserted that his Government will not tolerate any direct challenge to British "authority"

in Palestine. Here, again, ignorance of Divine prophecy is evident. The ultimate destiny of the Jews and Palestine (God's Land) has not been given into British hands. Out of Israel and in Palestine will arise the King of the Jews, who will go before His people (Israel) as did His forbear, Joshua. No nation will be able to stand before Him. No weapon formed against the people of Israel shall prosper.

"Let My People Go!"

Protesting against British repression of the Jews, the President of the Jewish Agency, and leading Zionist, Dr. Weizmann said: "Undo the wrong you have done us. . . . Let my people go!" ("S.M.H.," 10/7/46). Which reminds us of the time when, as we read: "And the Lord spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the Lord, Let my people go, that they may serve Me!" (Exod. 8: 1). May not this attitude of Britain in holding back be the underlying cause of her plight in regard to food, etc.? We do well to bear in mind that Pharaoh was plagued for "holding back." And may not her plight become more perilous whilst she persists in doing so? Unprecedented action has been taken by Jewish leaders of religion, who have ordered the "shofar" (or, ram's horn) to be blown in all U.S. synagogues as "a lament" for British policy in Palestine. ("Sun," 10/7/46). Compare this with Joshua 6: 6—7; 9—10. Who could withstand Israel? "All ye inhabitants of the world, and dwellers on the earth, when He lifteth up an ensign (the Flag of David) on the mountains; and when He bloweth a trumpet, hear ye!" (Isa. 18—3).



Hear what? Why this, of course: "In that time shall the present be brought unto the Lord of hosts of a people terrible from their beginning hitherto. A nation meted out and trodden under foot, whose land (Palestine) the rivers (Gentile nations) have spoiled, to the place of the name of the Lord of hosts, the Mount Zion." (V. 7). Rabbi Stephen Wise, the American Zionist leader, asserts that the British authorities have refused him and other members of the Jewish Agency to visit Palestine ("D. Mirror," 9/7/46). In one place only can Israel serve their God. That place is, Palestine. "Thus saith the Lord God, Because the enemy hath said against you, Aha, even the ancient high places are ours in possession . . . therefore, thus saith the Lord God, Surely in the fire of my jealousy have I spoken against the residue of the nations. . . . Surely the nations that are about you, They shall bear their shame." (Ezek. 36: 2, 5, 7). "For, lo, the days come, saith the Lord, that I will bring again the captivity of my people, Israel and Judah, saith the Lord: and I will cause them to return to the land (Palestine) that I gave to their fathers, and they (Israel and Judah—not Britain or Arabia) shall possess it." (Jeremiah 30: 3). "There

is gone to plead thy cause, that thou mayest be bound up; thou hast no healing medicines. . . . Therefore, all they that devour thee shall be devoured. . . . I (the Lord) will restore health unto thee, and I (the Lord) will heal thee of thy wounds" (Vv. 13, 16—17). "Hear the Word of the Lord, O ye nations, and declare it in the isles afar off (Britain), and say: He (the Lord) that scattered Israel will gather him, and keep him . . . for the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he." (Jer. 31: 10—11). Thus we see how precarious is the plight of Britain manifest in her repressive attitude to the "legal" (not illegal, as ill disposed men assert) and "rightful" owners of the land of Promise. Palestine cannot have any rightful claim laid upon it by Britain, Arab, or any other. Britain's present attitude, it would appear, was foreknown to the Creator of heaven and earth; but soon she will be forced on bended knee to fulfil the obligation imposed upon her by Israel's King.

"Salvation is of the Jews," said Jesus (John 4: 22). Not of the U.N.O. nor any other organisation or State, but "Out of Zion shall go forth the law, and the Lord of the Lord from Jerusalem" (Isa. 2—3). And so I conclude once again this all too short monthly review of current happenings, again commending readers to search the Scriptures, as did the ancient Bereans, and testify to the veracity of the comments we have made.

C.R.W.



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