

Index

Volume Thirteen

SEPTEMBER, 1946 — AUGUST, 1947



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

WISDOM IS THE PRINCIPAL THING; THEREFORE
GET WISDOM.

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



Edited by H. P. Mansfield.

Subscription: Six Shillings per annum.

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



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

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

Contents of Vol. 13

September, 1946, to August, 1947.

General Articles

Jewish Refugee Fund— 6, 71, 85, 149, 224, 266	
The Federal Elections	8
Conditions 1900 Years Ago . .	12
Sis. R. Roberts' Favourite Scripture Text	13
The Coming Man	17
The Logos Volume 13	20
Special Zionist Night	29
Abraham, Father of Israel . .	33
Cost of The Logos	59
Elpis Israel Classes	59
Digest of Truth	69
Religion, Politics and the Bible	70
The Creator's Mighty Power .	79
Miracles in the Age to Come	84
This is a Dying Life	103
A Most Amazing Volume	104
Gnostics, Ancient and Modern	108
We Are Wonderfully Made . .	110
The Object of the Gospel . . .	115
Meditations	132, 156
God's Family in Heaven and Earth	135
Communism, Democracy, Usury and Babylon	137
Confession and Abjuration . .	146
But For a Moment	155
The Book of Proverbs	161
Eyes to the Blind	164
Report to the Brotherhood . .	165
Zion Haters	184
Love and Severity Contrasted .	197
The Lord Came from Sinai . .	215
Fraternal Gathering at Camp- sie	216
Israel and The Law	229
Whatever Thou Shall Bind on Earth	243
Life's Experience	257
Prophecy and the Press	260
On Thought	275
Points of Interest	285
Bewray not Him that Wandereth	287
Meetings of Much Importance	290

Thoughts for the Times

Yet a Little Longer	1
Great Anxiety at Christ's Com- ing	25
Worldly Love and Apostolic Love Contrasted	49
An Hour Ye Think Not	73
Prayer	97
Cultivating the Spiritual . . .	121
Glorious and Gladsome Mar- riage	145
Scripture Reading the Anti- dote to the Flesh	173
God Exalted in His Strength .	201
Humility, Patience and Tribu- lation	225
His Friends "If"—	249
The Coming Joy	277

Editorials

Publicly from House to House	7
The Logos Misrepresented . .	38
All Men Shall Know the Lord	86
After 100 Years	157
Babylon the Great is Fallen . .	182
The Pitcairn Islanders—Is War With Russia Inevitable— Truth in Braille	220
Elpis Israel in Palestine— Digest of Truth—Writers for the Blind	242
How Many Read?—Is War With Russia Inevitable?— Paul the Apostle—An Ap- peal to Subscribers—The Law of Moses—The Guiding Light —The Good Companion	268

Book Reviews

Individual Volition Refuted . .	9
A Doctrinal and Ethical Trea- tise	126
Can We Improve on Anastasia?	189

Observations from Abroad

1. Sydney to Pitcairn Island .. 193
2. In the Pacific 222
3. To the Atlantic 228

The Logos Review

- | | |
|------------------------------------|-----|
| The Crisis in Palestine | 2 |
| At Destiny's Crossroads | 3 |
| The Liberation of Moab | 26 |
| Prepare to Meet Thy God O | |
| Israel | 50 |
| Russia's Growing Power | 74 |
| Violence in the Holy Land | 75 |
| The "Bear," Ancient and | |
| Modern | 76 |
| Turkey and the Straits | 78 |
| The Palestinian Problem | 98 |
| Industrial Chaos | 100 |
| Goodwill Towards Men | 101 |
| Russia and Zionists | 122 |
| Programme of Events | 123 |
| Shadows of Coming Events | 124 |
| The Future Destiny of the East | 150 |
| When Will Russia Move? | 174 |
| Bewray not Him that Wan- | |
| dereth | 175 |
| Prepare to Meet Thy God O | |
| Israel | 202 |
| Milestones to Armageddon | 226 |
| What Created Jewish | |
| Terrorism? | 250 |
| Hungarian Background | 252 |
| Signs of the Approaching End | 255 |
| Can Communism Afford to Fight | |
| Catholicism? | 278 |
| "There Is No Peace" | 279 |

A Conversation with Dr. Thomas

- | | |
|---------------------------------------|-----|
| The Fate of Rome | 31 |
| Man Not a Mere Machine | 64 |
| The Saints' Millennial Glory | 81 |
| Be Not Discouraged | 112 |
| Russian Reverses | 128 |
| The Name of Deity | 179 |

A Christadelphian Looks at Life

1. Engedi 72
2. An Eclipse of the Moon .. 92
3. Looking for Mud Puddles 134
4. Preaching the Truth 163
5. Meetings of Importance .. 183
6. Till the Mists Roll By .. 211
7. Links in the Great Chain . 271
8. Thou Lord Knowest Me! .. 286

The "Law of Moses" Epitomised

(Cont. from Vol. 12).

3. Israel at Sinai 14
4. The Ten Commandments 36
5. The Sabbath 68
6. The Sabbath in Gentile
- Times 90
7. The Rest of the Command-
- ments 111
8. Of the Land 131
9. Private Life and Public
- Institutions 153
10. Dealings of Man with Man 199
11. The Covenant at Sinai .. 212
12. Allegorical Transactions at
- Sinai 245
13. The Ark and Its Contents 272
14. Outside the Veil in the
- Holy Place 293

Questions Answered

- | | |
|----------------------------------|-----|
| The Third Heaven, 2. Cor. 12: | |
| 1-2 | |
| Interpreting the Psalms | 46 |
| Three Days and Nights—After | |
| Three Days—Israel and | |
| Judah | 267 |
| A Book for Bible Names—Gala- | |
| tians 2-20, John, 18-36 | 280 |

The Christadelphian Treasury

Section 10—Final Words

(Cont. from Vol. 12).

Privileges and Responsibilities —My Message—Our Race for Life—The End at Hand ..	15
A Christadelphian Standard— The Old Landmarks—Neu- trals a Danger— Ec- clesias—Our Perilous Times —Ominous Signs	39
Present Day Dangers—Perils of the Last Times — Contend Earnestly — Forewarned : Forearmed—Hold Fast .. .	88
Be of Good Courage—Difficult Times—An Old Christadel- phian's Message—A Joy in Old Age—Key Note in Life— Comfort Ye My People—Our Most Dangerous Enemies— Christadelphians	105

Illustrations

Russia's Growing Power ..	77
Goodwill Toward Men	102
Dr. Thomas at 25	157
The Hanging Gardens of Baby- lon	185
Babylon Today	186
The Sacred Way	187
Babylonish Idolatry	188
The Riddle of the Sands .. .	261
Armageddon	262
Russia Moves East	263
Twixt Scylla and Charybdis .	264
A Headache for the U.N.O. ..	264

Digest of Truth

They Shall Build Houses .. .	21
Birthpangs of 5th World Em- pire	22
God Treadeth on Waves of Sea	24
Is Civilisation in Danger? ..	42
Pan Asiatic Threat to Peace .	43
The Fate of Gogue	44
Epitome of One Faith	44
Water Evaporation	45
Complete Immersion or Sprink- ling?	45
A Religious Fallacy	60
With God There Is No Vari- ableness	61
Who Is This That Cometh from Edom?	62
Evolution Refuted by Fact ..	93
The Tides	94
World Events	95
Brethren of Christ	117
Gleanings	117
Christ's Second Coming .. .	118
World Events	119
Divided Christendom	141
We Are Wonderfully Made ..	142
The Spiritual Outlook	143
Is Humanity Doomed?	169
A Flying Dragon	170

Our Warfare

Is Individual Freewill a Fact? ..	230
Is Christ Correctly Reported in Luke 14-26?	265
A Bishop Attacks the Bible ..	282



Commencement of New Volume



THE LOGOS

UPHOLDING THE PURITY OF THE APOSTOLIC DOCTRINE
AND FAITH.



Contents for September, 1946

Yet a Little Longer	1	Conditions 1900 Years Ago	12
International Affairs in Retrospect	2	The Law of Moses Epitomised (3)	14
"Publicly, From House to House"	7	Christadelphian Treasury	15
The Federal Elections	8	The Coming Man	17
Individual Volition Refuted	9	Digest of Truth	21

Words to the Wise

Yet a Little Longer

We sing in truth:

"Long hath the night of sorrow reigned,
The dawn shall bring us light,
God shall appear and we shall rise
With gladness in his sight."

Yet a little longer, and he that shall come will come. He will not always tarry. Only for the appointed time will he leave the earth unilluminated and uncomforted by his presence. He will say to us in due time as he would say now if he might but speak, "Be of good cheer!" Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold."

We have need of comfort: for the night is dark and cold and prolonged, and the voices of snarling wolves fill the air. There is abundance of comfort for us in the holy oracles: but with our weakness we often fail to get the full benefit. Let us never despair, but ever renew the conflict while the necessity lasts. The assembling of ourselves together helps us. In this attitude of obedience, God may have compassion upon us and help us still further in the wondrous ways open to Him with whom all things are possible.

INTERNATIONAL AFFAIRS IN RETROSPECT

The Crisis in Palestine

At the time of writing, the crisis in Palestine has become secondary news in the Press. Events in Trieste, Yugoslavia and Turkey have superseded in importance the Jewish struggle for independence. This serves to illustrate more eloquently than words can express the false impression that can be derived from newspapers. "The pen," it has been said, "is mightier than the sword," and certainly newspaper reporters and editors, by their unscrupulous and biased methods of publicising events, and of magnifying certain incidents out of all proportion to their true news value, can give an altogether wrong impression of things.

But although events in Palestine have temporarily disappeared from the headlines of our daily papers, the struggle of the Jew to establish himself in the land of his fathers, still goes on. Under Moses and Nehemiah the establishment of Jewish nationality in the promised land was not devoid of personal risk. Moses proved himself to be not only a wise administrator, but a clever military leader, whilst under Nehemiah the immigrants laboured "every one with his sword girded by his side, and so builded" (Neh. 4-18). That Godly leader records: "Half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons" (Neh. 4-16). Nevertheless there were "sons of belial" among the Jews in those days as there have been in every age, but Christadelphia of all sections of the community with their understanding of the Truth and the promises of God should not condemn the Jewish nation because of the actions of a few individuals. As God's people, called by the Gospel message to a participation in the nation He intends to shortly establish, we stand aside from the clashing interests of contemporary nationalities, and point to God's Word as the solution of the world's troubles. Our sympathies are with Israel in their endeavours to establish their nationality in Palestine. By our teaching we direct the attention of all who have "ears to hear" to God's purpose which is destined to be consummated through Israel. In a period of dire distress the comforting message of Micah the prophet goes forth to the daughter of Zion: "Unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem" (Micah 4-8). As a community we are connected with the future of Israel by ties that are indissoluble, and we need not be dismayed by temporary reverses, or by the foolish actions of individuals which bring a certain amount of discredit to the Jewish accomplishments in the Holy Land, for of the first we read, "I (God) will make her that was cast off a strong nation"; and of the second, "I will purge out all the rebels therefrom. The establishment of Israel in the land is Scripturally likened to the "pangs of a woman in travail."

The diplomacy of Russia in Europe, her recent demands upon Turkey, the alignment of American and British interests, the crisis in Palestine are events of the utmost significance.

In view of the one-sided Press attacks upon the Jews in Palestine, we feel that our readers would appreciate seeing the picture through Jewish eyes. The following article has been prepared for "The Logos" by Dr. K. Fraenkel, of the Jewish National Fund. In forwarding it, he stressed the following: "Please treat this matter as coming from me *personally*. Although I am a member of the executive of the Zionist Federation, I am not a politician, and I am not authorised to commit the Federation publicly."

At Destiny's Crossroads, by Dr. K. Fraenkel.

Early in 1946 correspondents of many leading newspapers began arriving in Palestine because they had been told that there was tension in Palestine, and that serious disturbances would soon break out. But they were disappointed, for they found nothing that would have made headline news and attract their readers. The tension in Palestine was of a very unspectacular nature. It was found only in the hearts of the Jewish people who were worried by the first reports about the fate of their brethren in "liberated" Europe. But, as it turned out, the informants of the newspaper correspondents knew what they were saying. They apparently knew that the British Government was about to change its policy in Palestine, and would eventually justify the rumours about tension and probable outbreaks. The stories of impending trouble in Palestine were widely publicised, and when it became apparent that the British Government intended to appease the fascist-Arab rulers at the expense of Jewish rights and age-old hopes, the uninformed observer accepted this "change of policy" as a natural consequence to the "tension and outbreaks" although, in fact, the strong Jewish reaction was caused by the violation of Jewish rights.

No attempt shall be made here to defend acts of violence or terror, but the unbiased observer will wonder what circumstances drove young men and women of a people, which for thousands of years taught and practised highest respect for human life, love of man, and abhorrence of violence, to resort to force.

The state of mind in which Palestinian Jewry finds itself today was recently described in the House of Lords by Lord Samuel, a former High Commissioner of Palestine, who is well-known for his moderation:

"The principal cause of the impasse in which we now find ourselves, is the White Paper of 1939. It is the unilateral action of the British Government alone; it cannot be held valid, when it is in contradiction with the Balfour Declaration embodied in the Mandate, which has the validity of international law . . . The bitterness which prevails today among the Jewish population in Palestine, and indeed among the Jewish people throughout the world, can be understood, when it is remembered that but for the White Paper, tens of thousands, and probably hundreds of thousands of Jews from Europe might have found their way into

relatives of the Palestinian Jews. There is hardly a family in Palestine which has not some near or distant relatives among the victims of persecution which has exterminated millions of human beings. And now, if after incredible hardships, the survivors made their way to some port, and then in some overcrowded and hardly seaworthy ship make their way across the Mediterranean, they find waiting for them British police and troops watching the Beaches, in order to arrest and intern these illegal immigrants, while the Jewish population of Palestine that in their view, if immigration is illegal under the Ordinance, the Ordinance itself is illegal under the Mandate."

Escape from Death

And let us envisage the background of those pitiful remnants of the Jewish people who are "illegally" approaching the shores of the promised land in unseaworthy hulks which are termed "Coffin Ships." One of these "illegals" told his story in these few and simple words:

"When I was standing haggard, emaciated and naked in front of the doors of the gas chamber of Auchwitz, into which I was not crammed because it was filled to capacity already, I knew that all this happened to me only because I was free game, I was homeless because I belonged to a people which had no land of its own. To you the question of Palestine may be an ideology, to me and others who survived it is a question of life or death."

These remnants of the Jewish people, these "left-overs of the gas chambers," are bound to perish in Europe unless they are rescued to Palestine without delay. Hitler is dead, but his spirit is still alive in Europe and persecution and murder of Jews is still rampant there. It is to prevent these tortured beings from going home to Palestine, that large contingents of armed land and naval forces equipped with all devices of modern warfare are deployed, and it is in the course of efforts to stay the hands of these forces from preventing their loved ones from returning home, that Jewish youth at times oversteps the limits of Jewish moral principles and human wisdom.

The King David Hotel Outrage

Unfortunately the measures taken by the Palestine Administration have more aggravated than eased the situation. Jewish leaders have been arrested and the Jewish people have been deprived of their guidance in their hour of supreme crisis.

When the dastardly crime was committed against the King David Hotel in Jerusalem, where, incidentally, not only British and Arab, but also many Jewish lives, and amongst them almost all high ranking Jewish government officials, were lost, this crime was used to whip up public feeling against the whole Jewish people, a generalisation which the Jewish people resent as much as other peoples would do—namely, to be collectively identified with the acts of a few criminals. In this connection let me quote from the leading Palestinian paper, "Palestine Post":

"Some British press comments on the outbreaks are far from helpful. Of course, the blowing up of bridges and railway workshops and "

appalling, as are the firing by the armed forces on a dozen unarmed Jewish men on a hillside and the killing of a peaceful Jewish citizen of Tel Aviv by those whose duty it is to observe the law. If the latter acts are to be judged as motivated by irritation and impatience, the former must be understood as impelled by distress and despair. Even Jews when driven too far may turn and attack. To say this is not to condone any of the acts of the past few days, but to see them as symptoms of the sickness that has been so unnecessarily, so incompetently, so cruelly allowed to seize on the Jews and on Palestine. Condemning the acts of terrorism will not alone prevent their repetition, nor will attempts at suppression alone, for they must be seen in their true light as acts of a kind of terror, of fear that the deepest needs of the people are being denied. Delay in answering these needs has been folly until now, now it has become criminal."

Two Arab Worlds

To justify all its actions, but in particular the delay in implementing the unanimous recommendation of the Anglo-American Inquiry Commission on Palestine, to admit immediately a token number of 100,000 European Jews to Palestine (after the slaughter of six millions, some 1,250,000 Jews survived in Europe, and these survivors are withering away in camps), the British Administration emphasises that an influx of a greater number of Jews would upset the Arab world. In this regard we must remember that there are two different Arab worlds. There is the Arab world of the toiling masses, the peasants and labourers, poverty-stricken, illiterate, ground down by their Arab masters and kept in a state of feudal subjection. These Arab masses are living in harmony with the Jews, whose presence in Palestine has greatly benefited their way of life. There have been no hostile incidents between the Arab and Jewish people in Palestine during the last few years; on the contrary, friendly, neighbourly relations between Jews and Arabs have been strengthened, particularly on the land, and there are no military forces required to prevent a hostile Arab reaction to Jewish immigration. But there is also another Arab world, that of the ruling class, Effendis, landlords and money-lenders, corrupt, oppressing and exploiting the mass of their fellow-countrymen. There has never been an election of Arab leaders or representatives in any Arab country, but this small ruling class assumed the role of Arab leadership and is well aware that they can only remain in power if they keep down the masses, and prevent their standard of living from being raised, which, however, would be a consequence of Jewish immigration. And it is within this small ruling class of the Arab world that the British Administration seeks to ally itself, in order to preserve—in their opinion—the peace in the Middle East, which is a region vital to the British Empire. That this policy cannot achieve its aim has been evident from events of the last few months. Generally, it is never a good principle to antagonise a reliable friend and to reward an enemy. The Jewish people has proved time and again its gratitude to Great Britain, which was the nation which gave to the Jewish people for the first time in its two thousand-year-old dispersion the opportunity to return home to Palestine. Motivated by

in her darkest hours in 1939 and 1940, when the reactionary Arab rulers were rejoicing at every Nazi victory, and awaiting an opportunity to stab Great Britain in the back. If these facts are now forgotten and British arms which defeated the powers of evil and oppression, turned against the Jewish people in Palestine who are claiming for themselves and the remnants of European Jewry the right to live, we firmly believe that the British Government will soon, we hope, heed the counsel of statesmen like Mr. Churchill and Field Marshal Smuts and will realise that it has been misled by its short-sighted Palestine administration, and will remember again that if Great Britain needs a reliable and steadfast friend in the Middle East, it is the Jewish people.

Meanwhile, and in spite of all obstacles, the Jewish people will go on to rebuild its life in its ancient homeland, true to the spirit of the prophet Nehemiah and the teachings of Dr. Theodore Herzl, the founder of modern Zionism. They have shown the way to the Jewish people. They have given the Jewish people the secret of survival and immortality. It is in their spirit, and under the impact of their vision, that we, the children of this generation, placed at the crossroads of destiny, have pledged ourselves to carry on until their dream, which is the dream of Israel, is finally fulfilled—until Israel is redeemed as a free people and happily established in its own land. Only then—as the prophets say—can there be lasting peace in the world.

—“ONE DAY NEARER OUR GOAL.”

23rd August, 1946.

JEWISH CHILDREN'S REFUGEE FUND

Balance brought forward	£7 1 6
Sister N.M. (S.A.)	1 0 0
Sister M.G. (N.Z.)	1 16 8
Sister E. (S.A.)	0 10 0
Brother H.R. (N.Z.)	1 0 0
Bro. N.B. (S.A.)	0 15 0
Bath Road Ecclesia (N.Z.)	5 0 0
H.M. (N.Z.)	1 0 0
A Sister (N.Z.)	0 10 0
Sister N.M. (S.A.)	1 0 0
Sister N.G. (W.A.)	0 11 0
Sister S. (Vic.)	1 0 0
Total	£91 14 0

Editorial

“Publicly, from House to House”

These are the words used by Paul to describe his manner of proclaiming the truth in Ephesus. He constituted himself a Gospel extension society, and set to work with right good will to spread abroad the glorious truths of God's purpose. “I kept nothing back that was profitable,” he declared, “but demonstrated publicly, and from house to house testified both to Jews and Greeks repentance toward God, and faith toward our Lord Jesus Christ” (Acts 20, 20-21). The Apostle thus provides a wonderful example of enthusiastic service to all true sons and daughters of God, an example that is reinforced by the exhortation of the Lord Jesus: “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). We have an undoubted duty to “proclaim the joyful news abroad,” and the following substance of a letter written by an ardent G.E.S. worker in Adelaide, is an appeal to brethren and sisters to lend a hand in this important work during these closing days of the Gentiles. He writes:

“As Gospel Extension workers, we desire to search out avenues wherein we may work together with God, praying that He may grant ‘the increase’ ere the door is closed upon this Gentile age. We realise that our calling is of God, and the purpose is to show forth the praise of Him who hath called us out of darkness into His glorious light. Adelaide has been fortunate in this respect. For 50 years its citizens have been advised by tract, pamphlet and lecture to turn from false tradition, to heed the warning concerning coming Judgment because of ungodliness, to appreciate the Grace of God in His promises centred in Christ and His kingdom. In this regard I feel that much has been accomplished, and God has greatly blessed the endeavour.

“Adelaide is the centre of distribution in South Australia for things natural, and can become the same for things spiritual. Already some brethren are going out in their cars to outlying districts and distributing as many as 1,000 booklets in a day. This work, I believe, will grow, and others will join in this valuable undertaking. But the time factor does not allow of a radius of more than 50 or 60 miles in one day, whilst four to six brethren are needed to accomplish the task.

“It will be readily seen that there is a limit to the field. How can we provide for those districts out of this range? Shall we think of them? We must, and I believe the work can be done willingly and effectively. A little thought and organisation is all that is necessary—plus the whole-hearted appreciation of our individual position in Christ.

“Example. Let a brother select a town outside the 50-mile radius, such as Renmark, and notify the Secretary of the Gospel Extension Society of his intention to post 100 or 50 booklets, etc., etc., etc.”

names taken from the Telephone Book. The Secretary will, with his band of willing workers, prepare a suitable budget of literature containing a booklet such as 'The Kingdom of God,' by Brother Roberts. It will be given to the brother or sister who can complete the work of providing the stamp and address and of mailing the packet.

"Later, a second book will be provided, such as 'The Divine Charter,' so that if many brethren and sisters undertake the work a great volume of enlightening Truth will be distributed throughout the country.

"Like much work in the vineyard of God, it does not call for publicity; at the same time it is a work of labour that all men perform with equal ability."

Yours in the Master's service,

L. JOLLY.

The idea presented above appeals to us as a practical way of working for the truth, of emulating the example of the great Apostle to the Gentiles who preached the word "publicly from house to house." In our respective spheres, let us to the toil, that we might build up treasure in heaven against the day of judgment soon, we believe, to dawn.

THE FEDERAL ELECTIONS

The Federal Elections which are due to take place on 28th September, and in which voting is compulsory, again bring into prominence a "peculiarity" (1 Pet. 2-9) of our belief. We have accepted the Divine invitation to come out from among the Gentiles a "people for God's Name" (Acts 15-14), to "separate" ourselves from the political and religious world that surrounds us, and consecrate our services, as "sons and daughters of the Almighty" (2 Cor. 6, 14-18), to the "Commonwealth of Israel" (Eph. 2, 11-12). By baptism into Jesus we have shown our intention of obeying these principles.

Thus we abstain from political activity among the Gentiles from whom we have separated ourselves. Our reasons for this are similar to those which recently caused eligible brethren among our number to claim exemption from being drafted into the Services of the States.

The authorities recognise our scruples in regard to voting, and exemption is granted on religious grounds. The following is the procedure:—

1. Abstain from voting on Election Day.
2. The authorities will forward a paper asking the reasons for abstaining from voting.
3. The uniform reply is as follows: "It has always been a tenet of the Christadelphian brotherhood, of which I am a member, that they take no part in political elections, and for this reason I abstain from voting."

P. MANSFIELD, 62 Denman Terrace, Mitcham.

Book Review

Individual Volition Refuted

"The Gift of God is Eternal Life," by John Kirkwood, 24pp.

This is a remarkable booklet. The author devotes his labour in an attempt to disprove the evidence of our senses. He seeks to show that individual volition (free will) is a myth. Recognising that God has a purpose with the earth, and that He does "direct the issue" in regard to the lives of some, he believes that this destroys the principle of individual free will, so that such a thing as "time and chance happening to all" (Ecc. 9-11), or the Prince of Persia withstanding the divine will for twenty-one days (Dan. 10¹-13), becomes an impossibility. In the author's theology all things are the result of Divine interference. Adam and Eve could not help but fall because God not only knows the end from the beginning, but asserts His control over the actions of every individual. The obvious conclusion to such a theory is that God is the One responsible for the orgy of sin and iniquity that abounds on every side.

Such a philosophy would make every birth, every death, every joy, every tragedy, every hero, every coward the result of God's personal intervention in the affairs of Man. We become mere automatons or puppets whose gyrations depend upon the pulling of strings by a Master Mind. Every comma, every fullstop, every jot and tittle of man's story becomes the stroke of the Divine pen. The great things and the small are alike the intervention of Deity. We are writing this review because it was pre-determined 6,000 years ago that we should do so. We do not agree with Bro. Kirkwood's theory because God has interposed to prevent us understanding it. Why the author should have gone to the trouble and expense of producing his book is hard to understand, because, according to his principles, he cannot influence anybody from his pre-determined course and belief. In any case, according to his teaching, it does not matter much what we believe, for the only conditions of our acceptance in the age to come, is the pre-determined will of God that it should be so. Thus he indicates that it matters little how righteous we may be, how diligent in the Truth, how indefatigable in our efforts, we shall be rejected because God wills it so.

Of course Peter teaches that God is "not willing that any should perish, but that all should come to repentance" (2 Pet. 3-9), but the author has his answer to all the numerous references that disprove his position. Says he: "These passages are only good for babes, called by Paul the milk of the word; they are easily absorbed by the natural mind . . . but when we are introduced to strong meat . . . we find that the brain's digestive organs cannot absorb this food because we will not empty our minds of the natural thinking of the flesh" (among which, apparently, is to be classed these contradictory passages).

The author's explanation seems to imply that as we develop in the

Truth we must deny all that we previously learned. Of course some will ask, how can we "empty our minds" if it is pre-determined that they should not be emptied?

Portions of the Statement of Faith are described as "absolute nonsense"—not because Bro. Kirkwood advances Scripture to prove them wrong, but because they destroy his theories. "Roberts and Thomas," and those who follow the apostolic precept in giving "honour where honour is due" (Rom. 13-7; 1 Tim. 5-17), come in for similar sweeping and unfounded criticism, the reason being that the writings of these two stalwarts in the Truth overthrow the teaching of the author of this booklet.

The writer alleges that God introduces "laws which outrage our sense of justice and which appear contradictory and absurd to the natural mind." This he puts down to the "foolishness of God," which he reveals to be not "wiser than man's wisdom" as Paul estimates it (1 Cor. 1-25), but ludicrous in the extreme. He imagines that obedience to the laws of God places the Deity under an obligation to man (V.9), whereas Christ taught: "When ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do" (Luke 17-10). He suggests that successful obedience to law "creates arrogance and conceit in our achievements, such a character being of no value to the Almighty"; but surely he overlooks the fact that Christ was "obedient even unto death" (Phil. 2-8), and yet manifested no conceit or arrogance, and was acceptable in God's sight. The promise of the Scriptures is continually to "him that overcometh" (Rev. 3; 5, etc.)

He declares that "God loved Jacob and hated Esau" not because His omniscient power enabled him to foresee the characters and future history of both, but because of an arbitrary choice, with little to commend it. In fact the author indicates that he, personally, "loves Esau and hates Jacob" for, he says, "If character and works were even a factor in relation to God's love and election, He would have loved Esau more than Jacob." How many brethren fail to appreciate the difference between these two sons of Isaac! The fleshly characteristics of Esau appeal, and they fail to assess these brothers from the standpoint of God's requirements. They gloss over the fact that Esau committed the greatest possible sin—that of repudiating the divine blessing. This ungrateful son of Isaac accounted his birthright to be of no more value than a plate of lentil soup (Gen. 25, 30-34). For the gratification of his immediate desires he was prepared to surrender his exalted position as the first-born, with its spiritual privileges of approach in worship, on behalf of the rest of his family. There is no greater sin than this. The inspired commentary announces: "If any man draw back, my soul shall have no pleasure in him" (Heb. 10-38). God has "magnified his word above all His name" (Ps. 138-2), so that Esau's indifference became a slight to the Creator. His subsequent marriage with the alien became "a grief of mind" to his parents (Gen. 26-35), and provides an index to his outlook on life. Paul's estimate of Esau's character is in striking contrast to that of Bro. Kirkwood's. He includes Jacob among the cloud of faithful witnesses who compass the saints about (Heb. 12-1; 11-21), whilst Esau

is held up to us as the example of a "profane person" who, despising the spiritual benefits of his position, was only brought to the realisation of his loss when he was rejected from the blessing with its material advantages. Esau never "sought the love of God" as Bro. Kirkwood assumes (p.16). It is true that Paul says, "he found no place of repentance, though he sought it carefully with tears" (Heb. 12-17), but the more literal interpretation of this passage is found in the margin note: "He found no way to change his mind, though he sought it carefully with tears." If it be asked, Whose mind did he seek to change? the answer is, his father's (see Gen. 27-34). To God he manifested no repentance for past misdeeds, his heart was full of hatred and murder, and he looked to the approaching death of his father to satisfy his revenge upon his brother (Gen. 27-41).

God's selection of Jacob was based upon fore-knowledge. He could foresee that Jacob, with all his faults, would, of his own free will, manifest more spiritual qualities than his "profane" brother.

Other objections to the theory advanced in this book are as follows:

1. The author represents God as doing evil that good may come, a course of action rightly condemned by the Apostle (Rom. 3-8), for he represents God as influencing Adam and Eve to sin in order to develop His purpose.

2. He intimates that right and wrong claim no part in our relationship with God. Uzza was condemned and David exonerated, although in his opinion the good intentions of the former far outweighed the evil of his action. Actually the author fails to discriminate in these matters.

3. The obvious result of a belief in such theology is to cause a believer to seek the greatest immediate satisfaction in life. If individual volition is a myth, and we are accepted in spite of our conduct, then let us "eat, drink and be merry" to our hearts' content.

One final word. He commences his books with a mis-statement of fact. He states that copies of an article were "posted to brethren and ecclesias in Australia, New Zealand, Britain, U.S.A., etc.," and although he asked for "scriptural correction on the subject," if they were proved wrong, over a year passed but "no brother or ecclesia has put pen to paper to assist me in my search for truth." Possibly the author has overlooked the fact that "The Logos" wrote him upon this subject and "appended quite a few scriptural quotations in support of our contention" that individual volition remains a fact in spite of the "pre-determined purpose of God."

EDITOR.



Conditions 1900 Years Ago

The condition of Israel had deteriorated tremendously. The people no longer manifested a love and respect for the purity of God's law. The priests spoke corruptions, traditions were preferred instead of the written word, the exhortation of Isaiah to test doctrines against "the law and the testimony" was forgotten (Isa. 8-20). Thus it is not surprising to find but few who looked for the coming of the Messiah at that epoch known to historians as the beginning of the Christian era.

Nevertheless, as in every age, there were "Israelites indeed" still in Israel. Simeon who "waited for the consolation of Israel," rejoiced when he saw the child Jesus, for he beheld, as he declared, the nucleus of the salvation prepared by God, "A light to lighten the Gentiles, and the glory of thy people Israel" (Luke 2-25). It is also recorded that Anna "gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem."

The Roman occupation of the country was a humiliation to the Jews who despised their conquerors. They were the people of the Lord, a chosen race, and had not Moses declared that other nations would recognise them as such? "Surely this great nation is a wise and understanding people. For what nation is there so great who hath God so nigh unto them, as the Lord their God is in all things that we call upon him for, and what nation is there so great that hath statutes and judgments so righteous as all this law" (Deut. 4, 6-8). The Jewish ambition was to throw off the Roman yoke, and they looked to the Messiah to accomplish this end. Unfortunately there were many things in the Scripture the priests had overlooked and did not understand.

We are able to study the same writings inspired by God as the priests of Israel had access to, and to appreciate the thread of hope contained therein. Isaiah prophesied thus: "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" (Isa. 9, 6-7). The Spirit through Amos proclaimed: "I will raise up the tabernacle of David that is fallen, and close up the breaches thereof . . . and I will bring again the captivity of my people Israel . . . and I will plant them upon their land, and they shall no more be pulled up out of their land" (Ch. 9, 11-15). All the prophets spake of the glory of Israel's future king, and the blessed state of the nation under him, but there was another aspect concerning the coming Messiah which Israel's leaders either ignored or did not understand. Their coming King was to be born in very lowly circumstances, a babe in a manger, in Bethlehem (Micah 5-2). His lowly state is indicated by the question people asked of his home town, Nazareth: "Can any good thing come out of Nazareth?" (John 1:46)

The time period of Daniel (Ch. 9-25) had almost elapsed, and the way for the appearance of the Son was prepared by God. The angel Gabriel informed the parents of John the Baptist that their son, in the spirit and power of Elias would "make ready a people prepared for the Lord" (Luke 1-18). The occasion of Mary's sojourn with Elizabeth was undoubtedly a happy one, for both women walked in the fear of God, understanding perfectly the part that each had been chosen to play. Mary knew that it was intimately connected with the promises made to Abraham and David (Luke 1, 32, 55), and that her son would at length glorify Israel.

Mary and Joseph lived in Nazareth, and it seemed as though the prophecy which foretold the birth of the Messiah in Bethlehem would be falsified. But how wonderfully does every detail of God's purpose come to pass! The decree of Caesar Augustus (Luke 2-1) made it essential for Joseph and Mary to travel to the city of David where Jesus was born.

The birth of Jesus was a part of God's purpose, and not an isolated happening, and though it is natural for us to criticise Jewry for their lack of perception, we can manifest the same attitude of mind in regard to His second appearance. Prophecy is just as definite in relation to contemporary events as it was concerning those that happened 1900 years ago. The brethren and sisters must be of the same class as Simeon and Anna whose understanding of the prophets made them keen and alert for the appearance of the promised Seed. There is ample proof that we stand at the threshold of the second coming of Christ (Ezek. 38-8; Dan. 2-28); the times of Daniel (Ch. 12-12) have expired; the "three unclean spirits like frogs" (Rev. 16-13) are performing their work, and if we be wise we shall heed the warning, "Behold, I come as a thief, blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame" (Rev. 16-15). If we, like Jewry, look for Christ to come at some remote, future time we shall be caught unawares. Mere association with the ecclesia of God will not entitle us to a position in His kingdom. We must be obedient and faithful in every respect. "Blessed is that servant, whom when I come I find watching," declared the King. Like Anna and Simeon let us read and profit from God's words of instruction: "They that feared the Lord spake often one to another, and the Lord hearkened and heard it . . . and they shall be mine, saith the Lord of hosts" (Mal. 3, 16-17).

—G. E. BRUMBY.

Sister R. Roberts's Favourite Scripture Texts

During the Breaking of Bread: John 14, 17. Daily comfort and consolation: The Epistles of Paul to the Ephesians and Galatians. Psalms innumerable, but particularly the 145, for one.

To test my love whether it be of the right sort: John 14-23; 1 Cor. 13; 1 John 4, 10-21.

"The Law of Moses" Epitomised**3.---Israel at Sinai**

(Continued from Volume 12, page 263).

The events leading up to and including the deliverance from Egypt were calculated to impress the nation with the fact of the Divine protection which they enjoyed, and now the stamp of that protection was to be made evident, inasmuch as the Israelites were to "meet with God" (Exod. 19-17). They were commanded to be ready against "the third day" when "the Lord will (not only speak, but) come down in their sight upon Mt. Sinai." This did not, of course, apply to the Deity, Himself, but His manifestation in an angel, who would be authorised to show forth His glory and power. The Israelites were warned to "wash their clothes," abstain from the common defilements of domestic life, and keep a respectful distance from the Mount, at the base of which they were encamped. Death was the penalty of non-compliance.

On the morning of the third day there were awful tokens of the promised interview. The top of the Mountain was concealed in dense cloud, intermittently illuminated by the play of lightning. Thick volumes of smoke ascended from the cloud as from a furnace; roars of thunder pealed forth at intervals; the earth trembled at their feet, and suddenly the steady, strident sound of a loud trumpet note was heard from the summit. Suddenly the tumult ceased, and in the silence, "the Lord spake unto the assembly out of the midst of the fire, cloud and darkness with a great voice" proclaiming the ten commandments (Deut. 5-22; Read Exod. 20, 1-17). Having delivered these, the voice suddenly ceased (Deut. 5-22), the people were ordered to their tents, and Moses was instructed to remain to receive the rest of the "commandments, statutes and judgments" (Deut. 5, 30-31).

Some falsely speak of these ten commandments as a moral law which it is natural for man to observe. This is a great fallacy. "If the so-called moral law were an element in the nature of things it would be found asserting itself like the law of gravitation, or the law of eating and drinking." But man left to his own ignorance soon forsakes these principles of righteousness. Paul, it is true, speaks of certain Gentiles who "do by nature the things contained in the law" (Rom. 2, 12-15), but these are men and women who have had the "work of the law written upon their hearts" (V. 15). They have been educated in the Truth by the ministrations of the Apostles and the brethren, and thus have been subjected to a writing "not with ink, but with the spirit of the living God, not on table of stone, but in fleshly tables of the heart" (2 Cor. 3-3). The natural result of this change of heart is a performance of "the things contained in the law." The majority of Gentiles, however, are not of this class, but come under the category of Ephesians 4-17.

The ten commandments are styled "God's covenant" in Scripture.

(Exod. 19-5; 34-28), and the fact that they were given to the nation of Israel only is shown by the preamble: "I am the Lord thy God which brought thee out of the land of Egypt." The law was designed to show man how sinful he was in God's sight (Rom. 7-13). A person guilty of one infringement was guilty of all (Jas. 2-10). It cursed all men, thus it was necessary to be "taken out of the way" (3 Cor. 3, 7-14; Col. 2-14) if salvation was to be made possible. It cursed even Christ (Gal. 3-13), but its jurisdiction over him ceased as soon as he died upon the cross, for it had no power over a dead man or an immortal person. Thus death "freed him from its curse," and being resurrected from the grave, He was able to deliver from its effects those Jews who came unto him in faith (see Rom. 7, 1-4; Rom. 6-14). But although taken out of the way by Christ, the excellent precepts of the law are to be respected by those who are "Servants of righteousness" (see Rom. 6-15; Rom. 13, 8-10).

The law demonstrated that all (both Jew and Gentile) were guilty before God (Rom. 3-19), thus showing that salvation could only come through the kindness of God (Rom. 5, 20-24); Acts 13-39). Therefore the law was not a failure, but accomplished the purpose God required when it was delivered to Israel at Sinai.

The Christadelphian Treasury

Section 10. Final Words

(Continued from Volume 12).

Privileges and Responsibilities

There is nothing in the world so valuable as the Truth. It is the "one pearl of great price." Its joys are constant, and will last to the end of our pilgrimage.

Sweet was our first love, when we grasped the precious promises, and learned to love and honour those who were in Christ before us.

New joys came when we were allowed to take our humble part in the work, and with God's blessing saw the ecclesias prosper and the number of believers increase. Those were days of small things, labourers being few, though the harvest was great.

Now there are many earnest and capable workers in the vineyard. Long years of toil have brought days of feebleness, when the younger brethren take our places, and with splendid courage continue the work.

This is the crowning joy, especially if some of our own beloved children are found among them.

—W. BUCKLER (Sen.)

My Message

"I have been young and now am old," having attained to honourable mention in Ps. 90-10; and although by reason of strength one is still able to "provide things honest in the sight of all men," and also to call the attention of one's fellows to the inexhaustible store of "the true bread from heaven," the stern truth has to be recognised that the greater part of one's life is now history and cannot be recalled.

Any regrets? Aye! many. But all overshadowed by "the goodness and mercy of God, which have followed me all the days of my life," and the unspeakable privilege and honour of being permitted to know and proclaim the truth.

To give a message to those who are to carry on the work demands the God given wisdom of Solomon and the divinely guided eloquence of "our beloved brother Paul." "Give attendance to reading and studying the word, but cease, my son, to hear the instruction that causeth to err from the words of knowledge." "And now, beloved young brethren and sisters, I commend you to God and to the word of His grace, which is able to build you up, and to give you an inheritance among all them that are sanctified."

—S. A. GARSIDE.

Our Race for Life

We have entered a race for eternal life, and Christ says, "he that endureth to the end shall be saved: not one, not two, but all if they endure faithfully unto the end of the race."

I have been in the race thirty-seven years, and have seen many falter by the way. When they entered they were very zealous for the Truth, but alas! the good seed had not much depth of earth, therefore withered away, or else the seed had grown up among thorns (cares—pleasures—and other things) so choked the seed and brought no fruit to perfection. It may be that they had not been able to stand the test which the Truth brings. Consider the test which many of our young brethren had to endure during the late war, but God gave them courage, because they trusted Him all the way.

Paul says, "God is faithful, Who will not suffer us to be tempted above that we are able to bear, but will, with the temptation, also make a way to escape, that we may be able to bear it" (1 Cor. 10-13). God scourgeth every son and daughter whom He receives; but do not be discouraged, for Paul says, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him" (1 Cor. 2-9).

Narrow and straight is the way which leadeth to life eternal, and few there be that find it. Do not forsake reading the Word; do not forget prayer; and do not neglect the meetings, which afford upbuilding and strength in spiritual things; and then, like the Apostle Paul, be able to say at the end of your probation: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day, and not to me only but unto all them who love His appearing" (2 Tim. 4, 7-8).

W. FINNEMORE.

Attributes of the Messiah

The Coming Man

The saint has every reason to love Christ. He is in all respects beautiful in himself to such as have learnt the first and the great commandment to "love (and fear) the Lord with all the soul, and mind and strength." By any other class his beauty is not appreciated. His beauty is not such as would answer to the world's ideal—moral, artistic, or religious. It is not the beauty of a statue or of a "gentleman born." Christ is more than kind; he is holy. He is more than forgiving; he is just, and with wickedness angry. He is more than gentle; he is exacting of supreme affection. He is more than good; he is zealous of the Father. He is more than courteous, refined, and cultivated; he is the impartial judge according to each man's work, regarding not the persons of men, and speaking flattery to none. He is more than man; he is God manifested. The Lamb of God, he is yet the Lion of the Tribe of Judah. The healing Sun of Righteousness he is yet the treader of the winepress of the fierceness and wrath of Almighty God. A right acquaintance with him will embrace all the features of his beauty, and will lead to the imitation of each of them in our own characters: for he is the example set us to copy. The omission of any, causes defect. Some try to imitate

THE CHRISTADELPHIAN TREASURY

The End of All Things is at Hand (Peter)

We, who to-day have become candidates for the Kingdom of God, are also witnesses for His Truth in these closing days of the Gentiles. Feeling the power of the Truth as a moral impulse—not a sentimental sensation—and conscious of our association with the Divine Mind, we are possessed with an overpowering sense of the goodness of God; also with the sobering conviction that the messengers must in all things be consistent with his Message.

Individually, then, let us strive to be not only saints (separated ones), but worthy followers of the Lord Jesus; "hating even the garment spotted by the flesh."

Ecclesiastically, let that "perfecting of the Saints" so persistently emphasised in all the Epistles, have priority even over propaganda work; seeking to maintain the high standard set before us in the Word.

Let us not be influenced unduly by present results or appearances, remembering that now is the day of small things. The incentive to "hold fast" arises from the relation it bears to the glorious issue, "God all and in all."

—G. H. LETHBRIDGE.

his kindness while forgetting his zeal. Others copy his severity while failing to remember his gentleness. Others extol his placability and charity while overlooking his righteousness and jealousy of the Father's honour.

Let us remember all the elements of his perfect character. They are altogether lovely. They constitute the Lord Jesus one by himself in the history of the world. No such personage ever appeared before or since. No name comes near his in its glorious renown. Even now, in the present evil world, God hath given him a name which is above every name. It is the highest name in the world's mouth, in the world's hero roll. True, it is regarded superstitiously. Still, it is the most exalted and honourable in all their assemblies, in all their traditions and associations. Before him, the glory of other names pales like the yellow light of a candle before the sun. He is the object of universal homage, though it be the homage of ignorance and insincerity. He stands alone in the past in his towering dignity, his superhuman earnestness, his unapproachable beneficence, his unwearying patience, his immaculate righteousness, his spotless purity, his unostentatious condescension, his untainted disinterestedness, his perfect submission to the will of God. He has shed a great light upon the world already. Europe owes its civilisation to him. By the mission he placed in the hands of the apostles, he abolished Paganism and humanised the Gothic hordes.

But above all, he is THE COMING MAN. The light of the past is but the token of the dawn, the first rays of the sun sent up from the horizon athwart the darkness of night. The light of the future is the brightness of meridian day. The future is filled with him. No other name is discernible but his. As the stars disappear as the sun rises, so his glory in the future blots out all other names that are named. When the dreary course of the present animal economy shall have run its appointed time, Christ on earth will be all in all. All present greatness (so-called) will have passed away like a dream. Mighty cities: London, Rome, Paris, New York, Berlin, Vienna, St. Petersburg, will be no more. The roaring commerce of a thousand markets will have ceased; the tradè of a hundred ship-crowded seas, the business on all the marts and exchanges of the world will have dried up and vanished away. The present political personages who fill so large a place in the importance of the present hour, will be as effete as the mummies of Egypt. Kings and emperors will be remembered as blots; literary men, artists and academicians as deceptions; the teeming and all-important "public" as the horrid labyrinth of a huge nightmare passed away with the rise of the dawn—never more to re-appear, while CHRIST will be the established institution of the earth—established on foundations that cannot be moved. His kingdom will have no end. The earth will be filled with his glory. Nothing will be important but his people and his affairs.

Well may we choose him as our portion and inheritance. The present, which is all we have of our own, is a transitory dream of trouble; while the future, which is his, and ours in him, is an everlasting reign of glory.

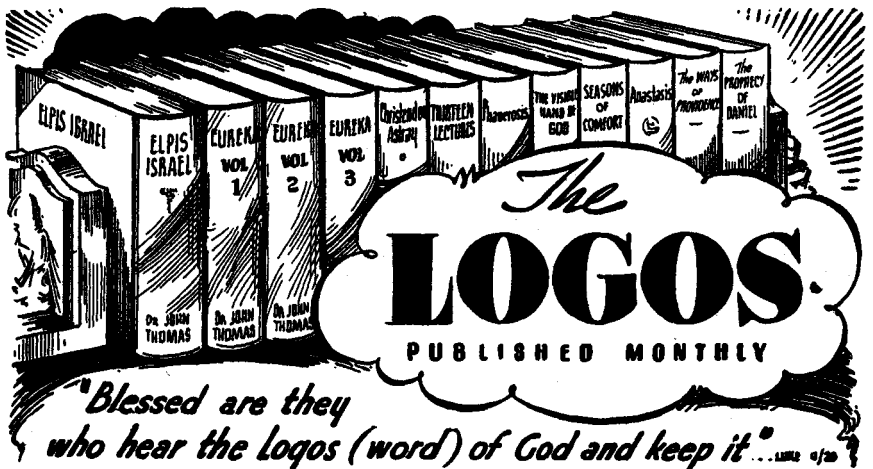
Well may we prefer him and serve him. We have no hope apart

from him. Without him human life is without light. There is nothing but clouds around and darkness ahead to the natural man. Decay works within; vanity attends on all external circumstances; the grave waits with open mouth at the end of the toilsome journey—and you never know how near that end is. Bring Christ into the economy of human life, and you bring light, hope, joy, friendship with God and man, and an eternal inheritance in reserve. Some say they do not want an eternal inheritance. Some say the present life is quite long enough for them; that immortality would tire them. Such is the grunt of the sow, which knows no higher good than the mire and the wallow. They speak foolishly. They reason from present weakness and incapacity. Whence comes the sensation of "tire"? From the incapability of an animal nature to keep up the supply of energy which enjoyment consumes. No doubt a body such as we have would tire of living for ever; but it is not the present body that is to live for ever. The present body is to be changed: it is to be made a spiritual body; and the spiritual body is powerful where the animal body is weak. There will be no "tire" or satiety with the spirit body. Weariness belongs to weakness only, and comes in the ratio of weakness purely. A person in poor health tires sooner than one that is robust. One laid on a sick bed is tired as soon as he begins; one that is well can go on for hours, and enjoy what he is about. A spiritual body is strong, and incapable of fatigue. Therefore, endless days will be endless sweetness and joy; chiefly because heart and nature will be one with God, the inexhaustible fountain of sweetness, glory and joy.

These things are accessible to us in Christ, and in Christ only. Well may we meet at the table in honour of him and in remembrance of him. It is good for us to be here. It is to our profit to call him to memory. If we remember him, he will remember us in the day of his gladness. If we forget him, he cannot forget himself. He is in heaven, and at the appointed time will come, whether we on earth remember him or not. When that day comes, we shall realise how much it has been to our well-being to have been kept in the way of his commandments, and to have waited on the memorial of his name.

—ROBERT ROBERTS.





This issue of "The Logos" is Number One of Volume Thirteen. In other words, the time has come around once more for those subscribers (who have not already done so) to renew their subscriptions. The cost is not great, for it represents an outlay of less than 1½d. per week—less than the cost of a postage stamp. As the result of the generosity of certain of our friends, it is possible to issue a limited number of free copies to those who cannot afford to pay the price, or to supply copies at a portion of the full cost. We cordially invite such to make application for a regular copy of the Magazine to be forwarded to their address.

In the "Herald of the Future Age," Dr. Thomas once published the following under the heading, "A Hint": "When our subscribers think money will be useful to us, we trust they will not forget us. We do with as little as possible, but we are not able to get along without any. With patience and perseverance, the 'Herald' cannot fail to succeed."

The policy of "The Logos" remains as heretofore. It is devoted to the edification of a people separated from Gentile darkness to the brightness of Zion's hope, and is not the vehicle for the foibles and crochets of men unsustained by a "thus saith the Lord." In face of danger it does not hesitate to speak out, but its Committee seeks to avoid mere personalities which gender strife rather than Godly reasoning.

Readers of "The Logos" can be of real service by bringing the existence of this periodical under the notice of others.

We have a few copies of back numbers, and readers who wish to complete a set or a volume, may obtain same (if available) free of charge on application.

Bound copies of "The Logos" are available to subscribers at a cost of 7/- each, plus postage, volumes 6, 7, 11 and 12 only being available. "The Logos" in book form makes a valuable and attractive addition to any Christadelphian library.

We hope (God willing) with our next number, to introduce new literary features which will enhance the value of this periodical. Pressure of time has interfered with their appearance this month.

"THE LOGOS" COMMITTEE.

Supplement to "The Logos"



DIGEST OF TRUTH

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

*Vol. 3**September, 1946**No. 1***Editorial****"THEY SHALL BUILD HOUSES"**

The present world-wide shortage of accommodation is one of the chief problems awaiting solution by those who are endeavouring to restore international equilibrium today. It is, incidentally, one of many perplexing difficulties facing each nation, but one which cannot be allowed to continue indefinitely without extremely serious consequences to all.

Perhaps the chief victim of this evil has been the ex-serviceman whose domestic necessities have vitally changed with his discharge from his duties. This unfortunate state has proved its seriousness, not only in the inconvenience and discomfort of young families, but even more so in the widespread results eventuating from this one cause. Young people, unable to entertain their friends in the congenial and healthy atmosphere of a modern home, are driven to other and less desirable resorts. People in Australian cities are existing in appalling environments with their families, which can only result to the detriment of all. Lack of privacy, crude domestic facilities, insecurity, are all taking a considerable toll in the minds of those affected by such matters to an extent not fully appreciated by the more fortunate.

Taking into account the present condition of human affairs, it would appear that an early solution to this problem is very unlikely. In fact, to the student of the Bible, it is evident that a satisfactory answer to this pressing question will only be effected when "the law shall go forth from Zion and the word of the Lord from Jerusalem" (Micah 4, 1-4); in other words, when the Kingdom of God is established on the earth. At that time, which we believe to be imminent, every man shall "sit under his vine and under his fig tree, and none shall make him afraid" (V.4).

Under the present order of human society, the vast majority of tenants have no actual possession of their dwelling places, and live in constant fear of eviction, through sickness and accident making them unable to meet their obligations, but under the equitable and just order to be established (a resume of which is given in Psalm 72), we are told the people "shall build houses, and inhabit them; they shall not build and another inhabit; they shall not plant and another eat." but "mine

elect shall long enjoy the work of their hands" (Isa. 65: 21-22).

With a few exceptions, the early disciples were conspicuous by their lack of property. Jesus, himself, declared: "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." Nevertheless, this shall not always be the case, for it was promised his mother: "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 (i.e., Israel) for ever, and of his kingdom there shall be no end" (Luke 1-32).

In devoting his life to the perfect obedience he manifested and to the spreading of the glad tidings of his coming kingdom on earth, when "God's will shall be done on earth as it is in heaven, Jesus forsook all those advantages which are considered to be essentials to personal comfort and, to all who would seek to follow his example he declared, "And every one that hath forsaken houses or brethren, or sisters, or father, or mother, or lands for my name's sake, shall receive an hundredfold, and shall inherit everlasting life."

—G.C.

WRITE TO BOX 226C, G.P.O., ADELAIDE, S.A., FOR A FREE COPY OF "THE COMING NEW WORLD ORDER."

Contemporary Events

THE BIRTHPANGS OF A FIFTH WORLD EMPIRE

Ninety-year-old George Bernard Shaw offers a word of consolation to the effect that we must "not worry about the atomic bomb . . . It might be a blessing in a rather overdone disguise." He sees little danger of another global war. Mr. Shaw, who is one of the "wise" of this world, knows nothing of the morrow; being without the wisdom "from above," his thoughts are not thus expressive of the Truth. Who ever heard of such a thing as "bombs" being a blessing to humanity? Thus the year 1946 evidences the rise of "false prophets." Now, reader, compare G. B. Shaw with the late Dr. John Thomas, a keen Bible expositor, who in 1848 wrote a book, "Elpis Israel," advising his readers thus: "Be not deceived, then, by the syren-voices of the peace-prophets. Ere long the last and most terrible of wars will break out." (p.347—5th Ed.). He further wrote: "Men should never prophecy of the future from present appearances" (p.344). But, of course, G. B. Shaw, like the Pharoah who "knew not Joseph," knows not Dr. John Thomas, neither the Truth he espoused. Were he cognizant of Divine prophecy, revealed to the servants of Almighty God in His Word, he would today have thought and spoke quite differently about global conflict, and the Press would not have given him access to its pages. Dr. Thomas, however, spoke and wrote according to the truth of God, and adds: "The reader need place no reliance upon newspaper speculations. Their scribes know not what God has revealed, consequently their reasonings are vain, and sure to take a wrong direction. The Bible is the enlightener. If men would not be carried about by every wind that blows, let them study this. It will unfold to them the future, and make them wiser than the world. The

"presupposes" is of no consequence. There is no definiteness in such consideration. Notice the difference in the Bible student's excoitation; the confident tone; the full assurance; the certainty of realisation; no doubt, suspicious equivocation, or ambiguity. All who read the 66 books of the Holy Scriptures carefully and studiously will be well qualified to speak with confidence of the happenings of the future. The Bible is not as some assert a mere book of morals or instruction on How to Live, nor as the atheist postulates, a Book of Oriental mysticism and contradiction. Reader, the Bible is a Record of Mankind from the past down to the present and away into the future. The world will undergo a mighty change, and the present state of the nations is an evident token of the fact. The Bible student notices the birthpangs of a fifth world empire taking place. All the symptoms of "finality" are in evidence throughout the world. Lack of cohesion, apathy, complacency, open defiance, lawlessness, brawling, bashings, lasciviousness, quarrelling, murders, political strife, these and many like evils are indicative of the end of Gentile dominion (see 2 Tim. 3: 1-4). The "time of the Gentiles" is almost finished. Like "the days of Noah," when violence and corruption filled the earth, when finality came and a new world began, so also finality is in evidence again. The coming of Christ draweth nigh! Are you ready. Prepare for Him Now!

"As the Days of Noah were, so shall also the coming of the Son of man be." (Mat. 24-37).

"The Daughter of Zion Bewaileth Herself"—Jer. 4-31.

Such is the position of Jacob in these latter days. However, the prophet foresaw the goodness of God bestowed on his scattered and dispersed of Israel and Judah. Saith he: "For the Lord will not cast off for ever; but though he cause grief, yet will he have compassion according to the multitude of his mercies." (Lam. 3, 31-32). Note the comparison of the old order of things with the prospective new order: "Go and proclaim these words towards the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and I will not keep my anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and has scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord. Turn, O backsliding children, saith the Lord, for I am married unto you: and I will take you one of a city, and two of a family, and I (the Lord) will bring you to Zion . . . At that time, they shall call Jerusalem the throne of the Lord (i.e., the Kingdom of God), and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the stubbornness of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together to the land that I have given for an inheritance unto your fathers." (Jer. 3, 12-14, 17-18). Dear reader, can you not see what all this alludes to? Surely you can. You know by these things that the kingdom of Israel, under the Messianic dispensation, is the "kingdom of God" preached firstly by God in his holy prophets, and afterwards by Christ Jesus and his apostles (Heb. 1:1). The

2-5; 2 Pet. 3-13; Isa. 65, 17-25; Isa. 66, 7-10). The Gentiles in that day will confess the falsehood and error of their ancestors (Jer. 16, 14-19). Carefully peruse these texts. The "commonwealth of Israel" (Eph. 2-12; Ezek. 37) is soon to rise and rule the world (Dan. 7: 18,27). Are you a member of this "commonwealth"?
—C. WOTTON.

"GOD TREADETH ON THE WAVES OF THE SEA"—Job 9-6

Aquatic life is as much subject to climate as is terrestrial. The same Almighty Hand that decked the Lily also fashioned the Pearl, and feeds the hungry whales.

The currents of the ocean play an important part in the economy of nature regarding climates. Some currents carry heated water from the Trade Wind area and discharge it in the Polar regions. Others bring cold water from the Polar seas to the equator. The Gulf Stream flows with heated water from the tropics and discharges it 3,000 miles north at a temperature of 80 degrees, and the warmth released tempers the climate of Britain and Western Europe.

Besides removing the heated water from the equatorial regions these currents carry away the salt which is left after evaporation has taken place. Supposing water had been evaporated equal to one inch of rain off five million square miles of ocean, it would leave sixteen million tons of salt behind. How many tons of shipping would be required to remove this load? The currents remove it in 24 hours, and deposit it in seas less salty.

We might suggest a great sea "heart" for the Ocean. The first "beat" sends out hot water to the Polar seas. The next "beat" pushes a cold current to the Equator. Night and day the sea "heart" is throbbing in consequence of its diurnal changes. Unchanged and unchanging, the sea is an everlasting emblem of its Creator. God is perceived in the wonders of the Deep. Job declared: "He treadeth upon the waves of the sea." He could perceive the Hand of God everywhere apparent even when the billows were mountain high, stepping from wave to wave in His Almighty and essential Majesty.
—H.C.

Special Offer —

**DIGEST
OF
TRUTH**

A regular monthly copy of this paper will be forwarded free of charge to any address in the world. Just fill in the form below and post to
Box 226C, G.P.O., Adelaide.

Name.....

Address.....

[Copies of "Digest of Truth" are available to "Logos" readers for home to home distribution. Full details on request.]



THE LOGOS

UPHOLDING THE PURITY OF THE APOSTOLIC DOCTRINE
AND FAITH.



CONTENTS FOR OCTOBER, 1946

Great Anxiety at Christ's Coming	25	The Law of Moses Epitomised (4)	36
International Affairs in Retrospect	26	"The Logos" Misrepresented	38
Special Zionist Night	29	Christadelphian Treasury	39
The Fate of Rome	31	Digest of Truth	42
Selected Ones, 1. — Abraham	33	Questions Answered	46

Words to the Wise

The Great Anxiety at Christ's Coming

Just imagine the Lord Jesus in the earth again and ourselves summoned to meet Him. What would be the great anxiety on the part of every one of us? Only one. All the anxieties of a life-time would take flight, except one: "What does He think of us?" That will be the engrossing concern of the moment. Now, what is it that determines Christ's opinion of us? Is it the state of mind that will be produced by the occurrence of His advent? No; for then everybody will be in a state of readiness; everybody will then see that Christ is really the only important calculation of life; and, of course they will be prepared with all manner of protestations and professions, with tears, how much they desire Him. These will not move Christ. That which determines His opinion is what we are doing now. He has made known the principle of His judgment: "I will give to every one of you according as your work shall be." Therefore, now is the time of action. Let every man look to what he is doing—and every woman. Let them remember that their present daily life—dull, uninteresting, unimportant though it may appear, is really pregnant with their destiny. All depends upon how they turn the present time to account. Future position will be determined entirely by present deportment; the important thing is to be filled with the knowledge of His will, in all wisdom and spiritual understanding.

R.R.

INTERNATIONAL AFFAIRS IN RETROSPECT

The Liberation of Moab

"In spite of soothing words, Russia will move steadily down until the British lion, unable to stand it any longer, springs at the throat of the Bear, and engages it in a death struggle that will only be terminated by Christ's intervention."—Dr. Thomas.

During the days of the prophets and apostles, the ecclesia was strengthened greatly by the wonders, miracles and signs which they performed. Greatest of all these was the Bible itself, the miracle of its production being equalled only by the wonder of its preservation during the many centuries of fierce opposition it has experienced. Its pages contain a programme of events certain of fulfilment, thus providing wonders and signs for the generations which have witnessed such. Its historical, prophetic, moral teaching provide the highest form of education, and are essential to the best training of mind and body and the attainment of eternal life in the age to come. But the bulk of mankind—particularly that section of it "wise in its own conceit"—has ignored or repudiated the wealth hidden in its pages. Paul has written, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called" (1 Cor. 1-26). No. God is selecting lowly men and women that through them, He may consummate His purpose which is expressed in the following prophetic declaration, "I will destroy the (so-called) wisdom of the wise, and bring to nothing the understanding of the prudent" (1 Cor. 1-19). For this purpose "God hath chosen the foolish things of the world (humble men and women) to confound the wise, the weak things of the world to confound the mighty" (v. 27).

Even now the wise and mighty of this age are confounded by the course of events. They refuse to recognise that "God hath power over these plagues" (Rev. 16-9) and choose to repudiate His authority. On the other hand, the so-called "fools" of this world have an understanding that elevates them above the mighty, so that they are permitted to live in advance of their age. None are more interested in the trend of international events than they, although, due to their unique position in being "separated" out of the nations by their acceptance of Christ, they take no part in politics.

To them each move on the chess-board of the nations is a move in the establishment of God's purpose. With interest they watch Britain relinquishing a certain amount of control in Egypt, and learn of her intention to transform her forces to the wilderness (not the desert, let it be closely observed) of ancient Moab. Thus this country is awakened from its silence of centuries by the British announcement that they intend to transform it into a strong defensive arsenal. Ancient Moab, together with Ammon and Edom, was situated at the south-east of the Dead Sea. So fertile and productive was it in those days that when famine drove Naomi and her husband from Palestine, they turned to Moab for sustenance (Ruth 1).

Well tilled and cultivated though it may have been, the prophet pre-

dicted its decline in words that show the danger of cursing Israel even in the days of their adversity. "I have heard the reproach of Moab and the revilings of the children of Ammon" declared God through Zephaniah (3-8), "whereby they have reproached my people, and magnified themselves against their border. "Therefore as I live," saith the God of Israel, "surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles and saltpits and a perpetual desolation" (or an "age-long" desolation as the literal Hebrew expresses it).

This predicted change in the condition of Moab's country is but one of the many miracles of which the Bible is full. The Moabites were taken into captivity by Nebuchadnezzar and continued until the days of the Maccabees when they finally became extinct. Eventually the country became the wandering place of Bedouin Arabs who had no inclination or ability to cultivate the soil (Jer. 48-8, 12, 28, 42), so that the one-time fertility of the country degenerated into a wilderness of nettle and saltpits as predicted.

Today Moab is virtually controlled by Britain. For years, students of the Word have looked for such an eventuality because Britain is represented in the prophetic writings as the Moab of the latter days. Almost 100 years ago, before the mighty events commenced which today are causing ancient Moab to come into prominence, Dr. Thomas wrote: "Moab's population is vanished, and the country a mere wilderness whose solitude is only disturbed by the howl of the beasts, or the occasional tramp of the Bedouins. For Moab therefore to respond to the prophetic exhortation (Isa. 16, 3-5) a power must take possession of the country capable of outstretching its wings for the defence of a people whose land the rivers have spoiled, and that power, I believe, is Britain; the Moab of the latter days" ("Elpis Israel"). Again he wrote: "The triumph of Russia in the west will cause Britain to strengthen herself in the east; and, as I shall show, she will take possession of Sheba, Dedan, Edom, Moab, and part of Ammon; colonise Judea with Israelites, and form an intimate alliance of offence and defence with Egypt." (p 420).

Isaiah pictures this latter day Moab in two stages. In prosperity and vaunting itself, and in adversity when "Moab shall howl for Moab" (Isa. 16, 6-7). During the past 100 years, Britain achieved the height of her power and influence. Her control of the seas was absolute. Her navy was unequalled in might and efficiency. Her resources were enormous. Her wealth and possessions surpassed that of all other nations. Her achievements elevated her pride and haughtiness. She gloried in her worldly might, and, like Nebuchadnezzar, boasted "By mine own might have I accomplished this." God was but secondary in all her thoughts.

Still the ancient land of Moab lay quiescent, the tramp of the Bedouin alone disturbing its stillness.

The war of 1914-18 shook Britain to its foundations. Palestine sprang into life and vigour. The Jew commenced to return under the protection of Britain, as foreseen by Dr. Thomas. The country became invigorated. Industries were formed, settlements were established.

In 1940, Britain was again challenged, and her weakness in the face of aeroplanes, rocket-bomb, and atomic bomb attacks was made apparent to the whole world. The latter-day Moab began to "howl" (Isa. 16-6). But although Britain, to all intents and purposes now controlled the ancient

country of Moab, the land still slumbered. Last July, however, an announcement was made that was startling in its implications. Having withdrawn from Egypt, Britain announced her intention of establishing her Middle Eastern forces in the ancient territory of Moab. This is most significant, for, according to Isaiah, Britain in Moab must be "a covert" to the Jews from the face of the Spoiler (Gogue) when Russia, after establishing her power in Turkey, descends upon Palestine "to take a spoil, and to take a prey." Even now, it seems, Britain is alive to the threat of Russia from the North. During 1945 she occupied the Dodecannese Islands, adjacent to Greece and Turkey. Dr. Thomas had written: Britain "will, doubtless, make extensive seizures of the Isles of Greece to strengthen itself in the Mediterranean, and to antagonise, as much as possible, the power of the Autocrat in that direction."

It is likewise of the utmost significance to read that Russia has a force exceeding one million troops in the Balkans, just north of Turkey. Daniel prophesies: "The king of the north shall come against him (Turkey) like a whirlwind. . . . He shall enter also into the glorious land, and many shall be overthrown." But there is one country Russia will not be permitted to take, "these shall escape out of his hand, even Edom, and Moab, and the chief of Ammon" (Dan. 11, 40-41). In that area the British troops will prove a "covert" for Israel from the face of the Spoiler.

"But from the subjugation of the Jews for a short time after they have been colonised the protection of the shadowing power would seem to have been inefficient" ("Elpis Israel," p. 444). So wrote Dr. Thomas 100 years ago. Thus the prophet remonstrates with the latter-day Moab, because of its treatment of Israel. "Take counsel, execute judgment," he advises, as though those attributes had been conspicuous by their absence in the past. Make yourself as scarce as "the shadow of night in the midst of noonday." "Hide the outcasts: betray not (accuse or denude not) him that wandereth. Let mine outcasts dwell with thee Moab; be thou a covert to them from the face of the spoiler." Why? Because of a new power suddenly manifest in the world's politics. The prophet looking to that time exclaimed: "Oh, that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence, as when the melting fire burneth, and fire causeth the waters to boil, to make thy name known to thine adversaries, that the nations may tremble at thy presence" (Isa. 64, 1). This will be the "day of vengeance" (Isa. 63, 4), when the "slain of the Lord shall be many" (Isa. 66, 16). The pride of Britain shall be levelled in the dust (Isa. 16, 6), "Moab shall howl for Moab" (v. 7). The whole world shall proclaim, "The falsehood of his pretensions is made manifest" (v. 6, margin).

But though the Divine vengeance shall be felt by Britain, and Jewry shall be purged of its rebels, it will fall with greater violence upon the head of "the spoiler," Russia, until the proclamation is made, "the extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land" (Isa. 16, 4). "Behold," says Isaiah, "at eventide trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us" (Isa. 17, 14).

By the hand of the Divine King then revealed in the earth God's wonders, miracles and signs will again be performed in the earth. It is written, "he shall not fail nor be discouraged till he has set judgment in the earth;

Special "Zionist" Night

On Wednesday evening, September 4th, members of the Adelaide Ecclesia were privileged to hear a Jewish guest speaker, Mr. Shimon HáCohén, a representative of the Palestine Foundation Fund. We were delighted when Dr. Fabian, of the Hebrew Fraternity in Adelaide, informed us that Mr. HáCohén had wired from Perth, stating that he would remain in Adelaide after the completion of his S.A. campaign, to address the Christadelphian Ecclesia. This was a nice gesture from a busy ambassador, who had addressed 49 meetings in Australia prior to coming to Adelaide, in the short space of three months.

I was one of a small group of brethren and sisters who heard him speak firstly to his own people in the Synagogue Hall on Sunday evening, September 1st. His appeal rang with sincerity and deep feeling, an earnest of the good night which lay ahead on September 4th.

On that night 300 brethren and sisters and Jewish friends listened to a powerful and stirring address, uttered in simple manner by a humble tiller of the soil in Eretz Israel. Yes, he told us that he had migrated from Russia to Palestine at the age of seven years, and, with the exception of four years spent in prisoner of war camps in Nazi Germany till the end of the last war, had ever since lived and toiled in Palestine. When called by Dr. Weismann to undertake his present important mission to the Jews outside of Palestine, he replied: "I do not desire to leave my wife and daughter; my farm. I am not eloquent, being but a humble man of the soil." The representative of the Jewish Agency replied: "Mr. HáCohén, you are the man for the job. We want you to go forth to the Jews of the Diaspora, and tell boldly and simply such a story of the rural land and its settlers, you who have experienced so much in rural pursuits, and seen the sufferings of our people under the hand of the European oppressor." And thus he said, "I had no recourse but to say 'I'll go.'"

Read the words of Jeremiah: "Therefore, behold, the days come, saith the Lord, that it shall no more be said, the Lord liveth that brought up the children of Israel out of the land of Egypt; but the Lord liveth, that brought up the children of Israel from the land of the north, and from all

THE LIBERATION OF MOAB

and the isles shall wait for his law." These two elements are sadly lacking in contemporary politics. In vain does mankind put its trust in the arm of flesh to establish "judgment and justice" in the earth, but it is the everlasting consolation of the "called" that the "zeal of the Lord of hosts will perform this" (Isa. 9, 7). The significant events in international politics indicate that the day is at hand when it will be said: "The Lord of hosts reigns in Mount Zion, and in Jerusalem, and before his ancients gloriously" (Isa. 24, 23).

the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks" (Jer. 16, 14-16).

Our visitor referred feelingly to the Bible and the power of the Jewish prophets to comfort, even as they rebuked their people, and the ever urgent need for the Jew to heed the message of the Book. He told us much of interest concerning the 420 modern Palestinian rural settlements; the heroic efforts of these workers of the Yishuv who had overcome insuperable difficulties, the present wonderful productivity of the soil—a direct blessing from the God of Israel (surely a fitting prelude to the gladsome fertile scenes to be enacted in Palestine when Christ hath come: when "the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt"—Amos 9, 13). He appealed, not for money, but for sympathy for his people in this, their time of anxiety, suffering and need—an appeal to us, who, he said, felt for and understood the Hope of Israel.

Constant contact with "Elpis Israel" furbishes such a hope and understanding. An ardent Zionist and a lovable man, who spoke to so many of us with great animation during the refreshment interlude which followed. Brethren, as you read these notes, do turn to and read Zechariah, chapter 2.

The programme included an introductory reading from Isaiah 60 and 62, vv. 1-7, and the three stirring hymns sung were numbers 126, 130 and 113. Our brother, J. Mansfield, Senr., who has ever been a stalwart for the things of Zion, and an inspiration to we younger brethren to offer prayer in the spirit of the 122nd Psalm, gave a vote of thanks to the speaker, and presented him with a copy of "Elpis Israel," as has been done to each Zionist representative who has come into our midst.

The collection for the evening was taken up on behalf of the "Children and Youth Aliyah Fund," and realised £64/5/-. Two other cheques were added for the children—£100 from the "Zion Group" and £100 from "the readers of the 'Logos'"—a lovely response.

This was the first Christadelphian assembly addressed by this speaker, and he was visibly impressed by the spirit of the meeting. He expressed sincere pleasure and inspiration from the experience, memories of which, he said, he would earnestly carry with him to his home in one of the northern settlements in Palestine. The mutual benefit of the meeting was indeed manifest.

I would like to say that during the past 2½ years many hundreds of pounds have been contributed by brethren and sisters throughout Australia and New Zealand for the "Children and Youth Aliyah Fund." Our prayers have ascended to God in thanksgiving for His blessings bestowed upon us, for He hath said: "I will bless them who bless thee, Abraham." To-day the seed of Abraham sincerely speak of the Christadelphians as their friends in these troublous days.

Praise God, the day of redemption for the whole house of Israel draweth nigh.

On behalf of the "Zion Group,"

L. J. COLQUHOUN, Sec.

“Being Dead Yet Speaketh.”

The Fate of Rome

It is the very pleasant custom of a few brethren to meet about four o'clock each Tuesday afternoon, and over a cup of coffee to compare the latest international developments with what the Prophets have foretold, or to discuss other subjects associated with the “one hope of their calling.”

On one of these occasions it was remarked, “How enjoyable it would be to invite Dr. Thomas to have a cup of coffee with us, and to question him concerning these matters!” This set us thinking. Why not invite him along? Why not bring him to the cafe table and let him expound to us the Scriptures? The only difficulty is that he is no longer in “the land of the living.” But, after all, that difficulty is not a very hard one, for we have his writings with us, and his understanding of the Word was such that through them he can speak of present events almost as though he lived contemporary with them. So we decided to invite him along. To “call him up” ’as it were—not as Saul endeavoured to “call up” Samuel by the aid of the witch of Endor, but by consulting his writings which he has left, a veritable witness to a succeeding generation, so that through them “being dead yet he speaketh” (Heb. 11, 4).

Thus we introduce to the reader, our brother, Dr. Thomas. He was not inspired or infallible, but he was a man whose mind was thoroughly steeped in God’s word. The remarkable fulfilment of much that he anticipated in international events is a testimony to the solid foundation upon which we base our hope, and to the correctness of his interpretation of the Prophets. No other religious denomination can point to such a record of fulfilment—no other sect has such a valuable document in its hands as “Elpis Israel,” which 80 years ago gave an outline of events that is to-day being verified.

We invite the reader to enter into this discussion by suggesting topics of conversation, or questions that might be put. All remarks in inverted commas are actual quotations from Dr. Thomas’ writings, taken from “Eureka” and the “Herald.”

1st Brother: Riots in India, famine in China and Europe, bloodshed in Yugoslavia, violence in Palestine, political disintegration everywhere! The troubles of the times must certainly be upsetting to the minds of men and women unsustained by the hope of the Gospel.

Dr. Thomas: “The time of the end is a time of unsurpassing calamity, and will extend to all nations, in all parts of the earth. Their trade and commerce will be ruinously perturbed; their countries devastated by war; their hundreds of thousands prostrated by famine, pestilence and sword; their armies scattered like chaff, before the wind; their ‘religions’ abolished as ‘abominations’ and blasphemies; their priests, clergy and ministers punished as sorcerers, murderers, impostors, hypocrites, and plunderers of the poor; and their nobles and gentry destroyed as the ‘destroyers of the earth.’”

1st Brother: The trend of events certainly conforms to what you wrote eighty years ago, Brother Thomas. The Plan has truly developed since "Eureka" was published.

Dr. Thomas: True, "and besides all this, not to dwell upon the increase of taxation, financial embarrassment, pestilence, destruction of mankind and their fellow-beasts, and all the minor evils by which humanity is grieved, there is the all-important and inevitable Roman question."

1st Brother: Do you think Roman Catholicism will grow in significance?

Dr. Thomas: "This is pre-eminently the question of the time of the end. It can only be solved in the final and complete abolition of the Papal kingdom."

1st Brother: And who will bring about the destruction of Catholicism?

Dr. Thomas: This "is a glory reserved for the 'heirs of the Kingdom which the Deity has promised to them that love him' (James 2, 5). These are the destroyers of the Papacy in the time of the end. They are the avengers of the Holy—the avengers of the blood of the saints and witnesses of Jesus and of all slain upon the earth in defence of righteousness and truth (Rev. 18, 6-8; 20,24)."

1st Brother: It has always appealed to me as significant that Rome was not demolished during the recent conflict, although so many different armies encompassed it.

Dr. Thomas: "The Chaldean Babylon was brought to ruin for its sins against Yahweh in making his temple desolate, oppressing Israel, and intoxicating the nations. The Roman Babylon has done all this, and added to the offence in making herself drunk with the blood of the saints and witnesses of Jesus. The crimes of the Roman Babylon have far exceeded those of the Chaldean; her punishment will therefore be more tormenting and more signal. Hence she is not simply to be in desolation upon the seven hills; but she is suddenly 'in one hour' to be 'found no more at all.' When death, and anguish and famine have done their work, then Yahweh Elohim (the saints in glory), after the example of the angels who visited Sodom, will send the Roman Sodom surging and crashing down into the volcanic subterranean. Pope and cardinals, bishops, priests, monks and nuns, 'the temple of the god' they call St. Peter, basilicas, and churches and all monastic dens of foul spirits and unclean and hateful birds, with all the lovely and goodly things lusted after by the beastly soul of the intoxicated harlot of the nations—all will rush headlong, yelling and blaspheming, into the roaring and fiery abyss to be 'found no more at all' (Rev. 18)."

1st Brother: A significant feature in the Apocalyptic record of this overthrow is that whilst the earth mourns (see Rev. 18, 19) the saints rejoice (see Rev. 19, 1-3).

2nd Brother: As a matter of fact, they are commanded to rejoice, for it is written: "Rejoice over her, thou heaven and ye holy apostles and prophets; for God hath avenged you on her" (Rev. 18-20).

1st Brother: The only ones who are found enamoured of Rome and her daughters (Protestantism) are those "whose names are not written in the book of life of the Lamb" (Rev. 13, 8).

Dr. Thomas: "The saints must first be caused to exist incorruptible and omnipotent, and then it will be competent for them to execute judgment upon the harlot, and to rejoice over her, standing upon the crystal sea

(sea of peace) no longer mingled with the fire of their fierce indignation" (Rev. 15, 2).

1st Brother: The sudden emergence of a new power such as that in the earth must surely startle the nations.

Dr. Thomas: "The establishment of the Great White Throne of Christ and his brethren changes the face of the entire world. The Gentile constitution of society in Church and State is entirely abolished, and all the sinners, the 'miserable sinners' as they truly declare themselves to be, or the 'spirituals of wickedness' as Paul styles them, who constitute the hierarchies, aristocracies and office holders of the body politic, will be abolished with it, being scattered, put down, and sent empty away (Luke 1, 51-53)."

1st Brother: When you consider the prevailing darkness, the hopeless outlook for man, you can rejoice in the knowledge of God's grand purpose, and the glory to which we have been called.

Dr. Thomas: "That will, indeed, be a glorious day, when our King shall judge among the nations, surrounded by his Ancients, and all drums and trumpets shall sound his praise. 'Then will the moon be confounded, and the sun ashamed when the Lord of hosts shall reign on Mount Zion, and in Jerusalem, and before his angels gloriously' (Is. 24, 23). Yes, indeed, then shall we reign with Him on earth, the associates of His honour and renown. Is it not deplorable that men should turn away their ears from these glowing truths, and be turned aside to fables?"

And with that question the conversation was temporarily terminated.

Selected Ones

Abraham, Father of Israel

I think most of us look with a certain amount of reverence and awe upon some of the great characters depicted in the Bible. Many have been the selected ones chosen by God for a special work, and all have served their purpose in their appointed time. Among these, two of the most important are Abraham and Moses, both evidently selected because of their natural integrity; Abraham being specially distinguished by the high title given him in Scripture, being called the "Friend of God." He became a pastoral wanderer and a mighty prince. That he was very rich in cattle and goods does not appear to have affected his moral character for evil as we might suppose, for riches do not always go hand in hand with humility. But we find God saying, "I know Abraham that he will order his house aright in my sight," showing God had perfect confidence in His selected servant, and that he was worthy of the great purpose that was to come through him.

History records the tremendous trial of his faith by the command to offer Isaac, his beloved son, as a sacrifice to God. This was no small thing for a father to do. We read of his perfect obedience to the command without doubt, hesitation or question, having full confidence in God that He would raise him **again** at the time appointed. Nor is there recorded of

Isaac any account of rebellion or fear. He was a willing sacrifice, having perfect confidence in his father, Abraham, knowing what he commanded was right, thus making him a beautiful type of Christ, even to the carrying of his own wood for the sacrifice.

Abraham's communings with God were beautiful in their quiet harmony, free from all terror, intense in their importance, yet serene and majestic in joy and quiet reverence. These lovely attributes characterised the whole of his personal intercourse with God, and he became, as his name implies, the "Father of a multitude." He was 175 years of age when he died, and was buried beside his beloved wife in the cave of Mackpelah, purchased for a burying place, and left to his son Isaac as an inheritance.

Moses—Leader of Israel

Moses is another outstanding selected one with a remarkable career. As a babe he was rescued from drowning by the hand of Pharaoh's daughter, who adopted him as her own son, and caused him to be educated in preparation to become an Egyptian Prince. We read: "He was trained in all the wisdom of the Egyptians and became mighty in word and deed," thus unconsciously preparing him for the great work and purposes God selected for him. He was to be a great Leader, Deliverer and Lawgiver in Israel, and, like Abraham, he also held free intercourse with God through the Elohim. But in his case, the great manifestations of Deity were accompanied by awful displays of Divine power, majesty, and terror, which stamp them altogether different from the tranquil communings of Abraham with God.

The angel of the Lord appeared to Moses in the burning bush, and gave to him his first high commission, but Moses lacked the quiet faith of Abraham, for he hesitated, and was distrustful of his own ability to fulfil so magnificent and arduous a mission. He pleaded simplicity and lack of conversational powers, and God was displeased with him. Nevertheless, He knew Moses was capable of becoming the leader he was destined to be, and so God appointed Aaron, his brother, to be his spokesman. Miraculous signs were granted to him. The healing of the leprous hand and his rod became symbols of the divine power he wielded, showing that God's power was greater than any infirmity, and that He could raise him above every peril that might beset him.

Thus eventually Moses realised in measure his great importance as a selected servant of God, and in carrying out his grand work as a leader and commander of the people, he attained to a dignity and importance without parallel among men. None have ever been like him in his personal communings with God. Gone for ever are his personal fears and early timidities; all his doubts give place to sublime self-possession, and an ever-ready exercise of commanding power which always maintained the supremacy of his high position among the people. He was ever the leader—the chief—and unlike Aaron his brother, who was the father of the priesthood of Israel, the life of Moses was invested with a peculiar pathos. As the lawgiver, he stood alone in solitary supremacy. Lonely because his great work was to terminate with his life. He was too great to have any successors, so that with his finished work no official transfer, no solemn rites or stately ordinances took place in the sight of thousands as they do today, for the world loves pomp and show. Joshua, his minister, filled his place in a

measure after his death, and so his lonely bier is carried away by the angels, the place of burial unknown to all save the Elohim. And we read: "No prophet in Israel has ever been like Moses whom the Lord knew face to face." Nor did the shadows of old age dim the lustre of his personality, for we are told that his "eyes were not dim, nor was his natural force abated." Rather did the passing of the years add to the beauty and magnetism of his presence, yet never obscuring entirely the meekness and calm endurance of his natural being. And so this highly favoured servant of God passes for a time from the scene of sacred story. May we see him one day in immortal splendour when God makes up His jewels.

Elijah—Prophet of Israel

Elijah is another outstanding character who suddenly appears on the pages of Sacred History. When the messengers returned to Ahaziah with the description of him as an hairy man girt about with a leathern girdle, the King declared, "It is Elijah the Tishbite." He knew him at once. Indeed it was not possible to mistake or fail to recognise him, and yet, surpassingly grand as a character, there is no one of whom we know so little. Only a few fragments of his history are known, fragments that appear to have no beginning as far as we know, so that some have suggested that possibly he may be the Melchizedek whom Abraham met when returning from the slaughter of the Kings. Be that as it may, Elijah the Tishbite, of the inhabitants of Gilead is all that we know, or ever can know until the Resurrection places him again upon the pages of the Sacred story. He is described as a strong man, rugged in appearance, a true mountaineer, athlete, fearless, undaunted, resolute, his soul all devotion, his words burning like a lamp, dressed only in scanty garments wrapped tightly around him, dwelling among the rocks and glens. In the midst of all the grandeur and solitude of the desert, this great man was trained for his high commission. The time for action came at length and Elijah commences his work, and many were the perils and difficulties which beset him. He did many wonderful things, and was given power to perform miracles and to restore life. But this great man was very human. He became afraid of Jezebel. His triumph forgotten, he became weak and fearful, his brave spirit bowed down, his iron frame exhausted for want of sustenance, he prayed that he might die. He had done great deeds in Carmel in vain, Baal was still supreme, and in his extreme despondency he laid down and slept. While sleeping, angels ministered unto him, and he arose refreshed and strengthened, and in the strength of that sustenance he went forty days on a journey to Horeb the Mount of God. There he witnessed the revelation of Deity, and midst the convulsions of the earth and the rending of the rocks remained unmoved until the still small voice penetrated his heart. "What doest thou here, Elijah?" We know his answer, and with his face reverently wrapped in his mantle he listened to the words so graciously spoken. He learned he was not alone in Israel, a solitary servant of the Lord. Nor was his work accomplished as he thought when he said, "It is enough, O Lord, take away my life for I am no better than my fathers."

Thus, after the comforting words of the Elohim, he became perfectly submissive, and realised he had further work to do, and that his loneliness was to be cheered by a companion who in process of time would be his successor. Like Moses, Elijah was honoured by God in the removal of his

“THE LAW OF MOSES” EPITOMISED.

4. The Ten Commandments

The grouping of the Ten Commandments reveals the true relationship of human life to their several degrees of importance. The first four relate to God, the fifth to family, and the last five to a person's relation to other people. God first, family next, and other acquaintances last. This is the divine order in which a person's obligations reside, and if God and family obligations are not paramount in a man's view of life, the door is opened to every form of insidious lawlessness—a lawlessness that is to-day working blight and ruin to life in every direction because of the neglect of these principles.

The unique position of the Mosaic Law is not so apparent to-day, because some of its principles have been incorporated into current rules of morality, but, even so, it stands far above all other modes of living in modern or ancient times, and its superlative beauty and justice is only to be accounted for by divine interposition.

The First Commandment. (See Exodus 20 for the Ten Commandments.)

“I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods but me.” (vv. 2-3).

God here identifies Himself with an historical event with which all Israel was familiar (Deut. 4, 34; 5, 3). It is also a challenge to subsequent generations, inasmuch as they either have to accept the record of Exodus as Divine intervention in human affairs, or reject the account as an absolute fabrication. Most religionists like to compromise—an impossibility in this case.

The exodus was Divinely designed to illustrate God's power and authority (see Deut. 4, 35; Exod. 8, 10-22; 9, 14-16; 29, 10-12; Ps. 106, 12). The evidence of their senses compelled Israel to recognise that the root of all power existed in the God of Abraham, Isaac and Jacob. Thus the first commandment has a logic that is irresistible. How would it be possible for a nation which has witnessed the might of God in such stupendous ways as plaguing Egypt, providing an escape through the Red Sea, supplying food and drink in the wilderness, to revert to “other gods besides Him”

Abraham—Father of Israel

mortal remains from human sight. Like Moses he was also honoured by his presence with Christ in vision upon the Mount of Transfiguration, whilst Malachi predicts his return in the time of the end.

And so, from these selected ones, we gain thoughts which help us in our work of probation during our walk towards the Kingdom of God. May we be among the selected ones when He shall gather up His jewels.

Sister A. Coops

with a clear conscience? But so evil is human nature, so prone to do that which is wrong, that even as Moses was in the Mount taking delivery of the two tables of stone upon which was carved the ten commandments, they made unto themselves "other gods."

The Second Commandment.

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or in earth beneath, or that is in the water. Thou shalt not bow down thyself to them nor serve them" (vv. 4-6).

The tendency of man is to elevate and worship his fellow-man. In this age it is seen in the hero-worship given to the notables of the age, whose statues are erected for the adulation of onlookers. But the Scriptures teach us that man is an impotent, sinful, condemned creature—"in his best state altogether vanity" (Ps. 39, 5). We read that "great men are a lie, and poor men are vanity" (Ps. 62, 9). Thus the hero-worship of contemporary times must be almost as offensive to God as the worship of graven images in past ages. The time is coming, however, when "the lofty looks of man will be brought down, and the Lord alone exalted" (Isa. 2, 17).

The prohibition of graven images was no doubt made to prevent Israel giving a greater preference for them than for their God. "For I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers unto the third and fourth generation of *them that hate me*, and shewing mercy unto thousands of them that love me and keep my commandments." Jealously is displeasure at preference shown for another, and in preference for God alone is man's highest good. Moreover, it is reasonable and just for He is the Creator and Owner of all things.

The Third Commandment.

"Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain" (v. 7).

The profane or flippant use of God's name is condemned at any time, for any cause, in any connection, and was punishable by death (Lev. 24, 11-15). God must be held in unutterable reverence. The first petition of the Lord's prayer enforces this lesson: "Hallowed be Thy Name" (see also Ps. 95, 96). Solomon tells us that "the fear (reverence) of the Lord is the beginning of wisdom," and, indeed, the man that lacks it is a fool indeed (Ps. 14, 1). David exclaimed: "O that men would praise the Lord for His goodness, and His wonderful work to the children of men." This is the spirit of the Truth, and is far away as the poles from the attitude of mind that takes God's name in vain, and of whom the Lord "will not hold guiltless."

At Nearly Eighty!

Change is our portion now!
 Yet midst our changing lot,
 Midst withering flowers and tempests drear,
 There is that changes not.
 Unchangeable Jehovah's Word,
 "I will be with thee," saith the Lord.

C. Meakin.

Editorial

"The Logos" Misrepresented

"Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you" (Mat. 5, 11-12). The philosophy of the Master's words has even been a source of comfort to those who through the ages have suffered misrepresentation by their fellows. It has stolen the fire from the "prating words" of a Diotrephes (John 9, 10), and has caused the shafts of an Alexander to fall harmlessly by the wayside (2 Tim. 4, 14-17). It is recalled with pleasure this month by the "Logos" Committee, because of a most misleading article that is being circularised among the brethren under the title, "The Logos Supports Andrewism."

Its author mixes misrepresentation of fact with invective and personalities, the sum total of which amount to a call to brethren for a boycott of "The Logos." With the personalities and invective we do not take issue—the "Logos" refuses to be inveigled into a wordy warfare concerning the motives and objects of itself or others. It is content to leave these to the judgment of Him Who determines a matter not according to the "seeing of the eye, or the hearing of the ear," but with righteous judgment. Even the misrepresentation we would render the silence it deserves if it was presented clearly, for then the reader would be able to appreciate how far from the truth it is; but the article is so confusing that we are afraid brethren will put it down in despair, unread, but with the conclusion that "The Logos" is, indeed, as evil as is therein claimed.

What is Andrewism? The late brother Andrew, towards the end of a very arduous life served in the interests of the truth, unfortunately taught the theory that it mattered not how much knowledge a person may have, so long as he abstained from baptism he would not be resurrected to judgment. "The Logos" does not agree with this theory, as stated upon the cover. This should satisfy our critic, but, no, he says this policy is "self-centred and partisan" (p. 4).

The author stands as the champion of brother Roberts, but if the reader turns to the article in "The Logos" he criticises, he will find that we presented Bro. Roberts' thesis on the subject in questions as the clearest outline available. Nevertheless, to establish his claim against us, he calls upon the reader to diligently compare Bro. Roberts' debate with Bro. Andrew for confirmation. We have diligently considered this evidence, and have come to the conclusion that our critic has not read the debate carefully. Let him look at the preface and he will find a complete refutation of his statements on page 1. Let him study questions and answers Nos. 92-95, and he will find his "example" on p. 2 relating to 2 Cor. 5, 21, completely opposed by what Bro. Roberts taught. On p. 2 he misquotes question 139, supplying questions 133 and 138, but leaving out those in between, which supplement these other answers. Other questions and answers we could supply to refute the suggestions contained in this paper.

On p. 4 he attributes a digest of "Principles of Truth" to the Editor of "The Logos," which was, in fact, compiled by the Editor of "Bible Truth," the late Brother G. F. Aue, who was well known and respected, and held in high esteem for his work's sake all over the Christadelphian world.

A correspondent writes: "This misrepresentation will be only too patent to the brotherhood, and will provide its own condemnation." Our object in this article is not to raise unnecessary controversy, but to correct an unfortunate mistake that might occur by the indiscretions of this criticism. We are quite prepared to discuss the matter privately with brethren or sisters, but publicly our last word has been said upon the useless and sterile controversy as to whether "The Logos" supports Andrewism, which it does not.

The Christadelphian Treasury

Section 10: Final Words.

(Continued from p. 16.)

A Real Christadelphian Standard

Brothers, I do not put myself forward as an authority, and never have done so, as you know. I put forward the Holy Oracles as an authority, and for them I shall fight so long as God pleases to continue life in this body.

I am not learned in the conventional sense. I know more of God's Book than any other document under the sun; and in this I am content and thankful. To cause men to know what it contains is a higher work than making them acquainted with the oddities and quiddities of human wisdom. I leave those who are content with husks to make their bows at the shrine of human wisdom. I am determined to know nothing but Jesus Christ and His crucified.

Shortly with Him I hope to stand, when human learning and human pride, with all its nasty paraphernalia of parchments, papers, inkmarks, books, libraries, contradictions, disputations, bewilderingments, and general craze, shall have dsappeared in the abyss of rottenness and eternal decay.

R. Roberts.

The Old Landmarks of Christadelphians

Warning, counsel, exhortation and comfort; and at such a time—with Christ at the door! With what urgency should such words be charged.

Warning against unfaithfulness; counsel to steadfastness; and diligence in our profession of godliness.

First, "let us abide by the old landmark"—the Bible, inspired and infallible—as the basis of our belief and the ground of our confidence. At our peril we depart from this standard. More than ever we need to advocate the supremacy of the Bible, both in theory and practice.

The demands for holiness and purity arise therefrom, for God says, "Be ye holy." Its maintenance, too, is possible by the Word, for it is "able to build us up" and to "make perfect."

Concerning such, God has said, "He hath set them apart for Himself."

In all the trying times through which we are passing, these are the words that "increase our faith," and strengthen our hope, and put a song in our mouth: "The Lord is my Helper, and I go on my way in the strength of the Lord."

W. Jackson.

Neutral Christadelphians a Danger

In this spiritual warfare, whose weapons are neither lead, nor steel, but more effective than either for putting to flight the aliens, there are neither truce, armistice, neutrality, nor peace. He that is not with us is against us; and he that gathereth not with us scattereth abroad.

I, for one, know no man in this warfare as a brother and a friend who is neutral or not gathering. A man who is neutral stands by with arms folded and sees the enemy crushing me to death! He believes in the cause I am fighting for, but he salmly views my destruction without any sign of help. Is such a man my friend and brother? Is he not rather a sympathiser with the enemy? If he helped me, we might prove too strong for the foe; the enemy, knowing this, cannot look upon neutrals in any other light than his friends. And this is just where Christ puts all neutrals in the good fight of faith.

Dr. J. Thomas.

Slack Ecclesias

It is expressing more than a mere platitude to say the condition of the world to-day is such that our Lord and Master may be expected at any time.

What, then, shall be our attitude at this crisis? Shall we not do all we can in the direction of purity and unity in the "One Body"? There are ecclesias where there is little trouble or no cohesion or unity; where it seems almost a farce to proclaim the Truth to the stranger, who may embrace it only to find dissension and strife, and the manifestation of an un-Christlike spirit by some who should be shepherds of the flock.

Oh! that personal ambitions and differences might give place to conditions conducive to spiritual growth. We might then ask, and expect, that God would own and bless our efforts.

Some of us have weathered many storms, both in the Household of Faith and outside, and may therefore offer a word of counsel, especially to the younger ones.

There is a tendency to broaden the way, which is still as "narrow" as Christ said it was. Worldly habits are on the increase, and pleasure, in its many and insidious forms, is alluring some.

Great "Special Efforts" to spread the Truth are taking place all over the country; but, oh! how one would love to see more Spiritual growth in the One Body.

J. E. Bamford.

Our Perilous Times

We are living in "perilous times"—perilous not only for the world, but for the ecclesias.

The allurements of the world, the seductiveness of modern life—its pleasures, fashions and follies—prove an easy snare for many of us, especially the young.

Indifference, lethargy, lukewarmness, are the curse of our time.

There is far greater likelihood of becoming lukewarm than of allowing our zeal to eat us up.

What is the remedy?

"Give more earnest heed" to the things of the Truth. Life is too short to be frittered away; the issues too tremendous to be neglected.

"Now is the accepted time," the time for the buying up of opportunity. "The things which are seen are temporal"—they will soon be gone. We are related to things unseen, eternal. Let us turn ourselves from the tyranny of the present, and view the matter from the standpoint of the Judgment Seat of Christ.

That is the true perspective.

Let the remainder of our lives, whether long or short, be dedicated wholly to Him who has called us. This alone can give us peace and tranquillity in the life that now is, and assure us an abundant entrance into that which is to come.

M. Adams.

Ominous Signs

Looking around upon the world, we cannot fail to see signs that tell us that Christ is very near.

The important question presses itself upon each of us: "What will His coming mean to me?" God has permitted me to know the Truth and to take the name of Christ upon me; He has surrounded me with means calculated to develop in me the Spirit of Christ; He has given me privileges which ought to result in the production of the fruits of Christ.

How do I stand?

On coming out of the world at the bidding of the Gospel, did I bring my heart away with me, or did I only bring my intellect? Are my affections still with the fleeting things of this life?

Life or death hangs on a reply to the questions. The Spirit, through John, says: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John 2, 15).

The world is but a passing gaudy show. Its honours and emoluments a mere bauble lasting only a moment. That which is guaranteed to those who leave it for faithful, loving service to Christ is glory, honour, incorruptibility, and a share in helping to fill the earth with the knowledge of the glory of God.

In view of these things, can sensible men who have given themselves to Christ hesitate for a moment as to their duty?

A. S. Wadsworth.



Supplement to "The Logos"



DIGEST OF TRUTH

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

Vol. 3.

OCTOBER, 1946.

No. 2.

Editorial

IS CHRISTIAN CIVILISATION IN DANGER?

Mr. J. K. Fitzgerald, in a recent copy of "To-morrow," propounds the theory that mankind has in its power the possibility of producing permanent peace in the world, to the lasting benefit of all nations. This is certainly the desire of all nations, but to leave the Almighty out of the establishment of peace on earth, as Mr. Fitzgerald does, shows that he is ignorant concerning the intentions of the Creator towards His creation.

Mr. Fitzgerald speaks of a Christian civilisation being in peril from the atomic bomb, but there is no such civilisation in existence yet. It is the work of Jesus, the Son of Almighty God, to establish that much to be desired order on earth. At the moment the state of "civilisation" agrees with Christ's description of it when He prophesied: "There shall be . . . upon the earth distress of nations, with perplexity. . . Men's hearts failing them for fear, and for looking after those things which are coming on the earth" (Luke 21, 25). The present state of things will be obliterated in the "sudden destruction" predicted by Paul (1 Thess. 5, 3). Indeed, if these ancient writers lived to-day, they could not more aptly describe the world's terror of what can happen, and its frantic efforts to avoid the coming disaster when God shall "arise to shake terribly the earth" (Isa. 2, 21). The exhortation of the Scriptures is: "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" (Isa. 2, 22). The Scriptures reveal that it is God's intention of establishing upon this earth a divine political kingdom that shall have no end (Dan. 2, 44); only by the setting up of such will righteousness, peace and equity be universally enthroned (Ps. 72).

F.T.

Further literature dealing with matters referred to in this issue will be supplied free of charge on application to THE PUBLICITY SECRETARY, 105 HALIFAX STREET, ADELAIDE. Free literature includes "The Jewish Problem," "New World Order," "Britain in Prophecy," and "Christendom Astray," Etc.

Prophecy Fulfilling

"THE PAN-ASIATIC THREAT TO THE 'PEACE' OF THE WORLD"

Stalin's Assurances Well Received

It was with profound interest that I read in "The Sun" (25/9/46) of the gathering of the Asiatic clan, 32 nations, to take place at a conference in India next February. It is to be known as the "Inter-Asian Relations Conference," and it is presumed that it will result in the formation of "An Eastern Federation." Pandit Nehru has sent out invitations to China, Burma, Indonesia, Japan, and significantly, to "the Asiatic Republics of Soviet Russia." Mr. Manak Vaifdar, Financial Secretary of the India League, London, said: "Since India expects to play a prominent part in Eastern affairs, then what better start could there be than a Pan-Asian Conference?" In the many countries invited Moslem religion is strong, including a strong Moslem contingent in the Far Eastern Soviet Republics, which, combined with Molotov's support for an independent Pakistan (India) makes interesting conjecture. I believe that a very grave menace confronts the white races—that this Pan-Asiatic Conference contains all the elements of a potential menace to the Japhetic races. Although Stalin's assurance of "peace" and "moderation" have been well received in the capital cities of the world, there can be found no such consolation to those acquainted with "the sure word" of Divine prophecy. It is written. "My counsel shall stand, and I will do all my pleasure; calling a ravenous bird from the east (Mizrach) the man that executeth my counsel from a far country. I have spoken it, I will also bring it to pass; I have purposed to do it. . . . and I will place salvation in Zion for Israel, My glory." (Isa. 46, 10-13). There is not the slightest doubt that this is the prophecy alluded to in Ezekiel 38, 17: "Thou art he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them." This alludes to the "latter day" Russo-Gogian invader, who is Scripturally announced as Assyrian (Eastern) in character, yet ruling the north.

Thus we believe that Gogue will be fully manifested in "the man" who will be "brought forth" upon the mountains of Israel, there to be broken, as it is written: "The Lord of hosts hath sworn, saying, surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand: that I will break the Assyrian in my land. . . . This is the purpose that is purposed upon the whole earth: and this is the Hand that is stretched out up on all the nations. For the Lord of hosts hath purposed, and who shall disannul it? And his hand is stretched out, and who shall turn it back?" (Isa. 14, 24-27). Is it not remarkable that "STALIN THE GREAT" is an Asiatic who to-day rules "all the Russias," and whose influence is felt throughout all Asia the Balkans, North Africa, and Europe? Today's "King of the North" is an Assyrian (or, an Easterner), and he has told the world that they need not fear Russia, but listen to Daniel the prophet: "Through his policy he shall cause craft to prosper in his hand, and he shall magnify himself in heart, and *by peace* shall destroy many. He shall also stand up against the Prince of princes, but he shall be broken.

of the latter-day Assyrian upon the mountains "without hand" is enacted by the stone (the Rock of Israel) who then sets up His own Davidic Kingdom upon the earth (Dan. 2, 34-35). Are you, dear friend, prepared for this event? If not, write to Box 226C for further information on these vital matters.

—C. R. WOTTON.

THE FATE OF GOGUE

Ah! Proud Prince! Great Colossus! what now is the fate
Of thy legions, base minions who find all too late—
That to strive with the Maker of earth, sun, and air,
Is to tempt the destruction all sinners must share,
In the mountains of Israel thy bands are laid low,
"One sixth" only left thee to northland to go,
And the Lord in His mercy and wisdom will show
To the heathen of nations, He reigns now below.
(Read Ezekiel 38).

AN EPITOME OF THE ONE FAITH

1. The Bible (both Old and New Testament) is the wholly inspired and infallible Word of God: Neh. 9, 30; John 10, 35; 1 Thess. 2, 13; 2 Tim. 3, 16; 2 Pet. 1, 19-21.

2. There is but one God, "The Father": Deut. 6, 4; Isa. 44, 6-8; 45, 5; Mark 12, 29, 32; John 7, 3; 1 Cor. 8, 5-6; Eph. 4, 6; 1 Tim. 1, 17; 2, 5.

3. The Spirit is the effluence or power of God, by which He created all things, and by which they all subsist: Gen. 1, 1-2; Job 26, 13; 33, 4; 34, 14-15; Ps. 104, 30; Acts 17, 25-28.

4. The Holy Spirit, though personified sometimes, is not a person, but the "One Spirit" of God used for special purposes such as "Miracles," "Wonders," and "signs," and "for the production of the Scriptures." (Connect John 15, 26; 16, 13; Acts 1-8; 2, 1-4; with Mark 16, 17-20 and Luke 24-49); Luke 1, 35; Acts 5, 30-32; 2 Peter 1, 19-21.

(to be continued)

Special Offer —

**DIGEST
OF
TRUTH**

A regular monthly copy of this paper will be forwarded free of charge to any address in the world. Just fill in the form below and post to
Box 226C, G.P.O., Adelaide.

Name.....

Address.....

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 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 properties had been less, 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.

COMPLETE IMMERSION OR SPRINKLING?

The Testimony of History

"And they went down both into the water"—Acts 8, 38.

G. R. Scott, a lecturer at Cambridge University records in his book: "For fifteen hundred years of Christianity the immersion of the whole body, except in special circumstances continued to be practised. Provided the proselyte was healthy, total immersion was apparently the mode, irrespective of position or wealth, for if the records do not lie, Queen Elizabeth and Edward 6th were both baptised in this way. As we have seen, in the early days of Christianity, baptism was invariably performed in the open, usually in a river, a lake or a pond, after the procedure adopted by John who baptised in the Jordan, or of Paul. The first special buildings to be erected for the purpose of performing the ceremony appeared during the 3rd century of the Christian era. These baptisteries, as they were called, did not form part of the churches, but were built outside and away from

Questions Answered

"THE THIRD HEAVEN" see 2 Cor. 12, 1-2.

When the race shall have reached that perfected condition of things upon earth, which is revealed in the Scriptures, it will then have received, in all, three divine constitutions, each of which is described in the language of Scripture symbol, as a "heaven and earth." The first of these was "glorious" (2 Cor. 3, 7) beyond compare with any merely human government. The second will as far exceed the first in glory as the brightness of the noonday sun excels the first streaks of dawn (2 Cor. 3, 7-12). The third will be final, because it will bring to the happy and permanent remnant of human kind the eternal era of glorious and imperishable existence upon earth, in the entire absence for evermore of every "crying evil" and every chilling curse. This trinity of worlds is thus defined by Dr. Thomas:—

The First Heavens and Earth.—The commonwealth of Israel as constituted by the law of Moses (Joel 2, 30; Luke 21, 25-33; Hebrews 12, 26; 2 Peter 3, 7-12; Isa. 1, 2).

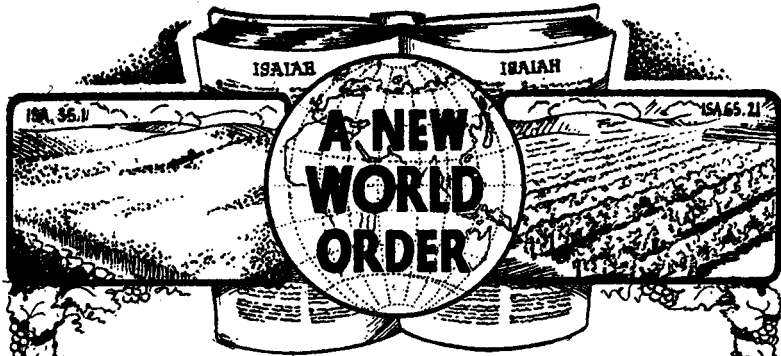
The Second Heavens and Earth.—The commonwealth of Israel as constituted by the law of Christ, and yet to be promulgated from Zion. This is the dispensation of the future age, or economy of the fulness of times styled "the world to come" (Isa. 51, 16; 65, 17-25; 2 Peter 3, 13; Eph. 1, 10).

The Third Heavens and Earth.—That social organisation of mankind in which evil shall no longer exist, but everything shall be good, and all the inhabitants of the earth equal to the angels of the now invisible world (2 Cor. 12, 2; Rev. 21, 1-7).

INTERPRETING THE PSALMS

No formal rule can be given other than that defined by Paul as "having senses exercised by *reason of use to discern*" (Heb. 5, 14). The Psalms are mostly Messianic. They doubtless originated in the first instance in David's individual experiences and impulses towards God, and were primarily the expression of these; but David was a prophet. The Spirit was upon him from the day he was anointed by Samuel (1 Sam. 16, 13), and guided the utterances of his tongue (2 Sam. 23, 2). Not only a prophet, David occupied under the first the typical covenant, the position of the Son and Lord of David under the new covenant, viz., warrior and king in the earth for God. Hence his experiences were typical and representative of those to which he stood related as the shadow; and by the Spirit, his utterances of them were rendered prophetic of that most marvellous of all human experiences, the history of God manifest in the flesh. Close reading and meditation brought to bear on the word as a whole will bring discernment of the import of the Psalms without the formal definition of rules of interpretation.

LIBRARY SECTION



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. 7:44)*

Showing how the Present Systems of Govern-
ment all over the World are to be superseded by
**A DIVINE POLITICAL KINGDOM ON
THE EARTH**

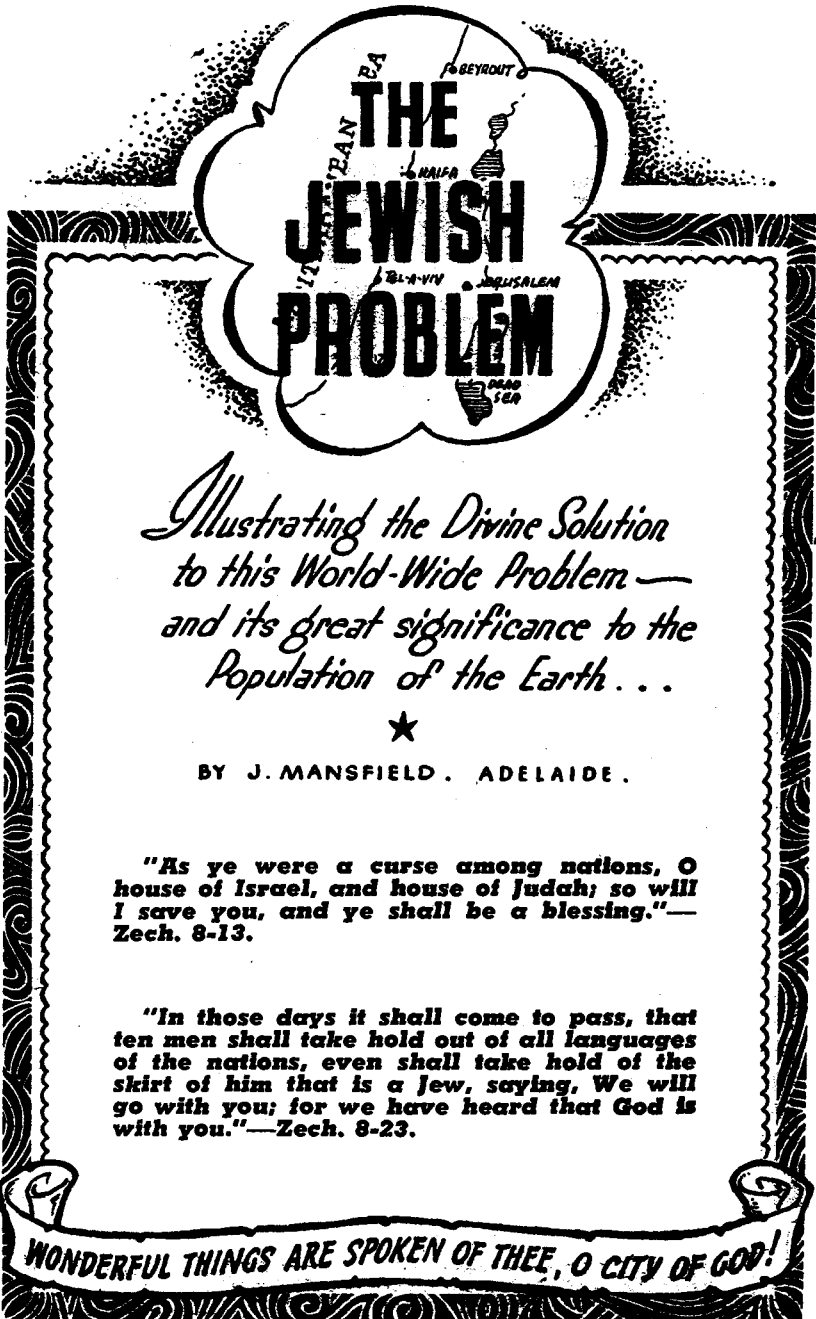
**THE DIVINE PROGRAMME OF THE
NEW ORDER**

★

- ABOLITION OF WAR (Mich. 4 : 3).
- ESTABLISHMENT OF PERMANENT PEACE (Isa. 9 : 7).
- ABOLITION OF INSECURITY IN CIVIL LIFE (Mich. 4 : 4).
- ESTABLISHMENT OF A UNIVERSAL EMPIRE (Zech. 14 : 9).
- SUPPRESSION OF TYRANTS AND OPPRESSORS (Ps. 72 : 4).
- 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 : 16-21).

THE DESIRE OF ALL NATIONS SHALL COME — HAGGAI 2, 7.

Discontinue your subscription with a parcel of these informative booklets.



**THE
JEWISH
PROBLEM**

*Illustrating the Divine Solution
to this World-Wide Problem —
and its great significance to the
Population of the Earth...*



BY J. MANSFIELD . ADELAIDE .

"As ye were a curse among nations, O house of Israel, and house of Judah; so will I save you, and ye shall be a blessing."—Zech. 8-13.

"In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you."—Zech. 8-23.

WONDERFUL THINGS ARE SPOKEN OF THEE, O CITY OF GOD!

Another booklet of topical interest—Obtainable from the Editor



THE LOGOS

UPHOLDING THE PURITY OF THE APOSTOLIC DOCTRINE
AND FAITH.



CONTENTS FOR NOVEMBER, 1946.

Worldly & Apostolic Love Contrasted	49	The Law of Moses Epitomised (5)	68
Meeting at Lukemba	50	Report on "The Digest"	69
Digest of Truth	60	Religion, Politics and the Bible	70
Man, Not a Mere Machine	64	Christadelphian Looks at Life	72

Thoughts for the Times.

WORLDLY LOVE AND APOSTOLIC LOVE CONTRASTED.

That which is commonly talked about as "love," is not the apostolic love. The popular love consists of an emasculated mind and honeyed words. The apostolic "knitting together in love" is only the goodly foundation "of all riches of the full assurance of understanding." It is a love springing from a common enlightenment; a mutual affection spontaneously generated by unity of knowledge and judgment, and this not in the scanty form of "opinion" of the cold uncertainty of "views," but in the richness of a positive and pronounced "assurance of understanding"; enthusiastic convictions if you will, without which there can be no true discipleship of Christ. This is a state of mind that stops not short at "good words and fair speeches," but shows its faith by "works" without which a man, whatever his knowledge and understanding, or ability to speak with even higher than human tongues, is a "sounding brass and a tinkling cymbal." There be many fig trees fair and promising to look upon, which, when the Master comes to inspect them and finds nothing but leaves, will wither up before his destroying curse.

The LOGOS REVIEW

*Being a Summary of Current Articles
and Items of Topical Interest.*

Do Events Herald Christ's Early Return?

No. 2 of a Series

"Prepare to Meet Thy God, O Israel!"

After Sixteen Months—A Summary

It is almost sixteen months since Lakemba convened the last meeting to consider the question, "Do present-day events herald the early return of the Master?" And though, as yet, our King is not in our midst history has pursued the course then anticipated, so that the voice of the saints again ascend to the heavens enquiring: "How long, O Lord holy and true; how long to the end of these wonders?"

But although the "set time to favour Zion" still lies in the future, our conviction of things hoped for has been immeasurably strengthened by the remarkable fulfilment of prophecy during the past months. This has illustrated to the fullest satisfaction that our conception of the Truth is not based upon the shifting sands of mere opinion, but upon the solid foundation of the rock of Truth. The predictions of our brethren, based upon a correct interpretation of the Word of God, are being vindicated in a manner stimulating to faith. Certainly no other denomination in the world has such a document in its possession that so clearly and correctly portrays the future as "Elpis Israel." Nor is the reason far to seek. We have the Truth.

When the previous meeting was held, the war in Europe had just finished, whilst a few weeks later the conflict in the Pacific came to a sudden and dramatic end by the use of the Atomic Bomb. We have, therefore, experienced some 15 months of the post-war world, and have had the opportunity of testing the opinions of the Lakemba speakers in the light of subsequent happenings. We can say that they have not been found wanting. Sixteen months ago the world—and particularly the Jewish portion of it—was celebrating the overthrow of Hitler. But Brother Rosser reminded the meeting that although the saints might "lift up their heads" in anticipation of Christ's return, the world, and the Jew was warned by Scripture against any premature rejoicing. Isaiah counselled the Jew: "Rejoice not Palestine because the rod of him (Hitler) that smote thee (the Jew) is broken" (Isa. 14). If it should be asked, Why should not the Jew rejoice because of the downfall of his enemy? the

Russian power, during which the Jew would experience greater miseries leading to the "time of Jacob's trouble."

Brother Rosser elucidated this matter sixteen months ago, and what has been the outcome? The state of the Jew has not been a happy one. In Europe he is still suffering persecution, still being driven from town to town still subjected to the brutality of the Gentiles, and in want of the very necessities of life, while, significantly, Russia is taking the lead among the nations in anti-Semitic activities. Israel's outlook appears more hopeless because the threatening international conditions have influenced Britain to "keep back" the Jew from Palestine (Isa. 43-6). These are the days of which Jeremiah made reference when he declared: "All thy lovers have forsaken thee; there is none to plead thy cause" (Jer. 30-12, 14).

This is an important sign of the times, for these conditions will cause the Jew to develop that attitude of mind which Christ declared he will manifest prior to Jesus revealing himself unto them. "Ye shall not see me," he declared, "till ye shall say, 'Blessed is he that cometh in the name of the Lord.'" The spirit of anti-Semitism which is becoming universal in its scope is forcing the Jews to repudiate the arm of flesh and turn to their God. Moses prophesied as much. He declared: "When thou art in tribulation, and all these things are come upon ye, in the latter days thou shalt return to the Lord thy God" (Deut. 4-30, R.V.). Jeremiah proclaimed: "For Israel hath not been forsaken, nor Judah of his God; though their land was filled with sin against the Holy One of Israel" (Jer. 51-5).

Nineteen hundred years ago, Christ announced himself as King of the Jews. The latter repudiated his claim, announcing: "We will not have this man to reign over us!" The Gentiles collaborated by crucifying the Son of God. Christ, however, did not abdicate his position, and though Jew and Gentile still combine to repudiate this truth the time is at hand when he shall return to assume the authority at present denied him. In that day the prophesy shall be fulfilled: "There shall come out of Zion a deliverer, and shall turn away ungodliness from Jacob."

But what of Russia? The anticipations of the Lakemba speakers sixteen months ago have been, in large measure, realised. Russia is the dominating force in international politics today. The future is in her control. The factors leading to peace or war are in her keeping. Her eyes are upon the Middle East, she desires a stake in Egypt and the Suez Canal, she has meddled in Persia and threatens Turkey. We are not ignorant of the outcome even if the magnitude and the significance of present events are so stupendous as to stagger the comprehension. In a few days' time the future of the Dardanelles will come up for consideration by the nations, and Scripture has revealed that Russia will eventually (if not immediately) control Turkey and lead a confederacy of nations against Britain in Palestine.

But will we witness this event prior to Christ's return? This is the one question in prophecy of which it is impossible to give an answer. Sixteen months ago the speakers established the fact that we are living in the epoch of the return, but "of the day or the hour knoweth no man"—it may come before the dawning of the morrow. We know the sequence of events leading to the actual destruction of Gogue's forces and the establishment of the Kingdom of God. We know that Russia must dominate Europe; occupy Turkey; collaborate with the Papacy, and lead the world on to Armageddon. But it is

Soviet Union, are questions fraught with tremendous consequences for the future of the world." Such is the ignorance of the world as expressed through the Editorial of the "Sydney Morning Herald" of 26/10/46. With David we can say, "Through Thy precepts we get understanding" (Ps. 119-104).

At this stage the meeting united in singing Hymn 126:

*"Daughter of Zion, awake from thy sadness,
Awake for thy foes shall oppress thee no more."*

Brother J. Mansfield, junr., was then asked to speak to the theme:

"Has Zionism Accomplished Its Mission?"

"Her Servants take pleasure in the stones of Zion."—Ps. 102-14.

"When Moses brought the children of Israel forth out of Egypt," declared Brother Mansfield, "they witnessed the awe-inspiring manifestations of the limitless power of the omnipotent God of Heaven, and the Siniatic message coming to them from the majestic terror of the mount, forced upon them the solemnity of the words of Moses when he encouraged them to meet their God. In like manner we hear the voice of the Greater than Moses reverberating down through the ages, declaring to the called of God, 'Many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them' (Mat. 13-17). These words can surely apply to us this evening. We have reached the time period of Daniel 12-12 which the Spirit declared would bring a state of blessedness to the faithful, and having our minds ennobled, our faith enriched, and our hearts responsible, we can, with all assurance, await the consummation of present day events which will usher in the return of the Master."

The speaker then considered whether Zionism had accomplished its mission. "Whilst Zionism has not accomplished all it has set forth as its objects, I believe that it has fulfilled all that is required of it by God to develop the last phase of the time of the end. Zionism is the very pivot upon which revolves the ominous happenings, which enable us to discern the signs of the times."

Brother Mansfield gave a stirring resume of the history of Zionism, observing that the spirit of Zionism did not commence with the coming of Dr. Herzl, but was discernable in the days of Zerrubabel; the times of the Maccabees; the era of Jehuda Halevi—Hebrew poet of the 16th century. It was apparent in the endeavours of Menasseh Ben Israel (1604-1657) to establish the Jewish homeland, and by Moses Mendelsohn in 1778. During the years 1805-9, the emancipation of the Jew in Russia, Italy, Westphalia, Holland, Belgium, Baden Prussia and Denmark occurred. 1858 witnessed their eligibility for election to the British Parliament, whilst the work of Mr. Lawrence Oliphant, Sir Moses Montifore, Lord Beaconsfield, Lord Salisbury, Baron Husch and others prepared a sound foundation for the enthusiasm which was evoked in 1897 by the publication of Dr. Herzl's "The Jewish State."

The meeting was moved by the deep feeling manifested by our brother as he continued to outline the progress made since that day; the Jewish refusal to accept land-grants in other parts of the earth; the memorable promises of the British Government under the signature of Mr. Balfour; the ratification of the Mandate by the leading nations of the earth; the opening of the land to homeless Israel; the re-birth of the Land; the tilling of the wastes; the cultivation of wildernesses; the building of cities; the planting of forests with the

and other wonderful things whose united voices proclaim the imminence of Christ's return.

Whilst all this has developed we have witnessed the rise and terrible fall of Germany, and have lived to know that the last act of the modern Haman, Julius Sreicher, was to stand upon the gallows of judgment. But we have also witnessed the difficulties surrounding the administration of the Mandate, and watched Jerusalem develop as the burdensome stone to all nations. The plight of the Jew is today becoming worse. They are entering the most difficult time of all, even that out of which they will be saved by Jesus. Thus as Moses at the Red Sea exhorted Israel to stand still and see the salvation of the Lord, so the Zionist will have to stand still when Zionism as a political force can advance no further, and see the salvation of God.

"Meanwhile we mourn," concluded the speaker, "as we witness the truth of Jeremiah's prophecy (8-7): 'Yea, the stork in the heavens knoweth her appointed times, and the turtle-dove and the crane and the swallow observe the time of their coming—but my people know not the judgments of the Lord. They have rejected the word of the Lord, and what wisdom is in them?'"

Times and Seasons.

"How long to the end of these wonders?"—Dan. 12-6.

Brother French spoke to this subject, illustrating his remarks by a chart on which was exhibited various time periods. He stated: "The title tonight is, 'Do Present-day Events Herald the Early Return of the Master?' Well, I have no doubts about that, and the more I read of the Scriptures the more I am convinced that we are living in the most remarkable times. We know that God rules in the Kingdom of men, and that this is His earth that we live upon. We live in the daily need of a great change, from a Gentile Government to the Divine Government of Jesus. Daniel, we read, consulted his books to know that the temporary restoration was at hand, and Jesus in the Revelation has given us the most remarkable indications as to the time of the end. There are some who object to dates, but the dates are in the Bible. The Bible states them for us. 'It is the glory of God to conceal a thing, and the honour of Kings to search out a matter.'"

A most interesting feature brought out by this speaker related to Jeremiah's record of the capture of Jerusalem (39:2). The city was captured from Zedekiah on the 9th day of the 4th (Jewish) month, the English equivalent being the 9th December. It was on the 9th December, 1917, that the keys of the city of Jerusalem were handed over to the conquering British General by the mayor of the city. "Truly marvellous are the words of God. He correctly stated that if this fact didn't impress us, nothing would.

An introduction to the next address the assembly sang Hymn 133:

*" . . . In which the Lord revealed in fire,
Will make the ungodly know His ire,
Who would not know His grace."*

Brother H. Wright then addressed the meeting upon:

"Atomic Force—Hastening the End."

"Wherein the Heavens being on Fire shall be dissolved."

Brother Wright said, "Russia has been before the world for hundreds of years. The 20th century Atomic force for fifteen months. As the

earlier speakers have shown us, both Russia and Zionism have contributed very considerably to the development of that particular situation among the nations which through 'the ministry of the prophets' we, as Zion's watchmen, had been led to anticipate as the symptoms of the running out of gentile times. It is safe to say, however, that despite its short history, atomic force, because of its staggering potentialities, has done more to impress the minds of men and revolutionise the world outlook than any other single factor operating in the earth today."

Is it "hastening the end?" Undoubtedly it is. Some may ask, "How can any human device interfere with, in the sense of hastening or retarding a divinely-predetermined time?" True, man cannot frustrate, hinder or throw off time-table God's programme with the nations. He can, however, contribute to the development of the grand prophetic plan, even though the instrument by which he contributes his part may have been designed for sinister purposes. Thus it is with atomic force.

Daniel, seeking enlightenment regarding those mystical time-periods, which caused him so much cogitation, was told by the angel that at the "time of the end," the "wise should understand" (12-4.) Hence, as has just been convincingly demonstrated by Brother French, we are now enabled to perceive the bearings of these time measurements, and to recognise that we live unquestionably in the epoch of "the end." But Daniel was also told that in that same terminal period, "knowledge" would be "increased." In the discovery of atomic energy we have a prominent mark of identification which clearly distinguishes and confirms this present time as "the time of the end." Man, though "made upright" in the beginning, has "sought out many inventions" (Eccles. 7-29), and by increasing knowledge, has time and again "increased sorrows" (Eccles. 1-18).

Many facts concerning the atom, its construction and operation, were then outlined. Relative to its first terrible public appearance, the speaker stated that subdued were the acclamations which greeted the cessation of hostilities because mankind recognised the terrifying possibilities presented by this new diabolical "peace-producing" weapon. If atomic force hastened the end of the Pacific war, the same force is "hastening" the end of Gentile times. To what has it given birth? To a dark, tormenting, overspreading FEAR! And herein the words of the greatest of prophets have their most striking fulfilment: "Men's hearts failing them for fear, and for looking after those things that are coming on the earth" (Luke 21-26).

If Russia has not the secret of atomic force, then it is believed that she will endeavour to make up her strength in other avenues of preparation. One commentator writes: "Russia offsets her atomic leeway with man-power . . . there is little in Europe to halt the Red Army . . . in 1943-44 not even 235 German divisions could stop the Russians . . ."

Meantime, Russia endeavours at U.N.O. to bring in some measure to control the use of atomic force. If they succeed in bringing forth a semblance of "peace and safety" from present negotiations, it will not have been the product of international amity, but rather the outcome of universal fear. How unstable, therefore, its foundations would be! Faithful watchmen will not be deceived. "Ye brethren are not in darkness that that day should overtake you as a thief" (1 Thess. 5-4).

Finally, atomic force illustrates the accuracy of the symbolic language of the Apocalypse, in depicting the operations of the 7th vial of Jehovah's wrath. It is poured out "into the air," not confined to a particular spot.

earlier vials, but is world-embracing. As a result, every political "island and mountain" vanishes from sight. M. Manuilsky, leader of the Ukrainian delegation, recently attacked Dr. Evatt for having said, when in Paris, that "in the atomic age, frontiers have lost their significance." Manuilsky said, "that statement has caused uneasiness among the small people, and in particular, among peoples of the mandated territories."

Atomic power not only "hastens the end." It incidentally confirms "the beginning." Since electricity in motion is now established as the basic force in the constitution of matter, we look with deepened awe upon the accuracy of the simple Mosaic statement, "The Spirit of God moved" (Gen. 1-2). Do present-day events herald the early return of the Master? Who can question it? Should we prepare to meet our God? Never more earnestly than now. The exhortation for today is that which Jesus left with his disciples. It has lost none of its force through the intervening centuries. In fact, rather has it been strengthened by the flight of time. To us it comes with all its accumulated power: "Take ye heed, watch and pray; for ye know not when the time is (we know the epoch, but not the day or hour) lest coming suddenly (a single word, but what a solemn warning it embraces for each one) he find you sleeping. And what I say unto you, I say unto all, WATCH!" (Mark 13, 33-37).

1st Summary:

The addresses being concluded, Brother Briggs was invited to present the first summary.

He advanced the interesting thought that the preparation which was under way in America (U.S.A. and Canada) to meet the threat of aerial attack over the North Pole, might cause Russia to turn her eyes away from this direction, and cause her to look south upon the "pleasant land." Russia was interesting herself in the Arabs, and who could tell the extent to which that interest went?

He spoke in support of the thoughts expressed by Brother Mansfield regarding the Jewish question, and pointed out very clearly that the Jew will never be able to gain their desired ends by the arm of flesh. The marginal reference of Ezek. 38-11 relating to the Jews dwelling in the land stated that they would dwell "confidently," and this does away with the necessity for the Jews to have to be in perfect safety before the coming of Jesus Christ. When Lord Balfour asked Dr. Weizman, "But why do your people want Jerusalem, why not another part of the world?" Dr. Weizmann asked, "Why do your people want London?" "But we have London," replied Lord Balfour. "Yes, and my people had Jerusalem when London was a swamp," was the heartfelt reply.

The dates shown us by Brother French were very interesting, declared the speaker, and whilst it is not wise to dogmatise about times, we know that the epoch can be established. Brother Wright said "Watch," and as we cannot know the exact time, there is the greater need that we should watch. He stated that man had not been able to stand the moral test of the discovery of atomic force, and could not lodge any objections against the impending righteous judgments of God, for His ways are above question, but man's ways are evil. Those who sanctioned the construction and use of these terrible weapons did not know God, even though they protested that they were His servants.

none of us will fall down upon our task, but that we will be faithful and that we will make up our minds to prepare to meet our God, O Israel.

2nd Summary—The Threads of Gold on the Pattern of History:

Brother Pearce completed the summing up as follows: Generally speaking, I feel this, that the value of an evening such as this is to bring us together as brethren and sisters of Christ, united with the common knowledge of the great truth which has been brought to us by reason of our associations with the prophetic word. This has brought us together as Christadelphians, and we have nothing to be ashamed of in this association. This evening is not an evening of indifference, that is to say, that casually we might resolve that there is little evidence to indicate that the coming of Jesus is near, but from the study of the brethren we see the overwhelming evidence that there is much to point out to us that Jesus is indeed very near. We just take the trouble, and the concentration and effort to think out all the binding evidence, the result is so overwhelming that we are indeed stirred up in the spirit to greater efforts that we might be consecrated more fully to the will of God in these last days. It is not a matter of being prepared now for the duration of this meeting, but it is a matter of the intensifying of the preparation that is going on continually in our lives, and I think that such an evening as this does stir us up in this direction.

Concerning the Eastern phase of Russia, he considered that we could give considerable attention with profit to the Eastern phase, as the hand of God had been apparent for many years bringing the Eastern phase into harmony with His purpose, and preparing the way for the rise of the mighty colossus of the North, who would be both East and West. He said, "I wonder how often we appreciate the great fulfilment of the time of the end. Its universal phase, when Russia arises as the mighty power to bring together all the elements into one mighty force in opposition to the will of God?"

He quoted the words of a commentator with the Americans in the Pacific, who had stated on the day the Atom Bomb was dropped, "Today we have clinched victory in the Pacific, but we have sown a whirlwind." Truly, increase of knowledge had brought great sorrow.

These items of knowledge which we possess, concluded the speaker, will stand us in good stead in the days which are swiftly and surely approaching, and therefore, brethren and sisters, we have been exhorted this evening to watch the things which are happening, and not only to watch, but to pray. We have to watch and we have to pray, that we might be worthy to escape the things that are coming on the earth, and to stand before the Son of Man. May we in all humility, humble ourselves before Almighty God. Let us use every endeavour to put on the garments of righteousness so that when our Lord comes, it will not be to a people who are indifferent, but rather we shall build ourselves up with knowledge and fortitude so that He will find us a people interested intensely in the things of the Kingdom and ready for the great and glorious inheritance which is to be the lot of the faithful.

Concluding Thoughts.

The Chairman, before discharging his final duties for the evening, spoke a few words of exhortation on the basis of the addresses, and drew our minds to the words of the sweet Psalmist of Israel, where he pleads, "Set a watch O

watch with holiness, perseverance and with strength.

All united to sing loud the praises of our King in the words of Hymn 87:

*"Come Lord and tarry not,
And bring the looked for day,
Come take the Kingdom to thyself,
Great King of righteousness."*

Finally, the meeting came to an end with prayer through Brother Drinkwater, who expressed gratitude and thanks for the evening spent together as brethren and sisters in Christ.

That the coming of Christ will find the children of God prepared to meet Him, and that that Coming might be at the very doors, is the sincere prayer of the Lakemba Ecclesia.

COST OF "THE LOGOS."

Commenting upon the yearly subscription to "The Logos," a correspondent writes:

"I was pleased to see that 'The Logos' will now cost 6/- per year. It must be obvious to all that it nigh approaches a miracle of production for this book to go forth each month under present conditions of printing and so forth for such a nominal sum. My only hope is that those brethren who reap the benefit of the book will not hold back in sending their subscriptions.

"'The Logos' is doing a grand job amongst the Ecclesias, and as a slight token of the esteem in which it is held, I am renewing my subscription as from the September issue, although renewal does not actually fall due till April. May our Father in Heaven continue to bless the 'Logos' Committee in the future as He undoubtedly has done in the past."

"The Logos" Committee would like to express their appreciation of the many kindly gestures like the above that they have received from many subscribers during the past month. It greatly assists in the smoother working of our labours for the Truth's sake.

THE LOGOS COMMITTEE.

ELPIS ISRAEL CLASSES.

A cordial invitation is given to all to join an "Elpis Israel" class.

Full particulars can be gained from the Editor, or any of the "Logos" Committee, or from Brother G. Brumby, Secretary of the Adelaide Classes.

Class Notes will be gladly posted gratis on application to any who wish to form classes elsewhere or to participate in the study.



DIGEST OF TRUTH

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

Vol. 3.

NOVEMBER, 1946

No. 3.

Editorial

A RELIGIOUS FALLACY.

The testimony of Scripture proclaims: "Man that is in honour and understandeth not is like the beasts that perish" (Ps. 49-20). This is further elaborated as follows: "As the one dieth so dieth the other, so that a man hath no pre-eminence above a beast" (Ecc. 3-19). Concerning the death state we learn, "the dead know not anything" (Ecc. 9, 5-6), "there is no remembrance of God" (Ps. 6-5). Summing up we find that death is a punishment as originally intended (Gen. 3-19), and not the gateway to eternal joy or pleasure as generally expounded.

Notwithstanding these very clear and definite statements, millions of people place their credence in a life after death. They believe that though the body might die, the soul is immortal and will go to its eternal reward after death.

Religion and science are in conflict upon this theme, for science knows of nothing that continues after the body is destroyed.

Nor does the Bible. Far from the soul being immortal, it is said to be mortal, for Christ, we read, "poured out his soul unto death" (Isa. 53-12), and Ezekiel declared: "The soul that sinneth it shall die" (Ezek. 18-4). The general understanding of the word "soul" is an altogether false one, and far from it going to heaven at death, it resides in the grave. David taught, "God shall redeem my soul from the power of the grave" (Ps. 49-5), Christ said, "No man hath ascended up to heaven" (Jhn. 3-13), and Peter proclaimed that even David, the "man after God's own heart," is "not ascended into the heavens" (Acts 2, 29, 34).

The theory of an immortal soul, or of heaven going after death, is a figment of the imagination—a legend of pagan mythology, and finds no place in Scriptural exegesis.

The Bible promises a resurrection from the dead upon certain conditions, and to this the worthies of old looked forward in hope. Isaiah prophesied, "Thy dead men shall live" (26-19); David, as we have seen, looked forward to his redemption from the grave; Daniel taught, "Many that sleep in the dust of the earth shall awake" (12-2); Paul, in his defence before Agrippa, confidently affirmed, "I stand and am judged for the hope of the promise God made unto the fathers . . . Why should it be thought incredible with you that God should raise the dead?" (Acts 26, 6-8).

Christ came that men might have life, but if men already were possessed of an immortal soul, His mission was superfluous. It was far from that, however, and through His death He opened the way through belief and baptism unto eternal life under ideal conditions upon this globe. Write to us for further free literature explanatory of these matters.

This Wonderful Creation

3—"WITH GOD THERE IS NO VARIABLENESS," James 1-17

The word "variableness" meaning "to change alternately" appears to refer to parallax in Astronomy. The diurnal motion of the heavenly bodies from East to West is only apparent. Any object viewed from the Earth's centre will appear in a different place than if observed from the surface. This is known in astronomy as the Parallax—a word denoting the apparent change of place in a heavenly body as viewed from different points. There is nothing of the kind with God. He occupies no one place in the universe. He fills both heaven and earth, and is everywhere present, so that nothing is hid from Him. He is not affected with evil, nor does He tempt any man.

The words "shadow of turning" (V. 17) may relate to the darkness which overshadows portion of the earth in consequence of its turning on its axis every 24 hours, or it may have reference to the different portions of the earth which gradually come into the Solar light by its revolution round its orbit. The poles of the earth being inclined $23\frac{1}{2}$ degrees to the plane of the orbit, and keeping its parallelism through every part of its revolution, causes the increasing and decreasing proportions of light and darkness.

It is evident that there were some among those to whom the Apostle wrote who held erroneous ideas concerning the divine nature, teaching that God was the author of sin and tempted or influenced men accordingly, and that He withheld His light. The Apostle wrote to correct these errors.

The Sun is liable to obscuration. It is not everywhere present, and both its light and heat may be intercepted by a variety of causes. But God is omnipresent so that His light and energy are everywhere apparent. He has no Parallax and so is intimately near to all his creatures. There is no opposing bodies capable of preventing His light and Truth to go forth; He suffers no change in nature.

It is apparent the Apostle had a good knowledge of the ordinances of the Heavens. Yet so many people despise the wisdom of the Scriptures. But if such a teaching was found in the writing of some ancient astronomical writer, whole pages and volumes of commentary would be written on it, and the doctrine of Parallax proved to be well-known in itself, and its use for determining the distances and magnitudes of the heavenly bodies known to the ancients some hundreds of years before the Christian era. Found in the Bible, however, it does not receive that prominence.

The sentiment is elegant and forcibly points out the unchangeableness and beneficence of God.

—H.C.

"WHO IS THIS THAT COMETH FROM EDMO?" (Isa. 63-1)

With profound interest we have been closely watching the signs in the Moslem world, which point to imminent self-immolation, as it is written: "My sword shall be bathed in heaven: behold, it shall come down upon Edom, and upon the people of my curse, to judgment. The sword of Jehovah is filled with blood, it is made fat with fatness . . . for the Lord hath a great sacrifice in Bozrah . . . It is the day of the Lord's vengeance—the year of recompenses for the controversy of Zion" (Isa. 34, 5-8). We commend our readers to the first two verses of this chapter, which is a clear warning to the whole world: "Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and His fury upon all their armies." Now, it is perfectly obvious that the reference to Edom and Bozrah in Chapters 34 and 63, appertain to the same event. Notice, too, the clarity of Isa. 63-4: "For the day of vengeance is in my heart, and the year of my redeemed has come." Thus the "controversy" of Zion being waged by the Moslem Arabs is about to resolve itself in bringing forth the fury and indignation of Jehovah upon the Arab-Moslem Kingdoms. This astounding chapter reveals in no uncertain manner the "going forth" of Israel's King (Jesus Anointed) from Bozrah, having stained His raiment in the blood of His enemies. This matter is further amplified in Hab. 3, where we again read of the judgment of God upon both the Moslem Arabs and the nations around them. Teman is comprehensive of Edom, of which it was the stronghold, as it is written: "Thus saith the Lord God, because that Edom hath dealt against the house of Judah by taking vengeance and hath greatly offended, and revenged himself upon them; therefore, thus saith the Lord God: I will also stretch out Mine hand upon Edom, and will cut off man and beast from it; and I will make it desolate from Teman, and they of Dedan shall fall by the sword; and I will lay my vengeance upon Edom by the hand of my people Israel, and they shall do in Edom according to My anger and My fury, and they shall know My vengeance, saith the Lord God" (Ezek. 25, 12-14). The prophet Habakkuk thus alludes to the Lord's revival of His work (i.e., in Israel, V. 13), and in wrath remembering His mercy (Hab. 3-2). We read: "God came from Teman (Edom), and the Holy One from Mt. Paran (a wilderness between Sinai and Canaan Num 10-12; 12-16, east of Shur-Gen. 21: 14, 21, V 3. In vision the prophet sees "the tents of Cushan in affliction, and the curtains of Midian in trembling" (V. 7). He also foresees God standing, measuring the earth, beholding, and driving asunder the nations (V. 6). Thus the judgment of God upon the world begins in the land of Edom (Arab territory today).

Also touching upon the topic of our subject matter is that which bears upon the judgment of Mt. Seir. This is a mountain range of Edom running south from the Dead Sea (Gen. 36-21; Num. 24-18; Ezek. 35-15), and formerly settled by Horites (Gen. 14-6). The land was taken from them by the descendants of Esau (Gen. 32-3; Deut. 2-12; Josh. 24-4). With this general knowledge of our subject which readers can confirm with Bible maps, we consider Ezekiel's prophecy. In Chapter 34, 20-31, God promises to save and bless the house of Israel, His people, and to

make them the flock of His pasture, with the Beloved One (Greater David), their Shepherd, and Jehovah their God. Chapter 35 appears somewhat in the light of an event associated with Israel's salvation, namely, the punishment of the Arabs by desolation and ruin. Notice the express words of V. 2: "Son of man set thy face against Mt. Seir, and prophesy against it." Also the similarity of this directive to that uttered against the Russian Gogue (Ezek. 38-2). Also, the indications thereof in each case: "Thus saith the Lord God: Behold, O Mt. Seir, I am against thee" (Ezek. 35-3). Now whilst these are two totally different prophecies, the one the judgment of the Moslem nations; the other the judgment of the Russian confederated nations, yet the one actually leads to the other and the manner of address is the same. Read carefully the 5th verse of the 35th chapter, where the iniquity of the children of Israel is stated to have come to an end; also V. 10, which emphatically mentions Jehovah as being present among His people in their own land; and in V. 11, of God judging Edom for "their envy" and "their hatred." Passing into Ch. 36, 1-5, we further read of these judgments upon Edom termed also Idumea. From this onward, Palestine becomes the property of the children of Israel (Vv. 8-12; 22-24; 33-38). Chapter 37 alludes to the "national" revival of Israel, Vv. 21-22 in particular emphasising the fact. So that, after the Moslem-Arab world has been judged by the sword, then Shiloh (Christ) will gather His people to their own land. Afterward, He will defend them against the Russo-Gogian Spoiler (Ezek. 38 and 39).

Dear reader, God calleth on all men everywhere to repent—to believe, and to be immersed into Christ, who is coming to judge the world. Have you accepted His glad tidings of great joy? Have you believed in the angelic promise to Christ's mother (Luke 1, 32-33)? When He has completed judgment of the Arabs, and commences judgment of the world, will you fare any better than they? Think very seriously, friend, for those who do not obey the gospel of Christ, and who ignore God, are to become the subjects of terrible judgment (2 Thess. 1, 7-9). He is coming to be glorified in His saints — the believers. We pray you in Christ's stead, "be ye reconciled to God." Take hold of the Saviour's hand, and never let it go. He is a friend indeed, with extended hand sympathetically calling you to His coming (Davidic) Kingdom upon this earth (Mat. 5-5; Rev. 5, 9-10). We hope to see you side by side with those who call on the name of the Lord out of a pure heart, for such shall see God!

Special Offer —

**DIGEST
OF
TRUTH**

A regular monthly copy of this paper will be forwarded free of charge to any address in the world. Just fill in the form below and post to
Box 226C, G.P.O., Adelaide.

Name.....

Address.....

A Conversation with Dr. Thomas.

Man, Not a Mere Machine

(Note: All remarks attributed to Dr. Thomas are actual quotations from his writings).

Bro. A.: "What is to be the topic of conversation today?"

Bro. B.: "I have been exercising my mind lately upon the subject of election. Will God provide kings and priests for His kingdom by natural generation, and physical regeneration, or upon some other principle revealed in His word?"

A.: "It will be upon faith. Without faith it is impossible to please God" (Heb. 11-6).

Dr. Thomas: "It would certainly be such a principle as would redound most to the glory of His wisdom, justice and sovereign power."

B.: "Yes, I concede that. But do you think that leaving everything to chance reflects the wisdom of God?"

A.: "What do you mean by that?"

B.: "Simply this. God has a purpose. He is All-powerful. He knows the end from the beginning. He knows whether you and I will receive an inheritance in the Kingdom He intends to establish. This being so, it seems to me that we cannot escape the predetermined will of God. What shall be, must be, and we cannot avoid it."

A.: "In other words, you reject the proposition that we need to work out our salvation with fear and trembling?" (Phil. 2-12).

B.: "No. I think we will work out our salvation with fear and trembling, but I think our salvation or rejection is predetermined by God, and the working out thereof is of necessity according to His will. Nothing we can do can alter that will."

A.: "Do you think that redounds to the glory of God?"

B.: "I think so."

Dr. Thomas: "Would it have been to the glory of God if he had made man a mere machine? Had He made inexorable necessity the law of his nature which he must yield to as the tides to the moon, or the earth to the sun? No reasonable man would affirm this."

B.: "A matter should be determined not according to the reasonableness or otherwise of a theory, but whether it conforms to the principle as laid down in God's word."

Dr. Thomas: "The principle laid down in the Scripture is that man honours God in believing His word and obeying His laws. There is no other way in which men can honour their Creator."

B.: "Certainly a person has to believe God's Word and obey His laws. God will see to that, and will thus be honoured."

Dr. Thomas: "This honour consists not in a mechanical obedience; in mere action without intelligence and volition, such as matter yields to the natural laws, but in an enlightened, hearty, and voluntary obedience, whilst the individual possesses the power not to obey if he thinks best. There is no honour, or glory to God as a moral being, in

the falling of a stone towards the earth's centre. The stone obeys the law of gravitation involuntarily. The obedience of man would have been similar had God created and placed him under a physical law, which should have necessitated his movements, as gravitation doth the stone."

B.: "I still maintain that the honour of God is vindicated, though man is made to conform to God's requirements."

Dr. Thomas: "Does a man feel honoured, or glorified, by the compulsory obedience of a slave? Certainly not; and for the simple reason that it is involuntary, or forced. But, let a man by his excellencies command the willing services of free men—of men who can do their own will and pleasure; yet voluntarily obey him, and, if he required it, are prepared to sacrifice their lives, fortunes, and estates, and all for the love they bear him; would not such a man esteem himself honoured, and glorified in the highest degree by such signal conformity to his will? Unquestionably; and such is the honour and glory which God requires of men."

A.: "Absolutely. Where is the point in asking Abraham to sacrifice his son, if God controlled his reactions to the proposal? God declared, 'By myself have I sworn, for because *thou hast done* this thing, and hast not withheld thy son, that in blessing I will bless thee.' These words are rendered foolish if Abraham had not control of his actions."

Dr. Thomas: "Had He required a necessitated obedience, He would have secured His purpose effectually by at once filling the earth with a population of adults, so intellectually organised as to be incapable of a will adverse to His own—who should have obeyed Him as wheels do the piston rod and steam by which they are moved—the more automata of a miraculous creation."

B.: "The answer to that is, all things are according to God's will. Why does He punish some, and let other go free?"

Dr. Thomas: "God is not merely an intellectual, He is also a moral being. 'The Lord, whose name is Jealous, is a Jealous God; yet merciful and gracious, long suffering, and abundant in goodness and truth. Visiting the iniquity of the fathers upon the children unto the third and fourth generation of *them that hate me*; and showing mercy unto thousands of *them that love me, and keep my commandments*.'" (Exod. 20-5).

A.: "The principle of free will is certainly recognised in that passage of scripture."

Dr. Thomas: "Such is the name, or character of God; hence, as all His works must glorify Him, they must redound to His praise as a merciful and gracious, a just, holy and truthful being. The sun at noon-day, the moon walking in brightness, and the stars in their courses, illustrate His eternal power and super humanity; but it is only His relations with intellectual and morally constituted creatures—the image and likeness of Himself—that can illustrate His moral glory, and redound to the honour of His name."

B.: "Why is eternal life called the gift of God if its bestowal involves effort on our behalf?"

A.: "Because the granting of eternal life is a reward out of all proportion to the value of the works we may perform."

Dr. Thomas: "By the phrase, free gift of God, is meant anything

bestowed by God as a matter of grace or pure unmerited favour (see Jhn 4-10; Rom. 6-23; Eph. 2-8; 1 Pet. 1-13). This gracious gift is an eternal reward, as the rejection of those who seek for it in their own way, instead of in the way appointed by God will, with its concomitants, be to them an eternal punishment. It is a reward which Jesus will bring with him; as it is written, 'Behold I come quickly; and my reward is with me,' which, according to Paul, is 'glory, honour, immortality, and peace' to everyone who does well (Rom. 2). Eternal life is styled a free gift, because God bestows it spontaneously—that is of His own accord. No one prompted Him; it is a gift which flows from His own pure benevolence and love of the race which He planted on this terrestrial ball. He saw the wretchedness into which the world was plunged; being moved, therefore, with compassion, He devised a scheme in conformity with the excellency of His own nature, by which to deliver it from that extinction which He foresaw would ultimately supervene if left to itself. It is written, 'God so loved the world as to give His only begotten Son, that *whosoever* believes in Him, may not perish, but obtain eternal life.' Let us, then, admire the goodness and philanthropy of God our Saviour for this unspeakable and inestimable gift, and lay hold on it likewise as the very anchor of Gospel hope."

B.: "If eternal life is a gift, how can it be a reward?"

Dr. Thomas: "Eternal life, though the free gift of God, through Jesus Christ to the world is nevertheless conditional (read Mat. 19-16; Mark 16-16; John 3-5, 16; Jhn 4-14; 5-24; 6-40; 53; 11, 25-26; Acts 13, 46-48; Rom. 1-16; Rom. 2-7; 8-13; Heb. 5-9; 10-36; 1 Jhn. 2-17; Rev. 2, 7, 11). Now I do not hesitate to say that these passages prove that eternal life is conditional, or obtainable by those who conform to certain fixed and unalterable stipulations. The expressions, 'if,' 'he who,' 'unless,' 'whoever,' 'as many as,' 'to take from among,' 'to everyone who,' 'them who,' 'to them who,' 'that you may,' and so forth are all terms of condition. The reply of Jesus to the young man, gives us the gist of the whole matter—'If you would enter into that life, keep the commandments.' If eternal life be conditional, none can possibly attain to it who either cannot or will not observe the terms upon which it is freely and graciously offered."

A.: "Let us revert back to our original question. What is your answer to it, Dr. Thomas?"

Dr. Thomas: "God made man a reasonable creature, and capable of being acted on by motive, either for weal or woe. He placed him under a law, which required belief of God's word and obedience. He could obey, or disobey, as he pleased; he was 'free to stand and free to fall.' He disbelieved God's word; he believed a lie, and sinned. Here was voluntary disobedience; hence the opposite to this is made the principle of life, namely, belief of whatsoever God saith, and voluntary obedience to His law. This is the principle to which the world is reprobate; and to a conformity with which all men are invited, and urged by the motives presented in the scriptures; even all who would inherit the kingdom of God, and afterwards inhabit the earth forever, on an equal footing with the angels of the universe."

B.: "Where is your evidence? 'If they speak not according to the

law and the testimony, there is no light in them.'"

Dr. Thomas: "The following testimonies will elucidate the principle of the divine economy. 'I will give unto him that is athirst of the fountain of the water of life freely; and he that overcometh shall inherit all things'; 'Blessed are they that do his commandments that they may have right to the Tree of Life which is in the midst of the Paradise of God'; 'He shall not be hurt by the second death'; 'To him that overcometh and keepeth my works to the end, I will give power over the nations'; 'If thou doest well thou shalt be accepted'; 'These things are written that ye may believe, and that believing ye may have life through his name'; 'As many as received Jesus, to them gave he power to become the sons of God, to them that believe on his name'; 'He that believes the gospel and is baptised shall be saved'; 'God will render to every man according to his deeds; to them, who by patient continuance in well doing seek for glory, honour, and immortality—eternal life.' But of testimonies there is no end. The law of the Lord is perfect, and without a single exception. There are no 'perhapses,' or 'maybes'; it is not 'yea and nay, but Amen in Christ Jesus.' The only way to the kingdom of God, and to a participation in the eternal constitution of the world, is in the path of a faithful obedience to the law of God."

A.: "In your opinion, what do the testimonies you have quoted amount to?"

Dr. Thomas: "From these testimonies it is plain that to attain the rank of the sons of God in the eternal world—human beings must believe and obey the truth; for 'without faith it is impossible to please God.' If faith then be required, it is manifest that God designed to move men by motive, not by necessity, but by intellectual and moral considerations."

B.: "And you believe that this principle destroys the theory that God is responsible for the action of men and women."

Dr. Thomas: "It is a principle which annihilates all human sophisms and traditions about the 'salvation of all mankind'; the 'predestination of some to salvation and others to damnation by a stern, inexorable necessity'; and much more unscriptural, irrational, and absurd jargon of the schools and systems of the age."

A.: "I feel confident that a little thought will make evident the truth and beauty of your remarks."

Dr. Thomas: "In conclusion, then, let us remember that our lot is cast, and, by virtue of Him who marks out the boundaries of the nations, we are placed under times of knowledge, and, therefore, can have no excuse for disobedience. By His word handed down to us, with abundant evidence of its superior origin, He calls upon us to forsake the error of our ways, and to walk in that way, to seek that truth, and to procure after that life, which 'the way, the truth, and the life' has delineated and procured. 'Behold,' says he, 'I come quickly, and my reward is with me; I will recompense to every man according as his work shall be.' 'Happy are they who keep his commandments, that they may have the privilege to eat of the tree of life; and they shall enter by the gates into the city.' 'I am the root and the offspring of David, the bright and morning star, and the spirit and the bride say come: and let him that hears, say come, and let him that is thirsty, come, *whosoever will*, let

The "Law of Moses" Epitomised.

Chapter 5 : The Sabbath

The Sabbath Law is unique to Israel alone, being exclusively a Bible institution (contrast the attitude of Israel's adversaries: Lam. 1-7). It is a beneficial institution enabling physical man to recuperate from the labours of the week, and giving the mind an opportunity of rising into higher spiritual exercises. Blessed will the whole world be when the Sabbath becomes a universal institution of human life under the law that will go forth from Zion (Isa. 66-23; 2-3).

The Sabbath was a sign to Israel, designed to keep God before the mind of the nation (cf. Exod. 31, 13, 17; Ezek. 20: 12, 23). More than mere cessation of work was desired—for Israel was prohibited to speak their own words or do their own pleasure (Isa. 58-13), and was instructed to devote the day to meditation exclusively upon divine and spiritual matters.

Unfortunately many in Israel could not rise to such spiritual heights, and found only a weariness in the Sabbath restrictions. They impatiently awaited the close of the day so that they might again turn to the pursuits of pleasure or business (Mal. 1-13; Amos 8-5). This irreverent attitude to divine institutions was the beginning of spiritual decay which ultimately resulted in the national repudiation of God's Son.

The Sabbath, like sacrifice, was an element in the divine system from the very beginning (Gen. 2, 2-3), and upon this fact the Seventh Day Adventists assume that its observance is essential to salvation in Christ; but if this is so, then animal sacrifice should likewise find its place, for it, too, was before the Law of Moses.

The Sabbath Law reminded Israel of the work of creation, and recalled to the notice of the people that they were servants in the land of Egypt, but had been brought out by Divine Power (Deut. 5-15).

Scientists repudiate the Scriptural account of creation, but on examination it will be found that no discrepancy exists when facts and theories are compared with the record. The general account of the work of the six days is contained in Genesis, chapter 1, whilst in chapter 2 is presented a more particular narrative of the work. Genesis, chapter 1, does not purport to give an account of the creation of the universe, but rather the creation of the inhabitants of the earth. The Sun, Moon, Stars, and earth were created "in the beginning" (v. 1), a time not specified, and which was probably many milleniums prior to the Adamic creation. Thus no discrepancy exists between the Bible account and geological discoveries,

MAN, NOT A MERE MACHINE.

him take of the water of life freely.' Here is a free and noble invitation from the Prince of life. Who would not come and eat and drink and live for ever?"

although in connection with the latter, great caution needs to be exercised before the conclusions of scientists are accepted. The six days of creation were ordinary days of twenty-four hours. Such was ample time for Omnipotence with all the power of the universe at command to reform the earth to place the few animals upon it necessary for the beginning of a new order of things (Exod. 20-11).

On the seventh day God rested. It was then blessed and sanctified. It was set apart for special observance. It was blessed because of what was to be imparted to those who kept it, namely, inheritance in the Kingdom (see Isa. 58: 13-14). Of the antediluvians, no punishment is recorded for those who neglected the Sabbath, but concerning the Israelites, definite instructions were given.

"Digest of Truth"

Report on Two Years' Activity.

The "Digest of Truth" has now entered its third year of publication, and we are pleased to report that its monthly issue has grown from 6,000 to 20,000 copies.

To date (1/9/46), 335,000 copies of "Digest of Truth" have been distributed to all States of Australia, Tasmania and New Zealand. We believe that these little pamphlets have accomplished an immense amount of good, for by the reading of them, at least four persons who were formerly of the seed of Adam, have now been begotten of water and have become of the household of God, and have an opportunity by good works to perfect their faith, and so inherit eternal life. Many others have also been helped by the knowledge gained from copies of "Digest of Truth" and have applied for further literature, whilst others, who may not believe at present, will yet be converted when they see further prophecy fulfilled in the future. It is to be hoped that the distribution of this literature will play its part in causing Britain to recognise Christ when he does appear. (Ps. 72-10).

In all Gospel Extension work, we must bear in mind that we can sow the seed and water it, but it is Yahweh, alone, Who can give the increase. We must not, therefore, be discouraged whatever the result may be, for we have the knowledge that we are labourers together in the vineyard, and are building up treasure in heaven which will stand us in good stead at the Day of Inspection. The example of such as Noah and Jeremiah should stimulate us in the face of the most discouraging circumstances. We have the command to let our light shine before men, manifested by our faith and good works, so that they may glorify our Father who is in heaven.

We do not believe that the "Digest of Truth" is perfect, and therefore we welcome constructive criticism, and hope to improve as we proceed.

We believe that a pamphlet of this nature, combining both prophecy and doctrine, is urgently required, so that a brother or a sister who is

unable to exhort, or speak from the platform, or teach, can do his or her part in spreading the glad tidings of the coming Kingdom of God on earth. For this reason the "Digest" is modestly priced at 1/4 per 100, or 13/- per 1,000, plus postage. We have been "bought with a price," even the "blood of Jesus Christ," and we must labour in the Master's service while it is yet time. Christ taught his disciples that even when they had done all that had been commanded them, they still remained "unprofitable servants."

In our two years of distribution we have discovered that there are many brethren and sisters who are willing and eager to distribute the "Digest of Truth," but are, for various reasons, unable to contribute towards the cost. On the other hand, there are brethren and sisters who would be only too willing to subscribe to the cost of these pamphlets, but are unable to distribute them. We have, therefore, decided to establish a list for this purpose, and we would be glad to hear from both those who are willing to distribute free of charge, and from those who would be willing to help the distribution by their subscriptions. Would brethren and sisters therefore please communicate to Brother E. G. Highman, Box 226C, G.P.O., Adelaide, SOUTH AUSTRALIA.

We wish to thank all distributors of the "Digest of Truth" for their untiring efforts of the past, and to encourage them to greater efforts in the future. We read in Daniel Chapter 12 and V. 3 that the spirit says, "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." Surely a reward worth striving for!

—E. G. Highman.

The Roman Question.

RELIGION, POLITICS AND THE BIBLE.

Model republicans and "liberals" in all parts of the world have conceded that "religion has nothing to do with politics." This is a great mistake. *Politics* have relation to the affairs of nations and states, in their regulation and government. The religion of the Bible exhibits the only true science of government, and is the grandest system of politics ever known to man. If politicians only understood it, and had the honesty and good sense to adopt its principles, it would prevent them, and the actors of the pulpit stage, from bewildering the public mind with the vapid outpourings of their ignorance.

What, I would ask, was the proximate cause of the crucifixion of Jesus? A great political question in debate between Jesus and Caesar. Who is the rightful "King of the Jews"—Caesar, the Roman Emperor, or Jesus, the Son of David? This was Rome against Jerusalem. The Jews stood with Caesar against Jesus, as at this day, and said, "We have no other king than Caesar." Jesus was condemned for treason; the cause of his death was labelled on his cross; and Rome for the time prevails.

From that day to this, Jesus has never reigned "King of the Jews." Did he suffer death for a fiction or a reality? For a reality, doubtless. Then what remains to vindicate his truth? He must return to the Holy

Land and assert and enforce his claim against the Roman Babylon, whose Pontiff has usurped his rights. Hence, the Roman Question.

And a most important question it is. Its settlement will change the face of the whole world, Protestant and Roman. The claims of Jesus cannot be successfully asserted so long as "Christendom," so called, continues under its existing civil, ecclesiastical and social constitution. The King of the Jews is entitled to temporal and spiritual sovereignty over all kingdoms, empires, and republics; for when he is king in fact, there will be only one supreme monarch over the whole earth (Zech. 14-9; Ps. 2; Rev. 11-15).

Is not this, then, a great political subject which treats of the conquest of the world by the coming King of the Jews? And can it be imagined for a moment that, when he is enthroned, he will tolerate in his world-wide dominion, the existence of such curses and pests as "the spiritual of wickedness in the heavenlies," known as popes, priests, parsons, kings, and their hosts of fawning satellites? The religion of the Bible dooms all these orders to annihilation, as an indispensable prerequisite to the blessedness of all nations in Abraham, and to the ruling them in righteousness by his seed. It abolishes all political factions; repudiates the sovereignty of the people; suppresses their suffrage, white and black, limited or universal; and gives to all nations and iron will of an absolute and righteous Lord.

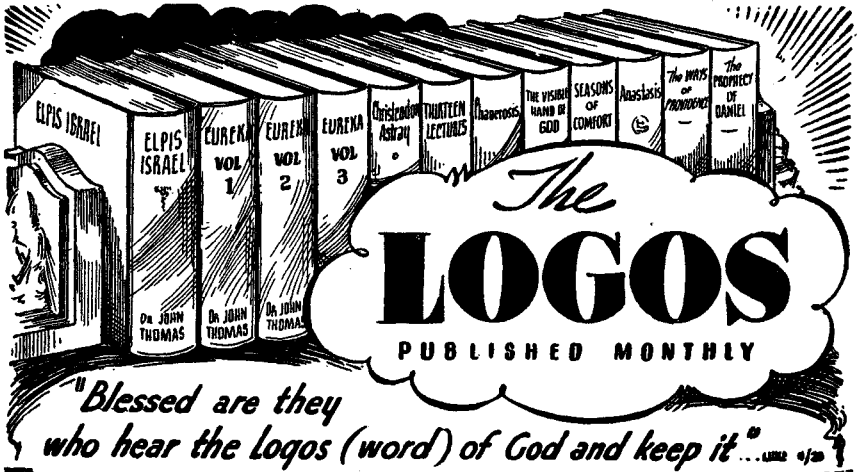
The Roman is, therefore, not a sectarian question, neither is it purely political, nor exclusively "religious"; but a question in which both elements are combined.

Dr. Thomas, 1867.

JEWISH CHILDREN'S REFUGEE FUND.

Balance brought forward	£21 14 2
A.H. (N.Z.)	5 0 0
A.W.H. (Q.)	4 19 4
Sis. B. (N.Z.)	2 0 0
S.I. Ecclesia (N.Z.)	10 0 0
Sis. N.M. (S.A.)	1 0 0
Bro. and Sis. L. (Vic.)	1 0 0
E.A.G. (N.S.W.)	0 10 0
Sis. B.B. (N.S.W.)	0 5 0
N. McG. (Q.)	0 6 0
M.W. (Q.)	0 14 0
J.M. (S.A.)	5 0 0
C.R. (W.A.)	0 9 0

£52 17 6



No. 4.

DECEMBER, 1946

Vol. 13.

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

WISDOM IS THE PRINCIPAL THING; THEREFORE
GET WISDOM.

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



Edited by H. P. Mansfield.

Subscription: Six Shillings per annum.

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



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

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

"THE LOGOS"

"The Logos" is devoted to the spiritual edification of individuals called out of Gentile darkness unto divine light.

The charge for 12 months' issue of this periodical is 6/- per volume, including postage; the volume commencing with the September issue.

The Editor's address is 62 Denman Terrace, Mitcham Estate, South Australia. Communications can be directed to that address or to Box 226C., G.P.O., Adelaide, South Australia.

Orders for books should be forwarded to "Logos Publications," Box 226C., G.P.O., Adelaide, South Australia.

"Digest of Truth" is produced monthly by Brother E. G. Highman, and all matters relating to that publication (other than editorial matter) should be directed to Mr. E. Highman, Box 226C., G.P.O., Adelaide, South Australia. The cost of "Digest of Truth" is 1/4 per 100, or 13/- per 1,000 copies, plus postage, payable in advance.

Subscriptions for "The Logos" in Adelaide are payable to Brother G. Brumby, Leicester Street, Parkside, South Australia.

Subscriptions for "The Logos" in Sydney are payable to Brother R. Mansfield, 18 "Charwall," 136 Warner's Avenue, North Bondi, N.S.W.

All Money Orders, Postal Notes, Cheques, etc., should be made payable to "The Logos," Adelaide, South Australia. Exchange should be added to Interstate or country cheques.

Through the liberality of certain subscribers, it is possible to grant a number of copies of "The Logos" free to those who, through adversity, are unable to pay the subscription price. Application for such should be made to Box 226C., G.P.O., Adelaide.

Suggestions for improvement and constructive criticism are always welcomed, and we appreciate hearing regularly from our subscribers.

THE LOGOS COMMITTEE.

OUR POLICY

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

"Take Heed to Thyself and unto the Doctrine."

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

Published
Each Month

The Logos

Subscription :
6/- yearly

UPHOLDING THE PURITY OF THE APOSTOLIC DOCTRINE
AND FAITH.

CONTENTS FOR DECEMBER, 1946.

An Hour Ye Think Not	73	Miracles in the Age to Come	84
The Logos Review	74	All Men shall know the Lord	86
World Events	75	Christadelphian Treasury	88
The Creator's Mighty Power	79	The Law of Moses Epitomised (6)	90
The Saints' Millennial Glory	81	Christadelphian Looks at Life	92
Jewish Fund	85	Digest of Truth	93

Thoughts for the Times.

“An Hour Ye Think Not . . . ”

Jesus said, “In such an hour as ye think not, the Son of Man cometh.” This was certainly true as regarded the expectation of those whom he addressed, for they had no idea that the events lay nineteen hundred years from their day. But it may have an application in the closing scene. The delay, if further prolonged, may have the effect of engendering a feeling that the Lord’s coming is out of all calculation, and may lead many to resign themselves to secular aims. There may be a lull in the development of events to favour this tendency—to give emphasis to this trial. At such a time—“at such an hour as we think not”—when some may have made up their minds that the Son of Man is a long way off, he may be proclaimed in our midst. The parable of the ten virgins, though having a wider scope, may find an illustration in this closing episode: “They all slumbered and slept.” “And at midnight, there was a cry made, Behold the bridegroom cometh, go ye out to meet him.” Though all involved in the general slumber, as regards the attitude of attention and eager watchfulness, there is a great difference between the different sections of the same class. The “wise” have “oil in their vessels”; and at the summons it is a mere question of getting the lamps into burning form, but the “foolish” are without oil, and cannot light their lamps. It requires no recondite exposition to make the meaning of this apparent.

THE LOGOS REVIEW

Russia's Growing Power

"The future movements of Russia are notable signs of the times . . . When Russia makes its grand move for the building up of its Image-empire, then let the reader know that the end of all things, as at present constituted, is at hand. The long-expected, but stealthy advent of the King of Israel, will be on the eve of becoming a fact; and salvation will be to those who not only looked for it, but have trimmed their lamps by believing the gospel of the kingdom unto the obedience of faith, and the perfection thereof in 'fruits meet for repentance.'" (Dr. Thomas in 1848).

What a marvellous power students of the Bible possess, when by the prophetic word they are enabled to anticipate the movements of nations leading to the establishment of God's kingdom on the earth. The extract above was written one hundred years ago, but the events to which it alludes has only recently come to pass, for only in recent months has events caused Russia "to make its grand move for the building-up of its Image-empire."

"Russia triumphant and Europe chained" was another phrase attributed to the late John Thomas to illustrate the conditions that he anticipated would lead to the establishment of Nebuchadnezzar's image in the "time of the end." It is stimulating to faith to witness such a condition today, and whilst the growing strength of Russia, her enigmatical policy, and threatening aspect in world affairs (her troops in Europe outnumber the combined forces of America and Britain) cause statesmen to be in trepidation as to the outcome, the saints can rejoice in the anticipation of divine interference in the affairs of men.

Russia's growing power and influence is a constant subject of newspaper comment. So much so, indeed, that readers are beginning to tire of the repetition. Gradually, step by step, through the years, Russia has commenced to assume the destiny prognosticated for her in the prophets, but because we live contemporary with such development, and it has occurred along with other events of equal dramatic import, we are in danger of allowing our sensibilities to become dulled to its significance.

Slowly, as it seems to us, the plan of God has unfolded with the years. Circumstances caused Britain "to push at" the Turk during the 1914-18 conflict; Jerusalem fell, the way was made open for the Jew to return, the rise of Hitler and his anti-Semitic Nazi regime caused persecuted Israel to look more ardently to Palestine. The recent war has reduced Europe's military power and given Russia the opportunity to dominate, whilst the trend of events today is causing the eyes of the world to look to the Middle East, and it is commonly speculated that war will eventually break out between Russia and Britain in that area.

If Dr. Thomas, Brother Roberts, or the brethren and sisters of 50 years or more ago were suddenly to be resurrected from their graves, how significantly the trend of events would appeal to them. They would immediately be impressed with the nearness of Christ's return, and would

perceive that little time remained before the lives of all will be drastically altered. Unlike us familiarity with these things would not have caused them to be indifferent to their import. Let us exercise care lest the pleasures or business of life so obsess us that we are caught in the snare that shall "come on all them that dwell on the earth" (Luke 21-34, 35).

The appended diagram is a commentary in outline of Ezekiel's words: "I will put hooks into thy jaws and will bring thee forth" (Ezek. 38-4). After 2,500 years these words are being fulfilled.

—BRO. G. JOLLY.

World Events

VIOLENCE IN THE HOLY LAND

proportion by the Press, so that the mind - picture of Palestine which most men and women possess, is an altogether false and incomplete one. A n hypocritical world which has not scrupled to use mass murder against the Jews (in pre-war days t his feature of European politics was connived at by the whole world), which has resorted to every form of violence and bloodshed to gain its ends, lain low and utterly devastated large towns and cities, evolved the most diabolical weapons of war, maimed and destroyed countless millions of all ages and

Violence on the part of a minority in Palestine does a grave disservice to the Zionist cause, and is condemned by Jew and Gentile alike. With a callous disregard of the effect of such publicity upon the public mind, these features are distorted out of all

NO MORE VIOLENCE

Years of misery and persecution, during which they have many times come face to face with death in its most horrifying forms in the gas-rooms, torture-chambers and ghettos of Europe, has reached its culmination in the frustration of Jewish hopes in Palestine. Though thousands crowd the "illegal" immigration ships, and millions await transport to Eretz Israel, entrance into the Promised Land is denied them. The result has been a spate of violence, as a protest to this state of things. The prophets foresaw such conditions, but looked forward to the return of the Messiah, who will establish the Kingdom of Israel upon permanent foundations. His law shall go forth from Zion with such effect that "Violence shall no more be heard in the land, wasting nor destruction within thy borders" (Isa. 60-18). Such words presage that prior to the fulfilment of the prophecy "violence and destruction" shall be "in the land."

both sexes, presumes to sit in judgment upon a whole nation because of the actions of a minority which does not reflect the bulk of Jewry.

It is useless saying that the Jews would suffer worse under any other nation but the British. Though the truth of this may be evident, it does not justify a single wrong. Of all sections of the community, Christadelphians should be the most guarded in their strictures on the Jew. The Apostle teaches that having become part-takers of the spiritual benefits of Jewry, it ill becomes us to "boast

against the branches." Whilst deploring the ignorance of Jewry concerning their own prophets, we must recognise that "blindness in part" will continue in Israel until the "deliverer shall come from Zion and turn away ungodliness from Jacob." Thus whilst regretting the action of the minority who defy their own law by resorting to violence, we should not emulate the world by condemning the whole for the actions of the few. Every nation and community has its rebels and its fifth columnists, whose disloyal actions jeopardise the security of their fellows—even Christ's own disciples contained its Judas Iscariot, and "many" who today may be named among "the called," will not be found with "the chosen" in the day of Revelation.

Leading Zionists have denounced the terror gangs as a danger to their cause. The "Palestine Post" wrote: "These outrages are as cruel as they are senseless—there is no heroism in land mines. These acts are murder." It is reported (Aust. "Post," 21/11/46) that an agreement was reached between the British Government and the Inner Zionist Council, under which the council agreed to "excommunicate" the terrorists. "The result was immediate. Lifting a telephone receiver in Jerusalem's police headquarters, a startled sergeant received the warning: 'This is Irgun Zvai Leumi. Clear the railway station quickly. It is going up.' It did. Openly repudiating Jewish Agency leadership, the Irgun Zvai Leumi gang carried out eight separate acts of terrorism that day. To talks of peace, Irgun had given its answer."

The "Bear"—Ancient and Modern.

The symbol of Persia in Scripture is that of a Bear (Dan. 7-5); the symbol of Russia among the nations is also that of the Bear. It is more than mere co-incidence that the interests of the latter-day Bear (Russia) should include the ultimate domination of the ancient Bear (Persia).

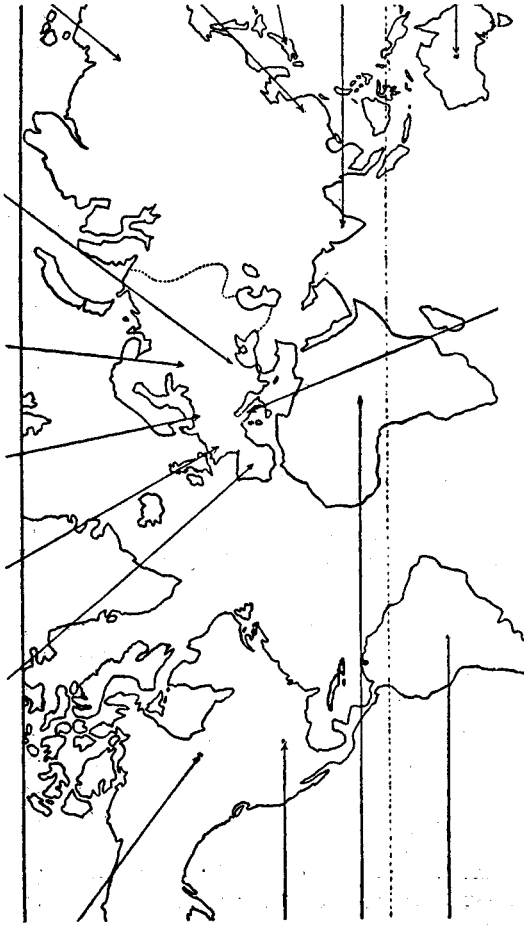
For many years the Lion and the Bear have sought to woo Persia to their respective interests, for what the Persians lack in military prowess they more than make up for in the strategic value of their country, and the wealth of its oil. Scripture reveals, however, that Britain is finally destined to lose any control or influence she has had in this country, and the ancient and modern Bears shall be merged into one. Ezekiel declares that Persia will be with the hosts of Russia in "the latter days" (38-5).

For the past 25 years the Soviet has tried to oust British influence from this area, and during the years between the two world wars the rivalry was very keen. Whilst the war continued both occupied the territory with a military force, and since the capitulation of Germany the tardiness of Russia's withdrawal has been a cause of disturbance in the progress of the Peace Conferences. In recent months she has supported resistance groups in Persia, and in October proposed a military alliance with the Central Government. The terms of the Pact provided that Russia should "prepare for them" (Ezek. 38-7) by supplying various military arms, including 300 planes. This proposal was coupled with a request that Persia should free herself from pact with Turkey, Iraq, and Afghanistan, entered into during 1937.

In other, and more Scriptural language, Russia offers to "be a guard"

RUSSIA'S GROWING POWER.

He Which Doth "Weaken the Nations"—Isa. 14-12.



BRITAIN.

"If Russia continues to pursue an aggressive course, if she continues to set aside agreements she has made in order to secure special advantages, an Anglo-American alliance will become not merely a necessity, but an inevitability." — Post.

CANADA.

The Communist Movement in Canada, dictated from Moscow, is a serious embarrassment to the Canadian Government.

U.S.A.

For 16 years until 1933 America refused to recognise the Soviet Government. President Roosevelt then decided that if Russia ceased directing the American Communist Party and permitted religious freedom to Americans in Russia, he would recognise the Government. Stalin failed to honour this pledge, in spite of American protests, but the growing Nazi threat prevented any further action by U.S.A. At the moment, anything more than a protest to Russia would not be possible in the face of her present position in world affairs.

AUSTRIA.

"After a year of peace, two great fears hang over the devastated country. One is fear of hunger; the other is fear of what Russia plans to do. Everywhere it is 'Russia, Russia, Russia,' and never any answer to the question, What makes Russia act that way? What are they up to?"

—E. T. LEECH, in "Travelling Through Austria."

YUGO-SLAVIA.

The Tito Government is behaving as befits a puppet of Russia. Here is the successful application of Lenin's policy towards the Hungarian Kun Govt. in 1919.

TURKEY.

Russia's demands regarding the Dardanelles is a continual threat to world peace.

GERMANY.

The Russian zone—Prussia—is the scene of Soviet attempts to form a single movement under Communist domination. Former Nazi military men, scientists and technicians are being recruited by the Russians, who display before the Prussians the vision of a united and strong Soviet Germany.

RUSSIA.

"The Russian concept of 'International Co-operation and World Peace' is that of world rule by Russia, with all other nations co-operating at subject States."

—Journal American.

SOVIET PRESSURE IS CONSTANTLY BEING EXERTED IN EVERY DIRECTION BEYOND PRESENT FRONTIERS.

(Ezek. 38-7) unto Persia, providing the latter merges her interests with her northern neighbour. On the other hand, the Lion has proclaimed its policy: "We wish to see Persia united in maintaining her independence. If this is observed by all countries this area will be kept clear of any possible conflict."

As in all things, the Scriptures provide the answer. Persia will not be kept "free from foreign interference," nor will this area be clear from future conflict.

Turkey and the Straits.

Indissolubly linked with the problem of Persia is the future of Turkey. If Britain is anxious to keep Russia clear of the former, world strategy demands she resist any encroachment on the latter. The strength and weakness of Turkey is the control of the Dardanelles. Mr. Bevin, Britain's Foreign Minister, has outlined the policy of the Empire: "The Soviet Government have made it clear that they are anxious to obtain a base in the Straits which would ensure, in effect, that the control of this waterway would rest in the hands of the Soviet. His Majesty's Government have made it clear that in their view this would involve an unwarrantable interference with the sovereignty of Turkey, and would put her under foreign domination."

Russian moves in Persia, Turkey and the Balkans are thus seen as so many manoeuvres contributing to the eventual domination of the Ottoman by the Soviet. At the opportune moment, when all is prepared, Russia "shall come against" Turkey "like a whirlwind" (Dan. 11-40) and the Euphratean Power "shall be dried up" (Rev. 16-12).

The "Way" Prepared.

The significance of all these moves is evident from the wording of Rev. 16-12: "That the way of the kings of the east might be prepared." The symbology of Rev. 16 is taken from the historical overthrow of Babylon by Cyrus. The walls of the city were considered impregnable, and as an alternative to a direct attack, the course of the Euphrates which flowed through the city was diverted, so that the original river-bed was dried up, and a "way" prepared along which Darius and Cyrus, the Kings of the East, with their forces, could advance to the heart of the city.

The evaporation of the symbolic Euphrates (Turkey) in our day, coupled with the returning Jews, the growing might of Russia, the trouble in Persia, and the universal chaos and misery indicate the times in which we live. They show the decline of Gentile power and proclaim that the "set time to favour Zion" is at hand. We as prospective Kings of the East should be in a state of readiness for the announcement from the latter day Cyrus that the moment is ripe for the attack upon modern Babylon, and to receive the summons from His messengers to proceed to Sinai where the final selection of those worthy of the honour of accompanying him will be made.

The attitude expected of us is defined in the following words: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord . . . that when he cometh and knocketh, they may open unto him immediately" (Luke 12-36).

"The God that doeth wonders"—Ps. 77-14.

The Creator's Mighty Power

Atomic energy is the mightiest example of the power of God that man has yet seen. It is the force which holds together the component parts of the atom from its nucleus outwards. An atom is formed of electrons revolving around the nucleus at incredible speed. Until recently it was considered the smallest known amount of any element. An element is a basic substance, and the chemical combination of two atoms or two elements form a molecule. For example, one atom of sodium combines with one atom of chlorine to form ordinary salt.

When this tiny atom is subjected to intense bombardment from various types of rays, some of which are slowed down by ordinary sealing wax, it disintegrates, which means that the electrons are forcibly removed from their respective motions about the nucleus. This action liberates the terrible forces about which all humanity have become anxious.

Here are some statements from men who have helped to liberate this power:

London, Sept. 29th: "I returned a frightened man," said Capt. Blackburn, expert on atomic energy, on his return from America after viewing the array of nuclear weapons for mass killing. From London also comes the voice of Professor M. L. E. Oliphant, atom scientist, who said: "The atom bomb was only one of the terrible things in store for mankind if it persisted in pursuing the path of war."

From Palestine, nearly 2,000 years ago comes the voice of our Master admonishing us: "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass" (Luke 21-36).

Its Use in the Solar System.

This nuclear energy is also the power God uses to hold in position our solar system, as well as the multitudinous components of the universe. It was written by Dr. John Thomas ("Eureka," Vol. 1): "Out of Deity all things have proceeded. His free, radiant spirit is substratum of every existing thing from the star of the first magnitude to the minutest insect of the air."

The solar system, with the sun as the nucleus, and the nine great planets and many asteroids, or minor planets, revolving around it in their elliptical orbits, are also held in position by this force, which in comparison is an atom of the universe. Mankind cannot even try to think of the power which would be liberated if this system was disrupted. It is interesting to note the theory that the Sun's energy is maintained by a continuous splitting of the atom, producing 20,000 degrees C. of heat at the core, and 6,000 degrees at the surface. This takes place at a mean distance of 93,000,000 miles from the earth.

This gives some idea of the power mankind is tampering with. Scientists in their unquenchable curiosity, strive for these things, and, when found, are terrified lest their servant becomes their master, and not only destroy them, but the very earth itself. We, as God's elect, have not this fear, for it is written: "Thus saith the Lord that formed the earth and made it; He hath established it, He created it not in vain, He formed it to be inhabited" (Isa. 45-18). "As truly as I live, all the earth shall be filled with the glory of the Lord" (Num. 14-21).

The credit for avoiding the destruction of mankind will not lie with peace conferences, or any human arrangements, for "it is not in man that walketh to direct his steps" (Jer. 10-23), but to God through His Christ who was given to us as a propitiation or Mercy Seat. He shall deliver the earth from them who would destroy it and creation (Rev. 11-18).

The planet Earth is but one planet revolving about one star, for the Sun is a star, and not a particularly large one at that. The two or three thousand stars visible to the naked eye are said to form a "galaxy," and it is shaped somewhat like an ordinary yeast bun. There are many of these "galaxies" in the universe, and as the power of telescopes improve, man is brought to realise that there seems no end to them. In our own particular "galaxy" it has been proved that there is a planetary mass revolving about the double star, or sun. From this it seems reasonable to assume, particularly with the following evidence, that there are many more in our own "galaxy" and also in the "galaxies" of the universe. Jesus said, "In my Father's house are many mansions" (John 14-3).

Dr. Thomas has written: "We have good authority for saying that in the universe there are many gods (mighty ones, or angels), and lords (angels with authority); but over them is ONE SUPREME, who is styled, 'the Blessed and only Sovereign, the King of kings, and Lord of Lords'" (Phanerosis p. 16).

Atomic Power in the Age to Come.

When the righteous rule of God through Christ goes out from Mt. Zion, the Divine energy will be harnessed for the good of mankind, and not for his destruction, such as is the accepted thing under the rule of man. John Langdon Davies has estimated that "The power of one atomic bomb harnessed to boring for water in the Sahara, would turn 1,000 sq. miles into a garden."

It is written: "The wilderness and solitary place shall be made glad; and the desert shall rejoice and blossom as the rose, for in the wilderness shall waters break out, and streams in the desert" (Isa. 35, 1, 5, 6). To obtain these results elaborate mechanism, imperfect at that, will not be needed, for God will apply His power direct. The works and theories of men change from day to day, the Word of God retains its supremacy from age to age unto eternity.

Before we can enjoy the above joyous conditions of God's power, man's evil will have to be subdued, and terror is now being poured out on an evil world, but let us, as "children of the light," obey the comforting injunction of Isaiah (26-20): "Come my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment until the indignation be overpast." —E. GROGAN.

A Conversation with Dr. Thomas.

The Saints' Millennial Glory



(Note: All remarks attributed to Dr. Thomas are actual quotations from his writings).

Bro. A.: "One of the most difficult passages in the Bible—to my mind at least—is the statement of Zechariah: 'And it shall come to pass in that day that the light shall not be clear nor dark: but it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light.' (Zech. 14, 6-7)."

Bro. B.: "Yes, it is a difficult passage, although the context shows that it relates to the Kingdom Age."

A.: "There is no doubt about that, and yet what glory is attached to light that is not 'clear or dark?' and does the fact that 'at evening time it shall be light' mean that there will not be day and night in the kingdom?"

B.: "That could hardly be so, because other parts of the Word testify that there shall be day and night in the age to come. As an example Malachi says: 'From the rising of the Sun even to the going down of the same my name shall be great among the Gentiles' (Mal. 1-11)."

A.: "I notice that Moffatt gives us a meteorological aspect in his translation, rendering this verse: 'It will be one long day then, neither cold nor hot nor frosty, a day of days (the Eternal knows it), not a day and a night, but light at eventide.'"

B.: "Of course Moffatt's rendering is obviously incorrect in certain instances, being at times an interpretation rather than a translation, and, like the Authorised Version, his construction of this passage causes Zechariah to conflict with other parts of Scripture."

A.: "Can you help us in regard to the translation, Brother Thomas?"

Dr. Thomas: "The English Version (is) very imperfectly translated. As it stands in Vv. 6 and 7, no sense can be made of it. It may be seen by the margin, which deepens the obscurity of the text, that 'the authorities' do not know what to do with it. There is no obscurity, however, in the original to one whose mind is not darkened with clerical traditions, and who understands the glory to which the saints are called in the gospel of their salvation. The passage should read thus: 'Yahweh my Elohim (He who shall be my Mighty Ones, or righteous governors) shall come in, all the saints with thee. And it shall be in that day there shall be no brightness, the splendid drawing in. And it shall be one day that shall be made known by Yahweh; not day nor night, but it shall be in time of evening there shall be brightness.'"

B.: "I notice that the Revised Version has since given a marginal note in accordance with your translation, rendering 'the light shall not

be clear nor dark' as 'The bright ones shall contract themselves.'"

Dr. T.: "In Zech. 14-7, the saints who come in with Yahweh Elohim are styled 'yekaroth,' the splendid shining or glorious ones. The word is used of stones, gems and star. Their splendour constitutes them 'Urim' (or Light). They are the gems and stars through which the brightness of the Spirit enlightens the nations of the earth, when Jesus and his Brethren inherit all things."

A.: "What is meant by the phrase, 'In that day there shall be no brightness, the splendid drawing in?'"

Dr. T.: "The apostle gives us to understand that their 'glory' will consist in brightness; for he cites the splendour of the celestial bodies as illustrative of theirs. This reminds us of the testimony in Daniel, that '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' (Dan. 12-3). This is repeated by the Lord Jesus, who says, 'Then shall the righteous shine forth as the sun in the kingdom of their Father' (Mat. 13-43); which assurance Paul also revives in his letter to the saints at Philippi, saying, 'Our commonwealth has a beginning (Dan. 2-44) in the heavens, out of which also we wait for the Saviour, the Lord Jesus Christ: who will transfigure the body of our humiliation, that it may become of like form with the body of his glory, by the power of that which enables him even to subdue all things to himself.' (Phil. 3, 20-21)." "Phil. 3, 20-21) (Nevertheless) Jesus and His Brethren, though incorruptible and deathless, do not let themselves out in their brightness, until they have accomplished the work of the Seventh Vial."

B.: "You mean it is possible for an immortal person to exude a brightness, such as the angel did unto Moses on the Mount, and yet, at other times, to contract that brightness if necessary?"

Dr. Thomas: "I am led to affirm this upon the authority of Zech. 14, 5, 6, 7, as in the original. From this we learn, that when the Lamb and the 144,000 enter upon their work of judgment at eventide, they will not 'shine as the brightness of the firmament and as the stars'—they will not be *manifested* as Urim; but, though capable of so doing, they will draw in their brightness, and appear as men."

A.: "The closing statement declares, 'At evening time it shall be light,' or as you render it, 'there shall be brightness.'"

Dr. T.: "At the time of evening the day of glory begins. When the judgments of the seventh vial are all exhausted, the time of evening will have come. All 'the smoke from the glory of the Deity, and from his power' will have cleared away, and then the Saints who have been executing 'the judgments written,' will rest from the labours of the war of the great and terrible day, and no longer drawing themselves in, will 'shine forth as the sun in the kingdom of their Father.'"

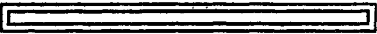
B.: "Regarding the time of fulfilment. You translate as follows: 'It shall be one day that shall be made known by Yahweh.'" I can understand that relating to the Millennial day of glory, for a "thousand years is as a day with the Lord," and the facts of that notable Day have only been 'made known' or revealed 'by Yahweh.' But what is to be understood by the words, 'not day nor night?'"

Dr. T.: "Not in the 'day' of Jerusalem under the law; nor in the

'night' of her widowhood, 'not day nor night'; but at eventide, which begins the seventh, or great sabbatic day."

A.: "Referring to the transfiguration, Peter declares of Jesus, 'We were eyewitnesses of his majesty' (2 Pet. 1-16). On that occasion his countenance shone as the sun, and his raiment became white as the light. This, I suppose, is a type of what shall be."

Dr. T.: "From the illustration of the transfiguration, the personal appearance of the Saints will be splendid with brightness. But there is reason to believe that they will not be distinguishable from ordinary men in appearance until their labours are accomplished. When the angels visited Sodom, the citizens did not discern any difference between them and Lot. And so will it be with the Saints who arise to execute the judgment written upon 'the Great City, which spiritually is called Sodom and Egypt' (Rev. 11-8). The nature of their work requires that they should have the aspect common to humanity, which is not at all incompatible with the symbolical glory of their Body Corporate. If they flashed light from their persons as the sun shoots forth his rays their enemies would be so panic-stricken, that they would not stand in fight, by which their punishment would be greatly impeded. The resurrected saints will therefore appear upon the theatre of war, as Jesus when first emerged from earth. Jesus was mistaken for the gardener. The Angel of the Lord who descended from heaven to open his grave, was of lightning-like countenance, and raiment white as snow; and the guards did shake and became as dead men; but when Mary saw Jesus, she conversed with him without trepidation . . . The body raised not having been 'received up in glory,' or displayed in the brightness of the spirit-body, was in a condition to shine forth in incorruptibility and immortality when the fitness of things required. Now Jesus was the great example of all things pertaining to his Brethren the Saints . . . Between their resurrection and glorification is the resurrection state, styled 'in the resurrection,' a period of forty years preceding the Millennium, in which some of the most important events of the Apocalypse are to be transacted. The end of this judicial period, during which the kingdom is being established, or 'set up,' is the 'Evening Time'—the time preceding the Millennial Day. When the night has passed, the Day of Rest arrives, in which the Saints, who have been 'scourging throughout the earth,' cease from their labors, and their works do follow them. They enter the kingdom, covered with glory, which the nations will bear in lively remembrance for a thousand years. The 'Splendid Ones' of Zech. 14, 5-9, are the Elohim, or Saints, who will not shine forth in the brightness of their glory until the time of evening; then, when the kingdom is restored to Israel, they will shine forth as the sun in the Kingdom of their Father, as Daniel, Zechariah, and Jesus have foretold."



Miracles in the Age to Come

The subject of Christ's miracles opens up to our minds many avenues of thought, but that which just now invites us, is the light thrown by these mighty works on the aeon of the Spirit in which all the ages will close. If in that age the rulers of the Kingdom possessed no more power in "nature" than men familiar with some of her secrets possess now, we might cease to hope for that structural change in society and civilisation which now we anticipate. What is wanted is immense power exercised by consummate wisdom brought to bear in the earth in order for the people to learn righteousness. Nothing must be beyond the reach and resources of those who are called to the responsibility of sitting upon thrones. No efforts of "obstruction" must be permitted to be successful for any length of time. A sceptre of righteousness will mean a rod of iron, which, while it will be a terror to evil doers, will be a praise to them who do well.

Now the miraculous gifts of Christ and the apostles afford us an idea of the power that will be exerted on a world-wide scale by those associated with the King in the Heavenly Control. Those powers were directed both to mastery and ministry. Elymas is smitten with blindness; Ananias and Sapphira are stricken dead; the daughter of Jairus is raised to life again, and the blind men of Jericho receive their sight. Hunger is fed, poverty is relieved, disease is healed, bereavement is averted by the omnipotence of God's free and silently working spirit. When the apostles, filled with this spirit at Pentecost, were enabled to address the Jews in their different dialects, Peter referred to Joel for the explanation of the fact. He identified such phenomena with what is predicted will obtain in the day of Israel's redemption.

Bright prospects for the world expand before us, as we watch the future development of the Spirit powers in the earth. To the eyes of the Spirit-men who will be the "inspectors" of the earth, human nature will be as transparent glass. If Christ "knew what was in man" of old, more surely will all things in the human heart be known unto him and unto those associated with him in the age of the Spirit. Knowledge will be accompanied by power. To do any good, we must know *what* to do, and be *able* to put it in execution. In respect of these two simple necessities of worthy achievement the "powers that be" are as incapable as children. Not so in respect of "the powers of the world to come." It will be an age of grand and awful energy. When it is aimed to destroy, nothing will be able to parry its lightning stroke; when it is applied to restore and heal, no bruised reed will be broken, nor smoking flax be quenched.

One important thing, however, must not be forgotten. During this age, power will not be so irresistibly applied as to make probation impossible. Its aim will be rather to *diminish evil* THAN PROHIBIT SIN. In the sphere of *motive*, whence good and evil take their rise, men will not find themselves invaded by any irresistible power, but as to their *actions*, they will find themselves very much tied up and under surveil-

lance. Now, men cannot only sin with their hearts, but do much mischief with their hands; then their power to do this mischief will be curtailed. But that is not all. For as *evil* diminishes, sin will also lessen. Sin produces evil, and again evil promotes sin. But when the works and ways of men are directed in equity and truth, and the human day begins to brighten as the consequence of it, then men will begin to cleave to what is good, and virtue will at last out-populate the world. For virtue is strength, and only waits for a fair field to prove its superiority. If it is possible, now, to "overcome evil with good," what victories shall not be won by goodness when its limbs are unfettered and its own sword is put into its hands. Sin prospers now only so long as it can wear the disguise of virtue; hereafter that disguise will be torn away. "The vile person shall no more be called liberal, nor the churl said to be bountiful." —Isa. 32-5.

THE "LOGOS" VOLUME THIRTEEN.



This commenced with the September issue, so that those readers who have not as yet forwarded their subscriptions are reminded that they are now due. On the inside back cover of this issue is printed an order-form for the "Logos," which we would ask readers to fill in and return as soon as possible.

Complete volumes of "The Logos" are obtainable, priced 7/- each, plus postage 6d. They are well bound in Red, Blue and Brown, with "The Logos" title embossed in gold lettering on the back panel. Only volumes 6 and 12 are obtainable.

We would like to advise readers that a few copies of a new publication entitled "Where It Happened" are to hand. This is the record of a geographical and historical trip in Bible Lands, and is designed for "young people of all ages." The book is illustrated by maps and scenes of the Holy Land, and should prove both interesting and instructive. Price 6/8, plus postage 6d.

JEWISH CHILDREN'S REFUGEE FUND.

Balance brought forward	£52 17 6
Anon (N.Z.)	0 8 0
Sis. L.M. (S.A.)	1 0 0
Bro. G.P. (Q.)	1 0 0
<hr style="width: 100%;"/>	
Total to date	£55 5 6

Editorial.

“All Men shall know the Lord”

The vision of the prophet reached forward to the time when Gospel Extension activities would be rendered superfluous by reason of the universal recognition of God in truth. In that day such a question as “Know ye the Lord?” will be obsolete, for “they shall all know me, from the least unto the greatest, saith the Lord.”

Perhaps no prophecy sums up the glory of the coming Age so well as this one. The effect of a common and universal acceptance of the Truth is beautiful to contemplate. It presents the picture of men and women transformed by knowledge; of the grossness of human nature held in check by righteous law; of the pursuit of godliness made widespread by the holding aloft of divine precepts as worthy of emulation. Under such conditions the “Golden Rule” becomes the obvious choice, for those men will benefit most who “do unto others as they would others do unto them.” When all men are moved by divine principles, and objects and ideal are one, “Glory to God in the highest, peace on earth and goodwill towards men” shall automatically follow. International hatred will be a thing of the past, for all nations will accept the rule of Christ. Industrial disputes will be unknown, for employer and employee will look at each other’s problems with a more sympathetic viewpoint, and in the harmony thus created, the present uneconomic and debasing competition for power and riches will be supplanted by an entirely new system. Men and women will live in the unity of the Truth, and possess a mental affinity with each other that can only result in a greater mutual respect and love. The topic of conversation will be elevated above the animal tastes of today; men’s minds will be broadened to take in something besides mere personal selfish interests.

Today there is no common bond of thought or outlook between the saints of God and the world. Indeed, the knowledge of the truth isolates the former from the latter. They may travel to and fro to business in the tram or bus, but they are silent and thoughtful among the noise and chatter and laughter of the “outsiders” around them. The topic of conversation—sport, pleasure, politics or business—have little appeal for them. How changed would be the position if all were interested in the Truth. How changed *will* be the position when “all men shall know the Lord!” The topic of conversation will then be related to the purpose of God, the estimable qualities of the King reigning in Zion, the changed conditions of the earth due to the righteous laws emanating from the new government whose representatives will be diffused throughout the earth. The minds of men and women will be opened to appreciate the majesty of the Deity as seen in the wonders of creation that surround them.

Today the teaching of the clergy, and the distribution of books and

pamphlets propagating Christendom's multiplicity of errors "in the name of the Lord" is depressing to those who realise this knowledge only confirms the recipient in the "ways of death," besides making more confounded the discordant cries of modern Babel. The universal acceptance of the Truth in the Age to come will sound the death-knell for those who have "traded in the bodies and souls of men," and made "the heart of the righteous sad by promising the wicked life." As men shall come to more perfectly "know the Lord" and thus appreciate the vast gulf between truth and error, they shall involuntarily exclaim: "Surely our fathers have inherited lies, vanity and things wherein there is no profit" (Jer. 16-19). A universal surge of indignation will be aroused against all deceivers who have helped to make more complete the veil of darkness that has blurred the vision of Jew and Gentile. The prophet reveals that in the coming age a prohibition will be made against the wearing of distinctive garbs to deceive, and if, by any means, some shall revert back to the habit of a lifetime and commence again to prophecy "lies in the name of the Lord," summary and drastic retribution shall immediately follow (Zech. 13: 2-4).

Basically the faults of the present and the glories of the future are traceable to education. To a large extent the individual is the product of the mind. Most men are what they are because of what they have been taught. The vast majority is educated to think along certain lines, and very few emerge from the rut thus dug for them. The power of education for good or ill is being realised today in Germany where the victors have perceived the need to alter the text books in the schools as they play a powerful part in producing young Nazi. When a child is brought up "in the admonition of the Lord" the chances are that he will "not depart therefrom" when he is old. Of course this is not a hundred per cent correct, for so powerful are the lusts of the flesh that they will at times break through the barriers of education. The classic example of this is provided in the case of Samuel's sons, whilst even in the Age to come there will be the "sinner accursed." Nevertheless the reforming work of Christ in its more lasting effects will be established through the power of the mind. The sword will firstly clear the way by bringing all nations into subjection to His authority, and then the minds of men will be changed by subjecting them to the laws of God, and re-organising education upon a divine basis (Isa. 33-6).

Jeremiah predicts the time when God shall procure for Himself "pastors after His own heart" who shall feed the people "with knowledge and understanding" (Jer. 3-15). These are in preparation today, and have been in preparation since the "foundation of the world" (Mat. 25-34). They are those called to a place in God's kingdom, and their duty in the Age to come will be to instil into every heart the knowledge of God's will. They are symbolised as healing herbs upon the Tree of Life (Rev. 22-2). In his isolation and banishment John was told, "Thou must prophesy again before many peoples, and nations, and tongues, and kings" (Rev. 10-11), and the promise is likewise made to all of like precious faith.

At the moment, we are in preparation for this exalted position, and it is excellent training, and stimulating to faith, to let our minds dwell

upon the blessings to be revealed in the future. There is, perhaps, something in the criticism that whilst Christadelphians proclaim to the alien glories of the coming Age, they very rarely speak to each other concerning them. But the Truth is a progressive thing, and unless the individual continually "adds to his knowledge" he will stagnate in these divine principles. Before we experience the physical change at the Judgment Seat we must be subject to a mental and moral change now. This will only come by the continual study and meditation of God's Word. We perceive the need for such education in those among us, do we see its need in ourselves?

The Christadelphian Treasury

Section 10: Final Words.

(Continued from Page 41.)

Our Present Day Dangers.

One of the dangers of the present day, which are the "last days" of the apostle's allusion in 2 Tim. 3, is to yield to the temptation, of which we are susceptible, and to become, along with our contemporaries, "Lovers of pleasure, more than lovers of God."

The apostle's exhortation is "from such turn away." The reason for this is obvious, because of what God said by John, 1st Epistle, 2-15, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." We are all liable to be influenced by this spirit, which is everywhere. But especially so the younger members of the Household, who, in every walk of life, are in contact with those "who live after the flesh," and hence the need of feeling the danger, which thus may be "overcome," when we "from such turn away."

—J. W. SMITH.

Perils of the Last Times—2 Tim. 3, 1-7.

These are not new, but *old perils intensified*. They spring from *one root*, namely, *Bible-neglect*. Lay your axe to that root, and you bring down trunk and branches.

Read the Scriptures daily—aloud, if possible. Take time to grasp the sense. Consult sound expositors, as Dr. Thomas and Brother Roberts. Persevere thus, and you will be safeguarded against the unbelief in Moses and the Prophets rampant in the world, and—shame to say—not altogether unknown among professed friends of the Truth.

Rigorously exclude company and habits that "choke the Word and make it unfruitful."

Let neither cares nor pleasures crowd God's Truth and Word from your mind. Prayerfully persevere thus, and you will grow in Christ and be enabled to "keep unspotted of the world," "fruitful in every good work," to "endure to the end," and sweetly realise at last that "the Holy Scriptures have made you wise unto salvation" (1 Cor. 10-13; 2 Tim. 2, 15-17; Psalm 119, 97, 130; Mark 4-19; James 1-27; 2 Tim. 3, 15-17).

—ERNEST PITT.

Provided we do our best in the ecclesia to which we belong we need not worry unduly about the trend of events, or to talk as though the Truth was "going to the dogs." Our Lord has distinctly assured us that he "walketh in the midst of the candlesticks" and that the "candlesticks" are the churches or ecclesias (Rev. 1-20; 2-1). He, moreover, assures us that "all power" has been given to him by his Father (Mat. 28-18).

Then why worry, if we are really doing our best? It must be displeasing to him to see we overlook the before-mentioned assurances. We want more faith, and if we do but exercise such, we shall realise that "*all things* work together for good to them that love God, and to those who are the called according to his purpose" (Rom. 8-28).

Alas, that many who ought to give words of hope and encouragement should so often be just the reverse, and talk as though the Lord was afar off and unmindful of the work of the Truth in the earth.

—F.G.J.

Contend Earnestly.

THE NIGHT IS FAR SPENT—THE DAY IS AT HAND.

Very nearly fifty years of waiting, believing and hoping for that—and the hope brightens, the belief deepens, and the waiting seems short.

The time has been one of varied experiences. Much labour, many griefs, much experience of goodness, many errors, and a continual experience of the love and mercy of God.

One's recollections go back to many good and noble men and women, who need not be named, but whose names are written in heaven. The finest characters and the most devoted lives have been amongst those who held most devotedly to the purity of the Faith, and stood unflinchingly for sound doctrine.

Don't be carried away with the absurd outcry against "contention" and the "fighting spirit." That spirit properly controlled is a constructive spirit, and very little constructive or helpful work has come from the smooth speaking and placid contentment school.

A mere fighting man is useless: he destroys without creating—there are such. But a fighting man of Dr. Thomas' type creates more than he destroys. His creative work was magnificent, and it was a positive necessity with him to clear the stage of the corrupt lumber of churches in order to manifest the whole counsel of God.

—G. F. LAKE.

Fore-warned—Fore-armed.

Yes, if we are wise. Let us be wise and open our eyes to what has happened in the past in relation to departures from the Truth.

Let us ask and answer this question: Who have been the worst corrupters of the Faith and the worst spiritual seducers of our brethren? Not bad men, or brethren of bad repute; not ambitious novices or dissatisfied upstarts. Oh, dear no! That class of corrupters would succeed in drawing after them very, very few; in fact, those members who were carried away by such would be a very good riddance to any Ecclesia.

No; nearly half a century's experience has taught us that the corrupters who have done the most "mischief" have been the kind, broad-minded, liberal-hearted leaders, who invariably have an eye to a seat on

the fence—leaders, not because they possess the qualities of leaders, but because their followers are made up of non-thinkers, who, loving to be at peace with all men, choose the easiest route thereto, and therefore, needing a leader, select one after their own heart, and invariably have as their motto: "Let sleeping dogs lie," which is the reverse of the Apostolic one of "Contend earnestly for the Faith" (Jude 3).

—F.G.J.

Hold Fast.

"When the Son of Man cometh shall He find faith on the earth?" (Luke 18-8).

This question seems to grow more significant as we increase our knowledge of history and humanity. The Truth has come to light many times and been lost again. It might very easily be submerged once more in these closing days of the Gentiles.

It is the recognition of this grim possibility that makes some of the older brethren so insistent in their exhortations to "Hold Fast." Many of us, if we were dying and hardly able to speak, would make those two words our last message to the Brotherhood. We are convinced that the saving truth of the Gospel has been brought to light, and the greatest need for these days is that we should hold fast to the Faith and build up character on this basis.

We differ in temperament, and we may differ in judgment as to the right course to pursue in time of danger, but among those who have taken an active part in the Truth's warfare during the last thirty years there will be absolute agreement as to the need of this exhortation to "Hold Fast."

—ISLIP COLLYER.

The "Law of Moses" Epitomised.

Chapter 6.—THE SABBATH IN GENTILE TIMES.

The observance of the Sabbath distinguishes the Jews above all other peoples, although in a certain form it has found a partial observance in Gentile religious systems, bringing a certain amount of blessedness with it.

The Apostolic testimony between the years A.D. 34 to 312 gradually leavened the Pagan society with a degree of Christian teaching. Thus when Constantine came to the throne of Rome, he was influenced by his Bishop to promulgate the institution of a weekly Sabbath as a law of the empire. The day selected however, was the first day and not the seventh. In this, there is little doubt that Constantine's religious advisers were moved by the established custom of the early ecclesias to "meet in remembrance of the Lord" on the "first day of the week" (Luke 22, 19-20; Acts 20-7; 1 Cor. 11, 17, 23-28; 1 Cor. 6-2; Heb. 10-25) probably because it was on that day that Christ first appeared to His disciples after His resurrection. But these religious advisers, contrary to the teaching of the Apostles (Phil. 3, 2-3; 6-9; Col. 2, 13-17; 1 Tim. 1, 6-7), but in accordance with the heretical doctrines of the Judaisers

(Acts 15, 5, 24) invested this weekly "remembrance" with aosaic character. This was in full accordance with Apostolic prognostication (Acts 20-29; 2 Tim. 2-17; 3, 13; 4, 3-4; 2 Tim. 1-15; 1 John 4, 1-5).

Since that time the Sabbath rest has been an European institution. Nevertheless, the attempt to force the observance of the Mosaic Sabbath as a means of salvation is contrary to the Truth. Although Christ was born "under the law" (Gal. 4-4) and was obedient to it in all things (Heb. 5, 8-9), he placed himself above it (Mat. 5, 43-44; Luke 2, 31-32; Mat. 12-6). Through his death and resurrection he became the "end of the law" (Rom. 10-4; Heb. 10-1; Col. 2, 14-17; Gal. 3, 13, 24-25) to all who accepted him in faith. The law was thus "disannulled" (Heb. 8-8); its previous penalties do not now apply. Christ proclaimed himself "Lord of the sabbath" (Mark 2, 27-28), and by many examples illustrated to his observers that he superseded the law (see Luke 13-14; Mat. 12, 5-8; Luke 6-6; Luke 14, 1-6; John 5, 1, 8, 11, 16-18; John 7-23; John 9, 1, 5, 14, 16).

It is sometimes objected that whilst the ceremonial ordinances of the law were cancelled in Christ, the Sabbath was retained, but in fact, the sabbath law is singled out as one of the things "done away with" (2 Cor. 3, 11-14; Col. 2, 16-17; Gal. 4-10; Rom. 14, 5-6). Nevertheless the "Law is good if used lawfully" (1 Tim. 1-8), and although there is no command to observe any day, cessation from work on one day in seven is a good thing, particularly if the time is given over to the contemplation of things divine.

The sabbath will be re-instituted in the kingdom together with other feasts (Ezek. 45, 17-21), but that is no warrant for today insisting upon its observance as a condition of salvation. Moreover, in that day, the sabbath will be observed on the eighth and not the seventh day (Ezek. 43-27).

Some maintain that because the sabbath was ordained and sanctified by God in Eden, it has still to be retained, although the Mosaic Law has been done away with, but upon the basis of this assumption the sacrificing of animals should be re-instated for that was also ordained in Eden.

The typical sabbath is abstaining from the works of the flesh and thus preparing oneself for the "rest (sabbath) that remaineth for the people of God" (Heb. 4-9).



A Christadelphian Looks at Life.

2.—AN ECLIPSE OF THE MOON.

A voice of the radio announces: "There will be an eclipse of the moon tomorrow morning, commencing at 2 o'clock." Sure enough, at the hour stated, the watchers see the result of the bulk of the earth cutting off from the moon the light of the sun, and the reflected light of the moon is darkened. Thus the wisdom of man, skilled in the science of the heavens, is able to predict with certainty the fulfilment of this natural phenomenon. This is a testimony to man's ability to collate knowledge, but it is a greater testimony to the wonderful order and arrangement of the heavens which has been set in motion by the Creator according to His perfect arrangement. David says, "In wisdom hath He made them all"; "Wisdom was with Him in the beginning"; "Without wisdom nothing was accomplished." The truth of this is seen all about us.

The natural phenomena of the eclipse is used in the symbology of the Scriptures. In the book of Revelation we are told that the angel poured out the fourth vial upon the sun. This was fulfilled within the lifetime of the early latter-day Christadelphians. Dr. Thomas told listeners in his day that the French armies, though weaker to all appearances than the Austrian armies would eclipse the Austrian "sun" and cause the brightness of the papal "moon" to be diminished as a result (Rev. 16-8). In spite of worldly-wise predictions to the contrary this did occur, and with the source of power and strength eclipsed, the papacy endured much tribulation from the French (Rev. 16-10).

There is yet to be the greatest eclipse of the world's ecclesiastical moons. Already there are perceived signs in the sun and moon, so that the watchers, having the testimony of Jesus, can predict that soon the eclipse shall occur. And what will happen then? Is it not an elementary thought? The Great Sun of Righteousness shall arise with healing in His beams. There will be the New Heavens, and the New Earth. And the new moon of the new heavens will be none other than the chaste ecclesia, now married to her glorious Lord. Has not he spoken to her, "Thou art beautiful, O my love . . . comely as Jerusalem . . . who is she that looketh forth as the morning, fair as the moon . . ." (Song of Solomon 6-10).

But how blind is man, who is able to view the heavens, but remains in ignorance of the greater wisdom on earth. Jesus said: "You hypocrites! You can perceive the face of the sky, but can you see the signs of the times?" Hypocrites abound on every side. The classic example is the lewd, degenerate woman-church, claiming to be the reflection of the Sun of righteousness, but only reflecting the searing heat of the gentile "suns" who have scorched the earth with their evil deeds. Hypocrisy is a terrible thing. It forgets that God sees both the deed and the motive, and forgets that He reads the heart. Are any Christadelphians hypocrites? There is no hope for such . . . they might discern the face of the sky . . . perceive the signs of the times . . . know all things . . . but God will destroy them.

"ENGEDI."

Supplement to "The Logos"



DIGEST OF TRUTH

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

Volume 3.

DECEMBER, 1946

Number 4.

Editorial.**EVOLUTION REFUTED BY FACT.**

* * * * *

We have received from a correspondent the following reference to the preservation of the Jews as a people despite all the disintegrating forces which have assailed them. It has been taken from "*The Reign of Law*," by the Duke of Argyll.

"The preservation of the Jews as a distinct people during so many centuries of complete dispersion, is a fact standing nearly, if not absolutely, alone in the history of the world. It is at variance with all other experience with the laws which govern the amalgamation with each other of different families of the human race. The case of the gypsies has been referred to as somewhat parallel. But the facts of this case are doubtful and obscure, and such of them as we know involve conditions altogether dissimilar in kind. It is not surprising, therefore, that the preservation of the Jews, partly from the relation in which it stands to the apparent fulfilment of prophecy, and partly from the extraordinary nature of the subject itself, is tacitly agreed by many persons to come strictly within the category of miraculous events. Yet in itself it is nothing more than a striking illustration how a departure from the "ordinary course of nature" may be effected through the instrumentality of means which are natural and comprehensible. An extraordinary resisting power has been given to the Jewish people against those dissolving and disintegrating forces which have caused the disappearance of every race placed under similar conditions. They have been torn from home and country, and removed, not in a body, but in scattered fragments, over the world. Yet they are as distinct from every other people now as they were in the days of Solomon. Nevertheless this resisting power, wonderful though it be, is the result of special laws, overruling those in ordinary operation. It has been effected by the use of means. Those means have been superhuman—they have been beyond human contrivance and arrangement. But they still belong to the region of the Natural. They belong to it not the less, but all the more, because in their concatenation and arrangement they seem to indicate the purpose of a living Will seeking and effecting the fulfilment of its designs."

The first principle of Evolution is the survival of the fittest. Under this law the Jews, as a distinct body of people, should have disappeared centuries ago. Their existence today is a refutation of the theory of evolution and a vindication of Scriptural prophecy. "Though I make a full end of all nations I will not make a full end of thee."—Jer. 30-11.

This Wonderful Creation.

4.—THE TIDES.

To the seas God declared, "Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed" (Job. 38-11). Thus far shalt the flux and reflux extend. The tides are marvellously limited and regulated by the moon, sun and rate at which the earth rotates on its axis. Nothing short of the wisdom of God could arrange this. Let us look at these compensations which form some of the "bars and doors" (Job 38-10). The sun and moon were given to be "great lights for the earth" (Gen. 1, 14-15), but their mass and distance from the earth was also to be taken into consideration so that they would not exercise too great an attractive force on the oceans so as to raise the waters too high and flood the earth. The moon, because of her proximity to the earth, has twice the attractive force of the sun. When the moon is in conjunction or in opposition to the sun we get our spring tides, as both exert their attractive force together. In January we get King tides as the Sun's attraction is then greatest owing to the earth being over 3,000,000 miles nearer the sun than in our winter.

If the ocean at any place remained too long under the moon's influence, the waters would be drawn up until they inundated the earth. But God's wisdom determined the rate the earth should rotate, and prevent this happening. At the equator the earth is rotating about 1,040 miles an hour, and this removes any part of the ocean quickly from under the moon, and the earth's gravity then draws the waters back into the basin.

We might ask, Where does the water go when the tide is out? It is simply drawn back by gravity into the basins from whence it was raised. The wind blows the waves of the sea into majestic heights, but they can only go to certain heights when those proud waves are stayed, and then drawn back by gravity. "It is God who treadeth upon the waves of the sea that they should obey Him." How wonderful are the compensations that control the sea. Is it any wonder that the Psalmist should exclaim, "They that go to the sea in ships see the wonders of the deep, for these see the works of the Lord" (Ps. 107, 23-24). Proverbs 8-29 teaches that it was God's wisdom that commanded the ocean when He appointed the foundations of the earth.

—H.C.

Further literature dealing with matters referred to in this issue will be supplied free of charge on application to THE PUBLICITY SECRETARY 105 HALIFAX STREET, ADELAIDE. Free literature includes "The Jewish Problem," "New World Order," "Britain in Prophecy," and "Christendom Astray," Etc.

"The FOOL Hath Said, 'There Is No God.'"

WORLD EVENTS.

EUROPEAN EXODUS OF JEWRY A group of members of the House of Commons who went to Austria to investigate British expenditure on administration have reported to the Home Government that "a highly organised movement of Jews from eastern Europe has ample funds and great influence behind it. The number of Jews gathering in the U.S. zones in Germany and Austria in preparation to go to Palestine almost amounts to a second exodus. There is a highly organised group of Jews in Austria whose presence endangers public order. The British zone in Austria was unaffected until the last few months, but now there are two UNRRA camps in Syria full of able-bodied young Jewish men and women, and a large proportion of children. Little maintenance cost at present falls on Britain; but it is necessary to think of the situation which will arise when UNRRA closes down in 1947 and the special effect on Britain as a mandatory power in Palestine." (AAP, "The Sun," 17/11/46).

Now, this is but the fruition of the plan and purpose of God, who has declared: "I will bring again from Bashan, I will bring My people again from the depths of the sea; that thy (Israel's) foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same" (Ps. 68, 22-23). Amos (9: 14-15) also plainly teaches the same truth: "I (Yahweh) will bring again the captivity of my people of Israel, and they (not the Arabs) shall build the waste cities, and inhabit them . . . And I will plant them upon their land, and they shall no more be pulled up out of their land, which I have given them, saith Yahweh thy God." Thus we perceive how remarkable is the AAP message stated above. All "the eyes and ears" of the surrounding countries, to wit, the Balkans, Turkey, Syria, Persia, Edom (the Arabs), Egypt (where King Farouk protects the Grand Mufti). But they, unaware that the Hand of the Lord is working among His "dispersed and scattered" of Judah and Israel, see not the "end" destined, "In that day will (Yahweh) raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old" (Amos 9-11).

ISRAEL We do well to bear in mind what the first exodus from "MARKS TIME" Egypt brought upon those who "knew not the thoughts of Yahweh, neither understood His counsel." Pharoah and his armies are exemplary of those who followed after him, and the vengeance meted out to them is an ill-boding for the latter-day enemies of Israel. Israel today is "marking time," preparatory to "a nation being born in a day" (Isa. 66: 6-12). Yahweh has said, "I will make her . . . that was cast far off a *strong* nation" (Read Micah 4: 6-7). We are merging into a great climax, in which the entire world will become involved in a test of the "arm of the flesh" versus the "sword of the Spirit." Of Israel it is said, "Thou shalt beat in pieces many people: and I will consecrate their gain unto Yahweh, and their substance unto the Lord of the whole earth" (Vv. 8, 13). In that day (very close indeed) Israel will remember these things, "Thou art my

servant, I have formed thee. O Israel thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy sins; return unto Me, for I have redeemed thee . . . Yahweh hath redeemed Jacob, and glorified Himself in Israel" (Isa. 44, 21-23).

Dear Reader,—God is "calling you unto His kingdom and glory" (1 Thess. 2-12). The Apostle Paul invites you "to wait for God's Son" to return from heaven, and to be with those delivered from "the wrath to come" (1 Thess. 1-10). We do not question your intellectual powers in these matters. It is not difficult for you to understand that Christ is coming back to Palestine to restore Israel to glory and honour, and that Israel incorporates both Jew and Gentile who believe the covenants of promise made to Abraham and David (Gen. 12, 1-3; 13, 14-17; Rom. 4: 13-16; Gal. 3: 8, 16, 26-29); 2 Sam. 7: 10-13).

RUSSIA Never a day passes by that we do not read concerning **IN THE** Russia in our newspapers. In fact, the *two major issues* **WORLD'S** today are the determination of Russia to get its own way **NEWS** and the determination of the Jews to return to the land of their forefathers. And what shall we say concerning Stalin, the Soviet leader? Is he planning world domination? Victor Kravchenko, a high Communist official for 15 years, avers that Stalin is planning this. This writer says: "Stalin will achieve atomic armament, including the bomb, regardless of the cost in strength, means, money, or even moral obligations. All he must have is **TIME! TIME!**" "England is Stalin's ideological and political *enemy number one.*" ("S.M.H." 23/11/46). And so, Israel and Russia are rising together (Ezek. 37 and 38). Israel will prevail, whilst Russia will go down to the King of Israel. Are you a unit of spiritual Israel (Eph. 2-12)? Write us regarding this phase of the subject before it is too late.

—C. R. WOTTON.



A regular monthly copy of this paper will be forwarded free of charge to any address in the world. Just fill in the form below and post to Box 226C, G.P.O., Adelaide.

Name.....

Address.....

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

"THE LOGOS" — VOLUME THIRTEEN

Volume thirteen commenced with the September issue, and therefore subscriptions are now due. The policy is unaltered: to "contend earnestly for the faith"; to draw the attention of readers to the nearness of Christ's return; to stress the need for spiritual preparation.

"The Logos" is a magazine for individuals called out of Gentile darkness to the light of God's glorious truth. Exhortation, prophecy, current events, exposition and other phases of Bible teaching are dealt with.

Subscribers can be of assistance by bringing the existence of "The Logos" under the attention of others.

Bound copies of Volume 12 are now available, attractively bound in Red and Royal Blue bindings, with "The Logos" title embossed in Gold on the back panels. We have also a few copies of Volume 6, bound in Brown cloth. The cost of "The Logos" bound is 7/- per copy, plus postage 6d.

FILL IN AND FORWARD IMMEDIATELY.

The Editor,
The Logos,
Box 226 C.
G.P.O.,
Adelaide, South Australia.

Please forward.....copies of "The Logos," for which

I enclose the sum of £ : : (6/- per year, including postage).

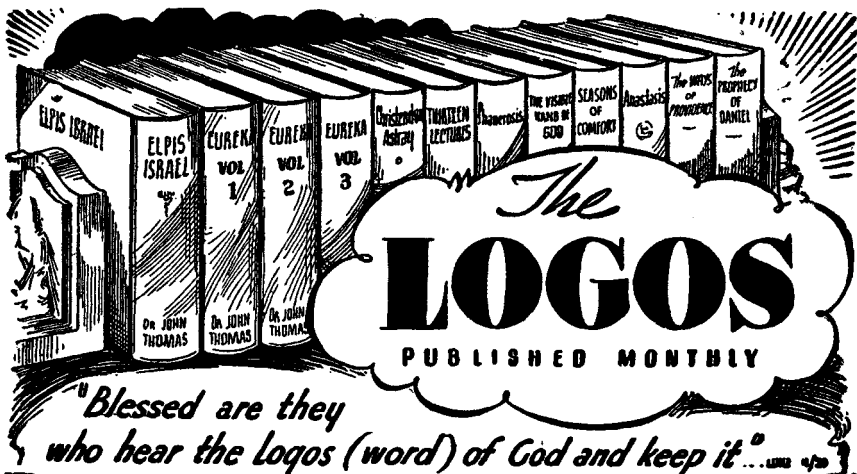
Please forward.....copies of "The Logos" bound (Vols.....), for which I enclose the sum of £ : : .

Name.....

Address.....

CHRISTADELPHIAN PUBLICATIONS AT PRESENT ON HAND.

- "MAN MORTAL,"** by Brother Roberts. A powerful reply to an attack on the Truth, in which such subjects as Eternal Life a present possession, and the Immortality of the Soul are discussed: Price 2/3, plus postage.
- "SEASONS OF COMFORT,"** by Brother Roberts. 52 excellent exhortations illustrating the true Christadelphian "spirit." Price 10/6, plus postage, 6d.
- "ANASTASIS,"** by Dr. Thomas. Demonstrates the nature of the body that shall rise from the grave at the return of Christ. Price 1/1, plus postage.
- "JOB,"** "Hast thou considered my servant, Job?" asked the Creator. Price 6d, plus postage.
- "ROBERT ROBERTS,"** an autobiography. A valuable book depicting the struggles of the truth during the lifetime of our late brother. Price 7/3, plus postage.
- "HEBREWS."** An exposition of the Epistle to the Hebrews, demonstrating the meaning behind many of the symbols used by the Apostle. Price 5/6, plus postage.
- "CHRISTENDOM ASTRAY FROM THE BIBLE."** Brother Roberts exposition of the Truth as opposed to the phantasies of the clergy. Price 2/8, plus postage.
- "EXPOSITION OF ROMANS."** Dealing verse by verse with Paul's instructive epistle. Price 5/6, plus postage.
- "RANSOM FOR ALL,"** by C. C. Walker. Overthrows the errors of Judge Rutherfordism. Price 6d, plus postage.
- "THE GUIDING LIGHT,"** by Islip Collyer. An exhortation to faithfulness by this well-known Christadelphian writer. Price 5/2, plus postage.
- "PROPHETS AFTER THE EXILE."** An exposition of Haggai, Zechariah, and Malachi, by Brother John Carter. Price 7/8, plus postage.
- "THE APOCALYPSE AND HISTORY."** An exposition of the book of Revelation in its historical setting. Third edition. Re-written and brought up-to-date. Price 7/3, plus postage.
- "EPISTLE TO EPHESIANS."** Brother Carter's exposition aids in the better understanding of Paul's beautiful epistle, and brings into prominence the powerful reasoning of the beloved Apostle. Price 5/6, plus postage.
- "CLERICAL THEOLOGY UNSCRIPTURAL,"** by Dr. Thomas. This booklet is in the form of a conversation between friends in which the Truth is demonstrated, and Clerical theology proved to be unscriptural. Price 8d, plus postage.
- "CONVICTION AND CONDUCT,"** by Islip Collyer. Demonstrates the need for conviction in the things of the Truth, and shows how that conduct is determined by conviction. Price 5/10, plus postage.
- "FURTHER SEASONS OF COMFORT,"** by Brother Roberts. A further 52 exhortations, as only Brother Roberts could pen them. Price 9/3, plus postage.



No. 5

JANUARY, 1947

Vol. 13

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

WISDOM IS THE PRINCIPAL THING; THEREFORE
GET WISDOM.

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



Edited by H. P. Mansfield.

Subscription: Six Shillings per annum.

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

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

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

"THE LOGOS"

"The Logos" is devoted to the spiritual edification of individuals called out of Gentile darkness unto divine light.

The charge for 12 months' issue of this periodical is 6/- per volume, including postage; the volume commencing with the September issue.

The Editor's address is 62 Denman Terrace, Mitcham Estate, South Australia. Communications can be directed to that address or to Box 226C., G.P.O., Adelaide, South Australia.

Orders for books should be forwarded to "Logos Publications," Box 226C., G.P.O., Adelaide, South Australia.

"Digest of Truth" is produced monthly by Brother E. G. Highman, and all matters relating to that publication (other than editorial matter) should be directed to Mr. E. Highman, Box 226C., G.P.O., Adelaide, South Australia. The cost of "Digest of Truth" is 1/4 per 100, or 13/- per 1,000 copies, plus postage, payable in advance.

Subscriptions for "The Logos" in Adelaide are payable to Brother G. Brumby, Leicester Street, Parkside, South Australia.

Subscriptions for "The Logos" in Sydney are payable to Brother R. Mansfield, 18 "Charwall," 136 Warner's Avenue, North Bondi, N.S.W.

All Money Orders, Postal Notes, Cheques, etc., should be made payable to "The Logos," Adelaide, South Australia. Exchange should be added to Interstate or country cheques.

Through the liberality of certain subscribers, it is possible to grant a number of copies of "The Logos" free to those who, through adversity, are unable to pay the subscription price. Application for such should be made to Box 226C., G.P.O., Adelaide.

Suggestions for improvement and constructive criticism are always welcomed, and we appreciate hearing regularly from our subscribers.

THE LOGOS COMMITTEE.

OUR POLICY

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

"Take Heed to Thyself and unto the Doctrine."

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

Published
Each Month

The Logos

Subscription :
6/- yearly

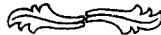
UPHOLDING THE PURITY OF THE APOSTOLIC DOCTRINE
AND FAITH.

CONTENTS FOR JANUARY, 1947.

Prayer	97	Christadelphian Treasury	105
The Logos Review	98	Gnostics—Ancient and Modern	108
Industrial Chaos	100	We are Wonderfully Made	110
World Events	102	The Law of Moses Epitomised (6)	111
This is a Dying Life	103	Be Not Discouraged	112
"A Most Amazing Volume"	104	Digest of Truth	117

Thoughts for the Times

Prayer



"A sweet luxury to the weary spirit"—the conditions of which are:—

1. The active consciousness of God's existence.
2. The knowledge of Him as communicated in the Scriptures.
3. The love of Him generated thereby;
4. The knowledge of our needs produced by experience and reflection.

"Saying prayer" is not praying. Prayer is the sincere and fervent address to the Father than would be natural in solitude and at all events that does not depend upon the presence of fellow worshippers. The prayer that is humanly inspired is acceptable to neither God nor man. There are prayers that mortify and crush, because they are not prayers, but performances, and odious at that. Sincerity is the virtue that gives grace to all action.

"In every thing by prayer and supplication with thanksgiving, let your requests be made known unto God, and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (Phil. 4-6). "Let every thing that hath breath praise the Lord. Praise ye the Lord." (Ps. 150-6).

The LOGOS REVIEW

*Being a Summary of Current Articles
and Items of Topical Interest.*

Those whose minds have been enlightened concerning God's purpose will perceive in world events the indications of Christ's return. Each day the news provide signs eloquent of this fact. They show the need of the Bride of Christ "making herself ready" (Rev. 19-7) that she may be acceptable in the eyes of her Bridegroom, for the time of preparation is drawing ever shorter.

THE PALESTINIAN PROBLEM

The present condition of Israel is a great proof that our conception of the Truth is based upon a sound foundation, and is likewise a significant sign of Christ's early return. The Divine purpose is to re-establish the throne of David, and to "restore again the Kingdom to Israel," and these things would be impossible in the absence of the subjects. The Jewish aspect of the Hope is a principle unique to Christadelphian teaching, and the remarkable vindication of the predictions of our early brethren concerning these matters, is a guarantee that "God will realise His plan" in its totality.

It is possible to minimise the importance of Russia's present might, and to suggest means which might cause the attention of the Nations to be diverted from the Middle East, or permit world conditions to become stabilised so that affairs might drift along for a considerable period before the crisis of Ezekiel 38 shall burst upon a startled world. The significance of the Jews in Palestine cannot be explained away. The Apostle wrote: "If the casting away of them (the Jews) be the reconciling of the world (inasmuch as their rejection of Christ made open the way for Gentiles to be accepted), what shall the receiving of them be (the beginning of which is today seen in Palestine), but life from the dead?" (Rom. 11-15). In other words, the returning Jew is the great sign of the impending resurrection.

Thus the prominence given to Jewish matters in "The Logos."

Under present conditions, a solution to the Arab-Jew question in Palestine appears to be an impossibility to human judgment, and, indeed, Scripture points to Divine intervention as the only hope. "The zeal of the Lord of hosts shall perform this."—Isaiah 9-7.

Meanwhile the nations are exploring the possibility of stabilising conditions in this vital area, and the N.Y. "Times" recently published a report by their correspondent (A. Koestler) in which were some things worth remembering in view of Rom. 11-15. The report stated:

"If in 1918 the Jewish claim to Palestine was based on promises, by 1938 it was based on achievements; the resurrection of a country dead for more than a thousand years. The home which the Jews built was

not taken from the Arabs, but built on ground which was formerly uninhabited desert, malaria-infested swamps, or barren sand dunes. There is no more striking comparison than that between Palestine and the neighbouring Arab countries—Syria, Transjordan, Iraq—which all started in 1918 from roughly the same level. The barren land on which the Jews built was acquired from the native owners with their free consent. The prices paid were many times the land's value because the Jews had no choice but to buy. While pioneers from Eastern Europe drained the marshes and built collective settlements in the desert, paying a high toll to malaria and typhus, the money poured into the country by the Zionist institutions benefited Arabs as well as Jews—partly through the channel of taxes paid to the Government and expended by the Government on the Arab sector and partly by going direct to Arabs. However strongly we may sympathise with the Arabs cramped by alien migration in their own country, this could never have happened without the connivance of the Arabs themselves, who, while they made voluminous protests against the foreign infiltrators, at the same time sold them land and thrived on the profits and were able in 20 years to double their population which had been stagnant for centuries."

Nevertheless, concludes Koestler, if the Jewish case is unanswerable, so also is the Arab, for, after all, they say, "This is our country."

Another writer in "Harper's Magazine" states: "The Zionist cause is, for many Jews, the central faith of their lives, for which they will fight and die; to many still in Europe it offers their only hope. This we are not likely to forget, even if the headlines would permit us. Another fact less widely recognised is that the Arabs also have rights in Palestine, that the Zionist programme threatens those rights and that Arabs also will fight and die in their own cause."

These commentators are at fault. They do not comprehend the unique position Palestine holds in the eyes of God. It does not belong to Jew, Arab or Gentile, for "The land is mine," Yahweh has declared (Lev. 25-23). On certain conditions He let out this territory to Israel. The nation was warned: "If thou wilt not observe to do all the words of this law, ye shall be plucked from off the land whither thou goest to possess it" (Deut. 28: 58, 63). Israel did not comply with the conditions and were evicted therefrom. This was only temporally—until, indeed, the "set time" should come "to favour Zion." Thus the Jew is again returning to the land of his fathers, for the covenant to Abraham, unlike that of Moses, provided an eternal inheritance in the land to "Abraham and his seed."

Meantime unlawful possession of this territory has been taken by Arabs and Gentiles who today lay claim on that which is another's property. The fact that the Arabs have held a precarious and illegal tenancy over the land for many years does not justify their possession. An illegal act does not assume legality by time. Thus the Arabs have no right to Palestine, for it is not "their country."

The time is at hand when these facts of Scripture teaching will overshadow all others, and "the first dominion shall come to the daughter of Zion." The presence of the King of the Jews will effectually dispose of all doubts and questions.

The object of the United Nations' Organisation is to pool SPAIN the strength and wisdom of Man to establish better conditions AND on earth. It is thought that the combined power of the Great U.N.O. Nations is sufficient to cause the wishes of the Assembly to be obeyed. On the contrary, Scripture declares: "It is not in man to direct his steps" aright (Jer. 10-23). This is fully exemplified in matters relating to Spain. Recently in two days over 30 delegates spake on Franco's regime. All agreed that he must go, and the Spanish people given the freedom to elect the government they desire. But so suspicious were the United Nations of their members that no means could be devised for making the necessary alterations. It was feared that too harsh an

INDUSTRIAL CHAOS.

Industrial chaos—exhibited today on a world-wide scale—is Scripturally represented as one of the signs of the time of the end. Every State in Australia has been affected by serious strikes and hold-ups, drastically interfering with the supply of the most elementary requirements of modern life. The industrial potentialities of America have been hindered by the same means. Even the Socialistic Government of Britain has been faced with the need of intervening in these things.

This state is typical of the times. It shows the decay in man's affairs, and the dissatisfaction rise in almost every heart. The cause is not hard to seek, and is outlined in the Epistle by James, Chapter 5, vv. 1-8. In past ages millions have been subjected to oppression; the common people have been crushed under a soul-destroying despotism. Today the pendulum has swung to the opposite extreme, and the "sea and waves roar." Though the cause of the trouble is not hard to seek, man lacks the wisdom to devise the solution.

Isaiah foresaw the hopelessness of man's affairs in the time of the end: "Fear and the pit, and the snare are upon thee, O inhabitant of the earth" (Isa. 24-17). In apocalyptic language he foretold the chaotic nature of man's economic affairs—the hopelessness of any human solution—the inevitability of final disaster. "It shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high" (v. 21). Man, ignorant of God's purpose, perceives only the impending disaster; only those educated in the Scriptures can see the ultimate glory to be fulfilled. Thus Isaiah's final picture is a glorious one: "The moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously" (v. 23).

action might cause the Civil War to flare again, with the result that the United Nations might become disunited by its individual members aligning themselves for and against the two sides in the struggle. How can permanent peace be established when such suspicions exist? These problems serve to emphasise that there exists only one hope for mankind. Both Democracy and Totalitarianism will eventually have to give place

to Theocracy, for of Christ it is written: "He shall not fail nor be discouraged till he have set judgment in the earth and the isles shall wait for his law" (Isa. 42-4).

After twelve months of "peace" millions of fully mobilised forces are retained in Europe. Elsewhere in this issue we present the approximate situation of the armies of the Powers as presented in a review by H. W. Baldwin, of the N.Y. "Times." The extent of Russian forces on the Continent is disturbing British statesmen, and W. Churchill has spoken in protest. "More than one-third of Europe is held under Russian control," he alleged. "The Soviet military frontier is on the Elbe, and it is impossible to forecast what the future and the fate of France would be."

Does the present attitude of Russia indicate that the prophesied attack upon Palestine is imminent? Not necessarily. The prophets indicate that the return of Christ will precede the descend of Gogue. His first work is to raise the dead, gather the saints of all ages to Sinai for judgment, and arrange for a period of fraternisation among the accepted termed in Scripture the "marriage supper of the lamb." All this will take considerable time, during which Gogue's attack will be developed. Thus some years may elapse before Russia puts her evil intentions into effect. Her present policy, the disposition of her troops, and her increasing interest in Middle Eastern affairs, indicates the trend of future events, and proclaims the imminence of Christ's return.

The review mentioned above comments as follows: "Russian troop dispositions seem aimed at enforcement of the Soviet political-economic-military domination of Eastern Europe and North-eastern Asia. But despite the strong military wall Russia is building around her positions, there is no evidence anywhere of any great concentrations for major offensive purposes." In other words, Russia is establishing a confederacy of nations for the purpose of defence rather than offence. Of course, when the present objective is established, and the moment is opportune, God will "put hooks in the jaws" of Leviathan, and "will bring him forth" (Ezekiel 38-1). Russia will feel herself sufficiently powerful to fulfil her desires in the Middle East.

Other observers represent Stalin as planning to dominate the world, and interpret his policy as a preparation to this end. It has been officially stated that the main objective of the fourth Five Year Plan is to "assure the increasing defensive capacity of the U.S.S.R., and to equip the armed forces of the Soviet Union with the most up-to-date military techniques." It is reported that the "job of putting this plan into effect has been entrusted to eleven machine-building Ministries." By 1951 they are to multiply production five-fold. The Ministry for Armaments is working full blast producing the latest weapons. A special Ministry has been created, and is already at work building Army and Navy plant.

Meanwhile the prophetic programme has reached a stage as to make the return of Christ an event that may occur at any moment. It is not dependent upon the fulfilment of any further item.

British policy, according to Baldwin, "seems bent on keeping the area west of the Trieste-Stettin line in the Western sphere, and on guarding the British lifeline through the Mediterranean-Suez-Red Sea-Persian Gulf area. The British policy is plainly defensive—but strongly so—and is

aimed toward the maintenance, in so far as possible, of the British status quo."

Thus in a manner natural to the human eye, but wonderful to those educated in the prophets, the affairs of men are developing in a manner which shall eventually cause the crisis of Ezekiel 38 to burst upon a startled world. The knowledge of the Truth is comforting in this age of chaos and misery, and those who obey the will of God can await with quiet confidence the future with the realisation that they shall be taken from the "wrath to come" which even now threatens the nations.

"PEACE ON EARTH—GOODWILL TOWARDS MEN"

12 Months Cessation of Hostilities finds

PERSIA.
10,000 Russians stationed in Azerbaijan, mainly as civilians.

FRANCE.
Maintains a few divisions in Germany, Austria, Indo-China, etc.

AUSTRIA.
Russian forces outnumber the combined Anglo-American-French total.

POLAND.
425,000 Soviet troops police this area.

THE BALKANS.

Thousands of Russian troops in this area support Soviet forces in Austria, whilst military missions and training detachments in Yugo-Slavia, Czechoslovakia, Poland, the Balkans and Albania are causing these countries to become military satellites of Moscow.

GERMANY.
Russia still maintains more than 700,000 men in their sector.

PREVIOUS JAPANESE TERRITORY.

750,000 Russian troops are concentrated east of Lake Balkal, and detachments in Kamchatkie, the Kuriles and Komandorshi Islands, whilst strong forces guard Pt. Arthur and Dairen.

AMERICA.

U.S. forces number more than 2,000,000; 700,000 of which are outside U.S.A. in Korea, China, Philippines.

CHINA.

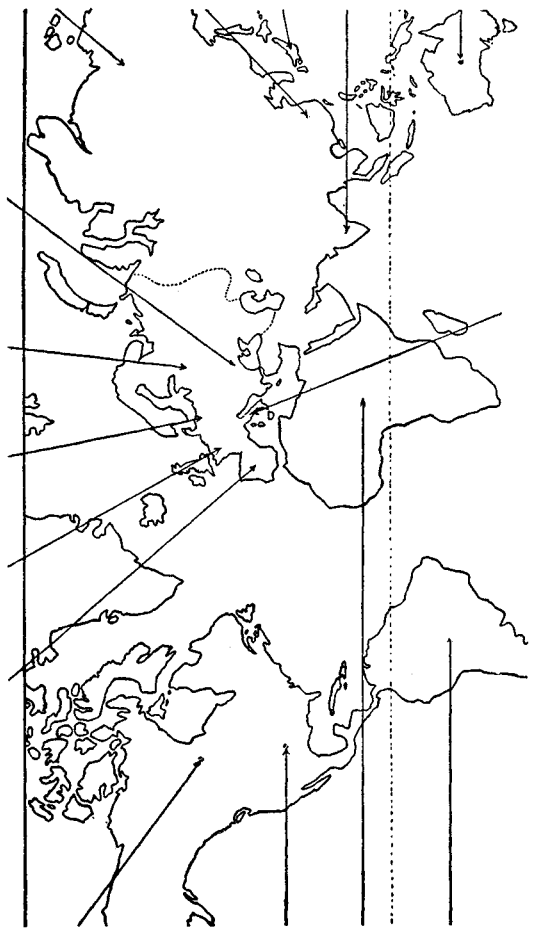
Russian forces along Manchurian railroads and in Korea greatly outnumber American forces.

RUSSIA.

Still retains some five million fully mobilised forces. Air force—30,000 planes.

BRITAIN.

Maintains some 1,200,000 troops scattered world-wide, including Germany, Greece, Palestine, Iraq, Persian Gulf.



This is a Dying Life



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

Let us, in these days, be wise; and we shall at last see the glorious harvest in joy unspeakable, in the ranks of the blessed company who shall sit down with Abraham, Isaac, and Jacob, in the kingdom of God.

—R.R.



“A Most Amazing Volume”



The widespread distribution of “Digest of Truth” and other pamphlets has resulted in many interesting letters being received, and, at times, a most pleasant and profitable correspondence has ensued. Occasionally, this has led to immersion; such being the result of one book which was sent as far afield as Alaska. The following interesting letter, and extremely fine testimonial to “Elpis Israel,” was received from Canada, from one who had been presented with a copy of “The Divine Charter for the Future.”

13th August, 1946.

Dear Friends,

I wrote you a letter dated April 3rd, 1946, in which I mentioned that I had read “The Divine Charter for the Future,” and in which I enquired about the following which were referred to in the pamphlet abovenamed, viz.: “Compel Them to Come In,” “The New World Order,” “The Jewish Problem,” “Elpis Israel.”

I enclosed a money order for eight shillings with the above enquiry.

A few weeks ago I received from you all the four writings abovenamed, and a little later a copy of your magazine, called “The Logos.”

I have read the three pamphlets and the book.

The three pamphlets by Mr. J. Mansfield each give a very interesting presentation of their respective subjects. They are reasonable and they are, insofar as my knowledge of the matter goes, well based upon the prophetic Scriptures and such secular history as is consistent therewith.

The book by the late Dr. Thomas, “ELPIS ISRAEL,” is a most amazing volume. I must say that it has a most surprising amount of Scriptural analysis and comment crammed between its two covers. It has made a most profound impression on me, and I intend to give it a second reading during the coming autumn months—“autumn” for Canada, that is; just what it may be in Australia during the next three months I don’t know!

Now with reference to your paper, “The Logos,” its contents are also meaty and helpful; but I wish to pass on to refer to “Christadelphian Publications at Present on Hand” that are listed on the back cover.

There are some of these that I want to get, RIGHT AWAY! I have made a list of them on a separate sheet, and am enclosing it with this letter. The enclosed sheet also lists a subscription to “The Logos.”

I am sending all this to the one address—that is, the same address that I used when I sent my first letter of last April.

I thought it best to do this under the circumstances, because I want to get a single bill from you for my total indebtedness, i.e., the balance I owe you on “Elpis Israel” and the total cost of the enclosed order, including all postage and so forth. Be sure to charge me in full for everything it is necessary to charge. For this reason I enclose no remittance with this letter; but will remit at once as soon as I know what

The Christadelphian Treasury

Section 10: Final Words

(Continued from Page 90)

“Be of Good Courage”

It is important to observe how frequently this or some similar charge was given to many chief leaders or ministers of God's people at the commencement of their work; as in the case of Joshua, Solomon, etc. Some of the noblest examples of sanctified courage are to be found in the case of *those who were at the first fearful and timid*, like Moses, who shrank back from being the leader of his people (Ex. 3-11; 4, 1-17). Also Isaiah and Jeremiah, etc. And those who might expect their testimony for the Truth might expose them to opposition and persecution, like Elijah (1 Kings 18; Neh. 6-11), and that host of witnesses (Heb. 11-39, 40), and those who dared to stand alone, as Phineas (Num. 25, 7-13); Daniel (Dan. 6: 11, 22); Paul (2 Tim. 4-16).

Brethren, let it be ours to emulate the example of those who were “of good courage.” While we look not at the things which “are seen,” but at the “unseen,” the “eternal,” and abiding (2 Cor. 4, 16-18).

—W. COLLARD.

Difficult Times

The “last times” of every dispensation have been difficult for the people of God. Ours are no exception. The general tendency of the age is evil and adverse to faithfulness to the Truth. Foundations are questioned; zeal is the object of surprise, almost of pity. What, then, shall the righteous do? First of all, be assured of the foundation—the inspiration and infallibility of the Word of God. Be clear in doctrine. Let your testimony to the Truth be definite and uncompromising. Speak as the Oracles of God.

In exhortation, whether public or private, remember that the object is to fit others for the Kingdom. Do not discourage by dwelling only on the hardships of the way; point also to the joys ahead. Do not be content with the elementary things of the Truth; try to fathom some of the deeper things.

Above all, remember the saints' duty is to be like Christ—“holy, harmless, separate from sinners.”

—W. H. BOULTON.

“A MOST AMAZING VOLUME!”

the total to date is. If you prefer, get the enclosed order all ready for mailing, and then hold it till you notify me of the sum owing. But in any event, be sure that you include all proper charges.—Sincerely yours.

[Quite a considerable order for books was included, and these have been forwarded across. Contact has likewise been made with our brethren in Canada, and we hope that the combined effect will be that the writer above will eventually come to a full acceptance of the Truth.—Editor.]

An Old Christadelphian's Message

It refreshes one to think and to call to mind old times relative to the Hope of our Calling—now nearly sixty years ago—when we were feeling our way out of the surrounding darkness—seeing men as trees walking; sometimes half afraid, and other times glad of heart, rejoicing in the Truth.

What cause for thankfulness; how we praise the memory of those days, the many visits we had from the London brethren, and among our visits both Brother Roberts and Dr. Thomas (who spent a week with us).

That Truth was never so clear to us as at the present moment. I would sooner live now than at any other time of the world's history. We veterans may have to submit to the inevitable falling asleep, but I feel sure the present generation will see Christ's return.

The Signs of the Times are pregnant with both trouble and hope. There needs much patience, watchfulness, prayer and faithfulness. May the Father of all mercy, consolation and comfort guide us in all our ways, and keep us in the way of Life.

—C. M. HANDLEY.

A Joy in Old Age

The hope of seeing Jerusalem in her glory; of having the illustrious men we read of in the Holy Oracles as permanent companions; of an introduction to large numbers of Angels—yea, and many other pleasant surprises in addition; for we read that at God's right hand "are pleasures for evermore" (Ps. 16-11).

Would we have such an anchor of the soul? Then the order is: "Tribulation worketh patience; patience experience; and experience hope."

But we would say to the rising generation of those that fear God, and to all readers, that the tribulation is nothing compared to its value. Lay hold of it, and cling to it tenaciously as to a "pearl of great price." Should our Lord tarry, it will protect you in youth; guide you in manhood; and be a consolation, a joy, and a cause of much thankfulness in old age.

—J. BELLAMY.

Christadelphian's Key-note in Life

What a key-note!

"All things work together for good to them that love God, to them that are the called according to His purpose" (Rom. 8-28).

Aye, what a key-note!

All we have to do is to make sure that we really *do* love God, and that our everyday life makes manifest that we are the called according to His purpose.

Just a few tests—let us apply them personally:

"Oh, how I love Thy law! It is my meditation all the day" (Ps. 119-97).

"Whatsoever ye do, do all to the glory of God" (1 Cor. 10-31).

"Always abounding in the work of the Lord" (1 Cor. 15-58).

"Not forsaking the assembling of ourselves together" (Heb. 10-25).

"As ye would that men should do to you, do ye also to them likewise" (Luke 6-31).

And, too, remember that our elder Brother
 "Ever liveth to make intercession" for us (Heb. 7-25).

That he has

"All power" in Heaven and "in Earth" (Mat. 28-18).

That he still

Walks "in the midst of the churches" (Rev. 2-1).

Then what matters what happens—He controls all; and hence, "All things work together for good."

What a key-note!

What true Christadelphian dare fret?

—F.G.J.

Comfort Ye My People

We should rejoice to be permitted to see the rearing up of that Temple which is to be established in Judah's portion of the Holy Land, when Abraham and Christ will be the reigning Sovereigns of the whole world, and will bless all the nations who are subject to their righteous rule; when the law shall go forth from Zion and the Word of Yahweh from Jerusalem. Then will come to pass the words of the Prophet saying, "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins" (Isa. 40; 1, 2).

"Behold the Lord God shall come with a strong hand, and his arm shall rule for Him . . . He shall feed His flock like a shepherd; He shall gather the lambs with His arm, and carry them in His bosom" (Isa. 40-11). Then the children once more will join in the angelic song, "Hosanna to the Son of David, Blessed is He that cometh in the name of Yahweh. Hosanna in the highest" (Mat. 21-9).

—SISTER E. J. LASIUS.

Our Most Dangerous Enemies

The greatest and most dangerous enemies to Christ are those who pretend to be His friends but are not faithful to His doctrine, and they are unfaithful who, from any motives of personal interest, would weaken the point of doctrine, or soften it for the gratification of their natural feelings, or for fear of hurting the feelings of the enemy, and so affecting their popularity with Him.

—DR. J. THOMAS.

Christadelphians

I have borne the name of Christadelphian for forty years, and upon the significance of that title a few words may be useful. It came into existence when it was necessary to distinguish the brethren from other so-called Christians. Ever since, that name has stood for the One Faith and for separation from the present evil world in its Religious, Social and Political aspects.

"Brethren in Christ," a high and noble calling, an honourable name! Has it lost its meaning since it first came into being? The Ecclesia at Sardis had a "name" that it lived, but was dead. They called themselves Brethren in Christ, and they had a high reputation, but in Christ's estimation they were like the Pharisees, "whited sepulchres," outwardly beautiful, but inwardly full of dead men's bones. Should the salt lose

Gnostics : Ancient and Modern

“Avoiding profane and vain babblings, and oppositions of science (“Gk.—Gnosis) falsely so called” (2 Tim. 6-20).



Among the numerous schools of thought which existed about the time of Christ, and subsequently, probably none has achieved greater notoriety than that of the Gnostics. It would serve no good purpose to write of their beliefs; indeed, it would be almost impossible to say exactly what they believed, as various sections of the body held various views.

Primarily they all placed a higher value on Thought than on Faith, and a keen intellect was held to be necessary to enable a man to appreciate their arguments and to understand and follow them in their flights of imagination. It is evident that on this fact they prided themselves as being of a different order from the common people and assumed a superiority which is at all times the hall mark of the worldly wise.

Their ideas were a curious mixture of idolatry, philosophy and Christianity. How they came into being is explained when we remember that for many centuries prior to the advent of Christ the nations who were alien to the Commonwealth of Israel held firmly to a belief in a plurality of gods—major and minor deities—whom they worshipped in different ways according to their respective notions of what was right and wrong. Some attributed the success or failure of their undertakings to the sun, moon or stars; some to animals or even vegetables. There were gods of War, Love, the Chase, and so on.

About 400 B.C. the Greek Philosophers, Socrates and Plato, were prominent in discarding in great measure the religious opinions of their predecessors and contemporaries, and they advanced certain involved theoretical ideas and general principles concerning mankind and the problem of life. These men and their followers were held in great respect by men of learning, but when Christ came preaching the Gospel of the

THE CHRISTADELPHIAN TREASURY.

its savour; should the name Christadelphian ever become a misnomer; should it come to be borne by a people who have become false to the Truth it signifies, lax, latitudinarian and worldly, it might become necessary for a “few names” who have lived up to the Name to repudiate a title which they once rightly gloried in.

Brethren! remember our proud and exalted appellation; see that it never becomes tarnished, dishonoured, meaningless. It is *the fact* that is important; not a name. If we call ourselves Christadelphians, then let us be Brethren of Christ in that we hold His Truth unimpaired, and follow His example of holiness.

—J. M. EVANS.

(This completes the “Christadelphian Treasury.”)

Kingdom of God, men recognised in him a teacher whose plain and emphatic doctrine cut right across all the pre-conceived notions of idolaters and philosophers. His life made a profound impression even on those who declined to accept him, and philosophy received a rude shock.

The common people heard him gladly—here was something new, something they could understand, something which solved all difficulties concerning the problem of life and death in simple and unaffected language. The learned were nonplussed at this sort of teaching. It was far too direct and easy of understanding and, in an endeavour to hold their own, they professed to perceive an inner meaning in the Scriptures and the teaching of Christ such as only those of superior insight and high intellect could appreciate, and this alleged meaning was interwoven with their previous speculations. This combination of the fantastic notions of the oriental systems of idolatry, plus the ideas of Greek philosophers, plus a perverted gospel, was welded together in their religion—a system they termed “Knowledge!”

Undoubtedly they were looked up to as being very clever and learned. We can well understand it would be so, for we know that it only needs a man of good average intelligence with the ability to talk and the knack of finding words to put forward his arguments to find plenty ready to regard him as a very clever man and to follow his lead, even though it be with some qualms and misgivings.

The Gnostics are said to have ceased to exist after the fifth century A.D., and no doubt some of their foolish notions did die out at that time, but it is impossible to resist the conclusion that many were gradually absorbed in the great Apostasy nearer the Truth which for centuries had been drawing nearer and nearer to their philosophical vapourings; until at length no reason could possibly be advanced as to why these clever people with their superior speculations should be excluded from the general hotch potch of belief and disbelief which characterised the Church. Indeed it is reasonable to suppose that the admission of these higher critics to the Church would be a matter of congratulation among the overlords of that proud and haughty system which flourished under the name of Christianity.

What evidence is there of Gnostics existing today?

A plurality of Gods, a Queen of Heaven, immortal souls, an intermediate place of waiting after death, and so forth, all have their basis in the idolatry of the ancients. The scientist of today is merely the philosopher of yesterday waiting the verdict of the scientist of tomorrow. It matters not whether it is Charles Darwin, Sir Oliver Lodge, the Bishop of Birmingham, or any other. That Christendom has embraced practically all their theories, priding itself meanwhile on its broadmindedness, is sufficient evidence to convince us how far from the truth these modern Gnostics have strayed.

The name is nothing—the fact remains that philosophic doubt and speculation play a prominent part in the writings and utterances of practically all intellectual leaders of religious thought in Christendom (so-called). We might almost say the greater the intellect, the greater the doubt.

It is regarded as bespeaking a very simple mind nowadays to affirm a belief in the story of the Creation and the Bible true, wholly inspired

and infallible. Faith—the Faith is scarcely to be found. Simplicity was the keynote of all Christ's teaching, but learning has invariably removed that simplicity (and with it Faith) in every generation from the time of Justin Martyr, Origen and other such down to our own day.

Wisdom is an excellent thing, in fact it is the principal thing, but how necessary with that wisdom to get understanding. We remember in this connection the prayer of Jesus contained in Mat. 11-25. Let us beware then of those teachers, whoever they may be, whose language is not to be understood, who must needs talk to us or deal with the Word on a plane which neither warns, comforts nor edifies in the Truth.

Now as ever our appeal must be: "To the Law and to the Testimony: if they speak not according to this word, it is because there is no light in them."

—F.C.F.

This Wonderful Creation

5.—"WE ARE WONDERFULLY MADE"—Ps. 139-14

The scientific world says that light is a series of wave movements in the ether initiated by luminous bodies such as the Sun. These waves vibrate up and down at right angles to the direction of light, which travels at the rate of 186,390 miles per second. Light is made up of a combination of various waves the colours of which are shown in the rainbow when the light of the sun is reflected in the falling rain. These colour waves vary in size according to the particular shade, but they average approximately 1/50,000 of an inch in size—deep red light being the longest, whilst deep violet are the shortest.

We appreciate the beauty of light and colour through the sight of our eyes, and this is made possible because of the delicate membrane of the retina, which is an expansion of the fibres of the optic nerve, spread out at the back part of the eye. Although only 1/80th part of an inch in thickness, it is composed of no fewer than ten different nervous layers, and each layer, therefore, is only the 1/800th part of an inch in thickness. Thus as light travels at the speed of 186,000 miles per second, it is a matter of simple mathematical computation that when we look at a violet (the colour waves of which are only 1/75,000th of an inch in size), the retina vibrates at the tremendous rate of 800,000,000,000 vibrations per second! The Psalmist could well exclaim, "I will praise thee; for I am fearfully and wonderfully made; marvellous are thy works; and that my soul knoweth right well." In the marvel of the retina of the eye, we have an example of the infinite power of the Creator, who has thus created a living substance 800 billion times more delicate than the escape-ment of a watch. It would take over 22 years for a watch to tick as many times as the retina vibrates in a second when we are looking at a violet.

—H.C.

"THE FOOL HATH SAID, 'THERE IS NO GOD'."

The "Law of Moses" Epitomised

6 : *The Rest of the Commandments*

Men generally recognise the intrinsic excellence of the Ten Commandments, and imagine that the obligation to submit to them arises from the fact that they are good rules of conduct. This assumption is incorrect. Their authority arose from the fact that God was the author of them, and not because the things commanded were good. It is true that the Law was good, but this was only a secondary phase. The authority of God and His word can never be too strongly stressed.

The Fifth Commandment: "Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee" (Exod. 20-12).

Respect for parental authority is a beautiful thing whenever it is seen. Paul refers to this command as "the first command with promise." Historians point to the decline in family life (so prevalent today) as the great sign of the decline of civilisation. It was specially evident during the closing years of Rome's greatness. The fear of parents is the best education in the fear of God. It is right and befitting that children should honour those who have toiled in the midst of anxiety and sorrow for their comfort and good.

The Sixth Commandment: "Thou shalt not kill" (Exod. 20-13).

Thus the law protected life, but there is a higher protection of life than law, and that is love. "Love worketh no ill to his neighbour, therefore love is the fulfilling of the law" (Rom. 13-10). Under Christ's law unreasonable anger is held accountable as was murder under the law of Moses (Mat. 5, 21-22). To manifest the love of Christ is an obligation of the Truth. It goes beyond the loving of those who are loveable. It is called for in directions where nature fails to yield it (Mat. 5-44).

The Seventh Commandment: "Thou shalt not commit adultery."—V.14.

Sexual affinity is the one thing above all our other faculties requiring the powerful regulation of law. There is no more common cause of sorrow than the almost universal disposition to get rid of divine law in this matter of sophistry born of lust, and to substitute plausible theories than undermine morality and lead men and women to destruction. Two principles cover the whole ground: 1. The adjustment of male and female is just as purely mechanical as the adjustment of food to the mouth. 2. The intervention of the Law of God, and this alone, imparts a moral character to the relation. The seventh commandment is carried a step further by Christ.—Mat. 5, 27-28.

The Eighth Commandment: "Thou shalt not steal."—V.15.

This commandment is a recognition of personal possession as the basis of society. The simple, but wise and powerful law that each man shall have the right to possess what he can lawfully acquire, modified by those other laws that require him to consider his neighbour and to

A Conversation with Dr. Thomas

Be Not Discouraged

Bro. A.: "There is little to encourage one in continuance of sowing the word of the Kingdom; for people are slow to hear, slow to believe, and still slower to obey the message of the King of Heaven."

Bro. B.: "We are living in days similar to those of Noah (Mat. 24-37) when there are few to proclaim the word, and fewer still who listen to it. Truly the attitude of the people generally is very discouraging."

Dr. Thomas: "We need not be discouraged because of the stolid indifference of the people to the Truth. Flesh is naturally swinish and unimpressible by the thoughts of God. The world, which is choked with religion, such as it is, is made of this stiff-necked material. It is in the state of an inebriate who has caroused himself into a snoring apoplexy or "delirium tremens." Its excitation or brain congestion can only be relieved by copious depletion. To preach the truth to it is like telling fables to a deaf man; putting a jewel in a swine's snout; or casting things holy to dogs. This is the nature of the flesh-and-blood world—it is only evil, and that continually."

Bro. A.: "Well, if that be the case, is it not better that we refrain from the labour of preaching the word?"

Dr. Thomas: "All the individuals of this perverse race are not so absolutely controlled by the evil thereof as to be incapable of sobriety in word and deed. The race has some 'honest and good hearts' yet, which are as salt, preserving it from total and irretrievable corruption. They require, however, to be salted with wisdom, and persecution, or fire, for the truth's sake, to make them fit for the Master's use (Mark 9: 49-50; Col. 4-6). It is for the salting of those hearts that those who are already salted have to labour with a right good will. They must 'contend earnestly for the faith once delivered to the saints,' with the conviction all the

6.—THE REST OF THE COMMANDMENTS

contribute to the well-being of the whole, is the sure basis of social order and civilised human life. This will be realised to its fullest extent in the Kingdom of God.

The Ninth Commandment: "Thou shalt not bear false witness against thy neighbour."—V.16.

To say what is not true is in itself cowardly, and is an offence against the laws of harmony and correct adjustment. The divine command makes it wrong and criminal and hateful (Rev. 21-8).

The Tenth Commandment: "Thou shalt not covet."—V.17.

Covetousness is a blemish sometimes seen in an otherwise beautiful character. Disinterestedness comes in as a polish on all precious stones.

The value of these Ten Commandments was attested by both Moses and Christ.

time, that a Paul may plant, and an Apollos water, but God only gives the increase."

Bro. B.: "Nevertheless one feels very discouraged after distributing thousands of tracts, or delivering lectures to receive little or no return."

Dr. Thomas: "We as day labourers need not be discouraged if we do our duty, be there increase or not. All that we have to do in the premises is that we be 'workmen who rightly divide the word of truth' (Tim. 2-15). . . . The word, where properly put into the right kind of soil, will yield just such an increase as God has predetermined. He has sent it as the rain and snow of heaven for the fructification of the earth; that sowers, and reapers, and eaters, may all rejoice together at harvest-time. Read Isaiah 55: 10-11, where Jehovah says, 'As the rain cometh down and the snow from heaven and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.'"

Bro. A.: "What has He pleased, and what has He sent His word to do?"

Bro. B.: "To take out of the Gentiles a people for his name" (Acts 15-14).

Dr. Thomas: "He is going to set up a kingdom which is to rule over all the earth and sea; and He requires a people sufficiently numerous to administer its affairs to His praise, honour, and glory. This being His purpose, He does not need so great a multitude as is generally supposed when men entangle themselves in speculations about the number of the saved. 'Many are called,' says the King, 'but few are chosen'; 'Strait is the gate and narrow the way which leadeth unto life, and few there be that find it'; 'Many will seek to enter in and shall not be able' (Mat. 7-14; 20-16; Luke 13-23). These are not our words; but they are his who spoke the words of God."

Bro. A.: "Although Christ said 'few are chosen,' the book of Revelation refers to the accepted as a 'great multitude which no man can number.'"

Dr. Thomas: "John saw his company, this 'little flock' as Jesus styles them in Luke 12-32, to whom the Father will give the kingdom; John saw them in military panoply and array, surrounding their Generalissimo in his wars upon the kings of the earth; and he says they were 'called, and chosen, and faithful' (Rev. 17-14). But though relatively few, they are absolutely 'a great multitude which no man can number' (Rev. 7-9). They are few compared with all the human race that ever fretted and stewed out of their brief existence on the earth. A few taken out of each of the generations of the Old Man of the flesh; a few out of Enoch's generation, and a few out of Moses,' and so on; until these parcels of the few, separated from the mass during 6,000 years, being gathered into ONE GLORIOUS COMPANY OF ANCIENTS, become absolutely a great multitude, and numerous enough to establish the will of God upon earth, and to cause it to be respected for a thousand years."

Bro. B.: "I suppose it is encouraging to know that each unit of that multitude has been called to the Truth by the faithful preaching of one

of 'like precious faith.'"

Dr. Thomas: "Men have been commanded to preach the word, to be instant in season and out of season, to contend earnestly for the faith, and so forth, as the means appointed for the separation of this people. Testimony and reasoning, or scripture and reasoning out of the scripture, are the spiritual elements constituting the spiritual agency for their 'sanctification of the spirit.' This spiritual agency is just adequate to the numerical completion of this people, termed 'the fullness of the Gentiles' in Rom. 11-23, and no more. It is adequate to the accomplishment of this, for this result is that for which the word was given; and Jehovah saith it shall accomplish it. It is not adequate to the conversion of all the world. This is a result never contemplated in the premises."

Bro. B.: "Perhaps the most discouraging feature is the meagreness of our results in comparison with that of other ages."

Dr. Thomas: "The nearer we approach to the apocalypse of Jesus, the less influence will the word be found to exercise over the mind of the general public. We ought not to be discouraged at the fact. The time is fast approaching for the Gentile branch to be broken off; and for Israel to be grafted in."

Bro. A.: "Certainly the minds of men and women seem to be very shallow in this age."

Dr. Thomas: "Our contemporaries despise the 'goodness of God' exhibited in the gospel preached by Paul. They respect nothing that is not sanctioned by human authority. They will crowd to the pantomime of a Spurgeon, the impudence of a Brownson, the gun-powder declaration of a Beecher; in short, they will glorify the rhapsody of any windbag that will prophecy deceit; but for the gospel of the kingdom they have no more sympathy or taste than their father the Devil, whose original falsehood they believe with pious affection, and whose works they delight to do."

Bro. B.: "Unfortunately that is very true!"

Dr. Thomas: "Shall we be discouraged at this? Nay verily. It is a great sign of our times indicating that the Lord is certainly at the door. Paul says to Gentiles professing Christianity, 'If ye continue not in God's goodness ye shall also be cut off.' Try professors by the testimony, and it will be found that they are not in God's goodness. The most pious of them are generally the most infidel. If you press home upon them the necessity of an intelligent obedience of the truth, they cry out about the space of two hours, Sectarian! Dogmatist! Disturber of the Churches! Divider of Christ's flock! and many other uncouth sounds evincing that the craft is mightily endangered. But these are the frantic cravings of the Old Man of the flesh who hates to be cut and pierced by the two-edged sword of the spirit, which is the word of God. This old fellow has many cloaks with which he seeks to hide his nakedness before God. But they are all of them like the Holy Coat of Treves, of no account. Sometimes he puts on his papistical cloak, sometimes his methodistical, or his presbyterial. It is not unusual to see him broad-brimmed and drabbed from head to foot; in short, his costume is as varied as the times and circles in which he moves. He is a Brahmin in India, a Mohammedan in Turkey, a Papist in Rome, an Episcopalian in Windsor Castle, an anything or nothingarian in Washington, a Mormon in Utah; in short, all things by turns, Turk, Jew or infidel, to please."

Bro. A.: "Yet all so-called Christians think they are following Christ."

Dr. Thomas: "The Old Man of the Flesh (Col. 3-8) has cajoled them into the notion that they are Christians, and here are we undertaking to convert these pious Christians to Christianity! If they were only aware that they were nothing but heathen—which they really are, they might be more 'swift to hear!'; but they are so completely hoodwinked . . . that it is almost impossible to do anything with them. There is no help for them but bloodletting to syncope for the good of the constitution of the world. It cannot be preached into the righteousness of God witnessed by the law and the prophets. It is too irrational and thoughtless. Conquest is the only thing to bring it back to convalescence. The influence of the clergy of all sects must be destroyed. Until this is effected, the people who are destroyed by them cannot be redeemed. To abolish the clergy it will be necessary in the first place to overthrow the civil constitutions of society by which their position is established. This can only be done by the judgments of God; therefore judgment must precede the blessing of all nations in Abraham and his seed. And who can doubt it in view of the testimony of God, which say, 'When thy judgments, O Jehovah, are in the earth, the inhabitants of the world will learn righteousness' (Isa. 26-9); and in Rev. 15-4, it is written to the same effect, 'All nations shall come and worship before thee; because thy judgments are made manifest.' Even so; speed it quickly, O Jehovah."

Bro. A.: "Amen! to that last remark, and until that great day does dawn, let us continue our efforts for the sake of the 'few' of our generation who might listen, and be not discouraged by the hardness of heart of the 'many.'"

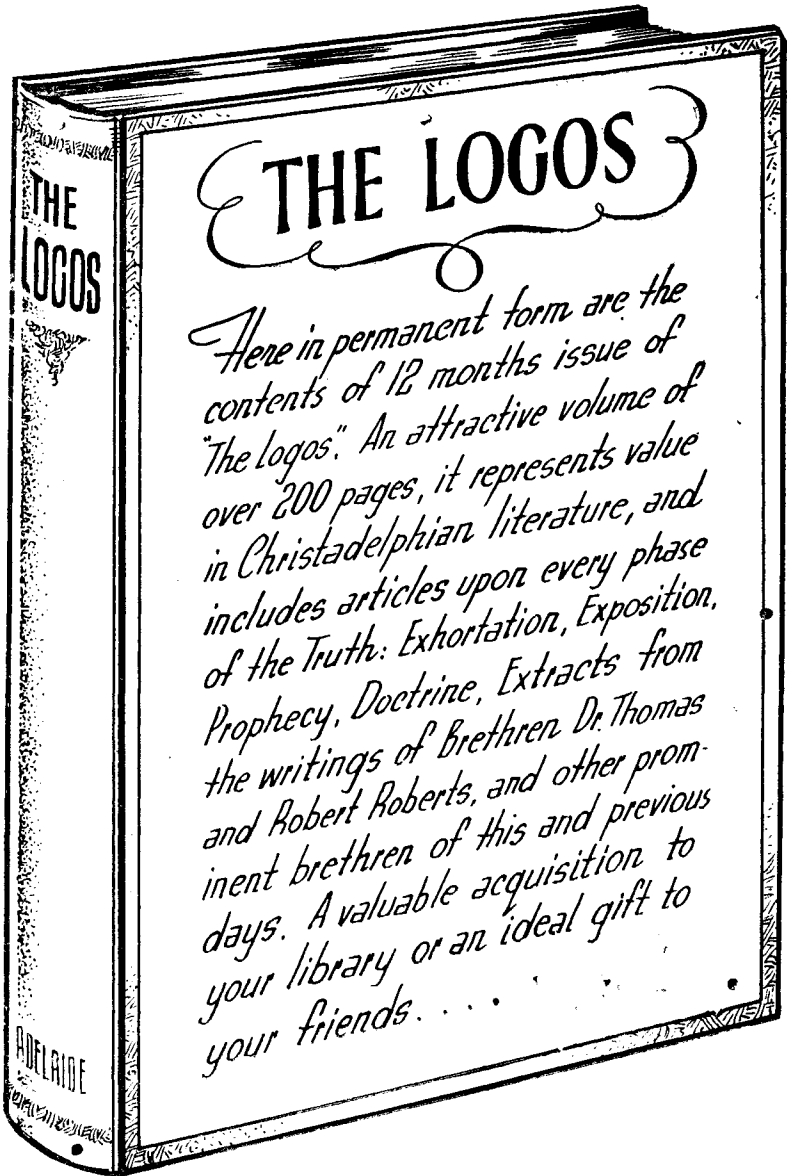
THE OBJECT OF THE GOSPEL.

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

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

God's object with the nations is that a law be established which shall go forth for their "instruction in righteousness," resulting in the abolition of war to the ends of the earth; and the "filling of the earth with the knowledge of the glory of Jehovah, as the waters cover the sea" (Isa. 2, 2-4; 11: 1-10; 42-4; Micah 4, 1-4; Zech. 8, 20-23).





ORDER FORM

To "THE LOGOS,"
Adelaide.

Please send me.....cop.....of "The Logos" bound

(Volume.....) for which I enclose..... (6/- per volume).

Name.....

Address.....

.....

Supplement to "The Logos"



DIGEST OF TRUTH

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

Volume 3

JANUARY, 1947

No. 5

Editorial.

BRETHREN OF CHRIST

The Christadelphians, or, as the name implies, the Brethren of Christ (Heb. 2-11), are a body of people associated together by a belief in the things concerning the Kingdom of God, and the Name of Jesus Christ (Acts 8-12); and by immersion into Christ (Gal. 3-27) for the remission of sins (Acts 2-38) and a part in His resurrection (Rom. 6-5). They do not profess to have received any new revelation, but hold that the Scriptures of the Old and New Testaments are able to make wise unto salvation, and to thoroughly furnish unto all good works (1 Tim. 3, 15-17). Believing in the Divine Authorship of the Bible, they think it only reasonable to eschew any interpretation thereof which fails to harmonise all the testimonies of Holy Scripture; and finding that the creeds of the various sects around are in a great variety of ways opposed to the direct teaching of the Bible, they feel compelled to stand apart, making appeal in all such matters to the statements of Scripture, and testing all creeds thereby. Their belief may, in fact, be said to stand on this basis: "God hath spoken, and the Christ is His personally revealed Word: the Bible is true; Christ died, has risen, and is coming to the earth again."

"GLEANINGS"

This is the title of a monthly periodical produced in Braille. A loan copy of this magazine will be forwarded monthly free of cost to any who may have friends afflicted with blindness. The contents of "Gleanings" are of a varied nature, but reference is largely made to the glorious truths of God's Word, the imminence of Christ's return to earth to obliterate the curses under which this world groans, the fulfilment of Scripture prophecy leading to the establishment of the Kingdom of God on earth.

Mainly due to the costs of production, books in Braille are necessarily limited in number and in scope. We feel confident that "Gleanings" will be appreciated by those for which it is designed, and we would exhort the reader not to be backward in making application for a copy. Write to "Digest of Truth," Box 226C., G.P.O., Adelaide, S.A.

CHRIST'S SECOND COMING

There can be no doubt that Jesus proclaimed himself a King, and taught that His Kingdom would be upon earth with Jerusalem as His metropolis. Primarily His Kingdom is the restored Kingdom of Israel, but it is to be much more than that. It is to be world-wide. All other kingdoms will cease to exist, for the Kingdom of God cannot exist side by side with the kingdoms of men.

"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 (the kingdoms of men), and it shall stand for ever." (Dan. 2-44).

For the establishment of this Kingdom, Christ will return to the earth. He is the nobleman who has gone "into a far country to receive for himself a kingdom, and to return" (Luke 19-12). He promised His disciples that if He went away He would come again. "I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also" (Jhn. 14; 1-2).

When he went away two angels assured the disciples that He would return: "Ye men of Galilee, why stand ye gazing up 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).

With His return, and the establishment of His Kingdom, the work of redemption will be completed. At His appearing and His Kingdom, He will judge the quick and the dead. Those found worthy will be given everlasting life and an inheritance in the Kingdom of God. "Then shall the King say to them on his right hand. Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Mat. 25-34).

We beg of you to become friends of the King now. He suffered much to gain the victory. So far as you are concerned shall His sufferings be in vain?



<p><i>Special Offer</i> →</p>	<p>DIGEST OF TRUTH</p>
-------------------------------	---------------------------------------

A copy of "A New World Order" will be forwarded free of charge to any address in the world. Just fill in the form below and post to Box 226C, G.P.O., Adelaide.

Name.....

Address.....

WORLD EVENTS

●

The late John Thomas wrote as follows:
THE RUSSIAN CHURCH, CONSTANTINOPLE, AND PALESTINE, "The Sultan (or, the Ruling clique) feels himself a match for Russia, and prepared to assume a bold and warlike attitude. Both these assurances will only lure him on to

ruin. No powers, however strong, can save dominions foredoomed of God." ("Elpis Israel"—An Exposition of the Kingdom of God, p. 383). Turkey has already assumed this "warlike attitude," having the backing of Britain, America and France. She has manifested a "boldness" in the face of Russian demands which would not be possible without such backing. Once again the writings of our late brother have their vindication in the fact of current history. His exposition showed that the utter dissolution of Turkish power is Scripturally revealed. It is perfectly obvious, therefore, that the assurances of Britain, America and France will "only lure him (the Ottoman) on to ruin." We read further on: "The little Horns are representative of powers on certain territories, not of races. It matters not whether they be pagan Romans, catholic Greeks, moslem Turks, or Greek Catholic Russians—the Power that rules in Constantinople, and plants its standard in Assyria, is the little horn of the Assyro-Macedonian Horn of the Goat" (see Dan. 8-9; "Elpis Israel," p. 392). This "Assyro-Macedonian" power is stated by the above writer as being "the king of the north" (p. 397). Again he writes of "the immergence of the Little Horn power of Constantinople into the Assyro-Macedonian, or Russian Horn of the Goat in the time of the end; so that the Constantinopolitan and Russo-Assyrian powers become one horn" (p. 406). "By the (Russian) Autocrat's assurances of peace (Reader, please note this fact) and moderation, for which they will give him credit, Constantinople will be left unprotected, and it will fall into his (the Autocrat's) hands before they can come to the rescue" (p. 418). Finally, "having fulfilled the mission of his 'sacred Russia'—to put down rebellion, to plant the Greek cross on the Dome of St. Sophia, and to prostrate Europe at his feet, he will next address himself to the work of establishing his dominion over the East. The prosperity of Egypt and Judea will tempt him to seize them for himself" (p. 420). Much of this is operative today.

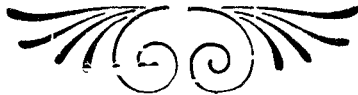
"Orthodox Archbishop Gregory, of Leningrad, has arrived in Jerusalem. His journey, undertaken with the agreement of Patriarch Sergius of Moscow, head of the Orthodox Church in the Soviet Union, fitted well into the great Russian effort to re-unite the orthodox of the world under Soviet auspices. These plans have made a good deal of progress since the war-time reconciliation of the Soviet Government and the Orthodox Church inside the Soviet Union. Russia has shown particular interest in the Patriarchate of Constantinople, to which, in theory, all other Patriarchs owe loyalty. When newly-elected Patriarch Maximos was enthroned in Istanbul (Constantinople) last Easter, the Soviet Consul-General was present on behalf of the Soviet Ambassador—a formal demonstration of Russia's historic claim to be the protector ('Guard' or 'Sentinel'—Ezek. 38-7) of the Ortho-

dox Church throughout the world. For the Russian scheme (which is to culminate at a world orthodox council to be held in Soviet Russia within the next 18 months) the support of the Russian Orthodox communities is essential. Their chief centre is the monastery in the Garden of Gethsemane. When Patriarch Alexei, of Moscow, visited this centre in 1945, he was deliberately ignored by the local Orthodox clergy. The Archbishop of Leningrad was warmly welcomed and attended imposing rites in the Church of the Holy Sepulchre." (Today, News-Magazine, Sun. Tel. 22/12/46). Readers will hear much more about these matters in the events of the immediate future.

To Israel it was said, "Woe unto you that desire the day
THE DAY of the Lord! To what end is it for you?" (Amos 5-18). The
OF mistakes of the past are our lesson. Dear reader, do you
THE LORD love the appearing of the great day of Almighty God? Are
 you waiting for His Son from heaven? Are you among
 those who patiently continue in well-doing, serving the Lord with fear
 and reverence? Do you look for the restoration of the Throne of David
 in Jerusalem? These things were the nucleus of the glad tidings pro-
 claimed by Christ Jesus, the holy prophets and the apostles. Because of
 this, we all do well to consider our own individual relationship to the
 Day of the Lord. What will it hold in store for us? To what end is it
 for us? There are two ends we may choose—one, eternal death in the
 grave; the other, eternal life in the Kingdom of God upon the earth.
 We, therefore, beseech our readers to seek after the Kingdom of God
 and his righteousness (Mat. 6-33), and thus make themselves secure in
 the Lord. Believe the glad tidings of this coming Kingdom—be immersed
 into Christ—sanctify your lives in holiness unto the service of your God.
 Then all will turn out well for each one of us, and we shall go forth to
 meet Him who is our true saviour and redeemer—the Captain of our
 salvation. May God bless every one of our readers to this end.

—C. R. WOTTON.

(All quotations from "Elpis Israel" are from the 13th Edition.)



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

"THE LOGOS" — VOLUME THIRTEEN

Volume thirteen commenced with the September issue, and therefore subscriptions are now due. The policy is unaltered: to "contend earnestly for the faith"; to draw the attention of readers to the nearness of Christ's return; to stress the need for spiritual preparation.

"The Logos" is a magazine for individuals called out of Gentile darkness to the light of God's glorious truth. Exhortation, prophecy, current events, exposition and other phases of Bible teaching are dealt with.

Subscribers can be of assistance by bringing the existence of "The Logos" under the attention of others.

Bound copies of Volume 12 are now available, attractively bound in Red and Royal Blue bindings, with "The Logos" title embossed in Gold on the back panels. We have also a few copies of Volume 6, bound in Brown cloth. The cost of "The Logos" bound is 7/- per copy, plus postage 6d.

FILL IN AND FORWARD IMMEDIATELY.

The Editor,
The Logos,
Box 226 C.
G.P.O.,
Adelaide, South Australia.

Please forward.....copies of "The Logos," for which

I enclose the sum of £ : : (6/- per year, including postage).

Please forward.....copies of "The Logos" bound
(Vols.....), for which I enclose the sum of £ : : .

Name.....

Address.....

South Australian subscribers can remit through Brother
G. Brumby, Leicester Street, Parkside, South Australia.

CHRISTADELPHIAN PUBLICATIONS AT PRESENT ON HAND.

- "MAN MORTAL,"** by Brother Roberts. A powerful reply to an attack on the Truth, in which such subjects as Eternal Life a present possession, and the Immortality of the Soul are discussed: Price 2/3, plus postage.
- "SEASONS OF COMFORT,"** by Brother Roberts. 52 excellent exhortations illustrating the true Christadelphian "spirit." Price 10/6, plus postage, 6d.
- "ANASTASIS,"** by Dr. Thomas. Demonstrates the nature of the body that shall rise from the grave at the return of Christ. Price 1/1, plus postage.
- "JOB,"** "Hast thou considered my servant, Job?" asked the Creator. Price 6d, plus postage.
- "ROBERT ROBERTS,"** an autobiography. A valuable book depicting the struggles of the truth during the lifetime of our late brother. Price 7/3, plus postage.
- "HEBREWS."** An exposition of the Epistle to the Hebrews, demonstrating the meaning behind many of the symbols used by the Apostle. Price 5/6, plus postage.
- "CHRISTENDOM ASTRAY FROM THE BIBLE."** Brother Roberts exposition of the Truth as opposed to the phantasies of the clergy. Price 2/8, plus postage.
- "EXPOSITION OF ROMANS."** Dealing verse by verse with Paul's instructive epistle. Price 5/6, plus postage.
- "RANSOM FOR ALL,"** by C. C. Walker. Overthrows the errors of Judge Rutherfordism. Price 6d, plus postage.
- "THE GUIDING LIGHT,"** by Islip Collyer. An exhortation to faithfulness by this well-known Christadelphian writer. Price 5/2, plus postage.
- "PROPHETS AFTER THE EXILE."** An exposition of Haggai, Zechariah, and Malachi, by Brother John Carter. Price 7/8, plus postage.
- "THE APOCALYPSE AND HISTORY."** An exposition of the book of Revelation in its historical setting. Third edition. Re-written and brought up-to-date. Price 7/3, plus postage.
- "EPISTLE TO EPHESIANS."** Brother Carter's exposition aids in the better understanding of Paul's beautiful epistle, and brings into prominence the powerful reasoning of the beloved Apostle. Price 5/6, plus postage.
- "CLERICAL THEOLOGY UNSCRIPTURAL,"** by Dr. Thomas. This booklet is in the form of a conversation between friends in which the Truth is demonstrated, and Clerical theology proved to be unscriptural. Price 8d, plus postage.
- "FURTHER SEASONS OF COMFORT,"** by Brother Roberts. A further 52 exhortations, as only Brother Roberts could pen them. Price 9/3, plus postage.

dox Church throughout the world. For the Russian scheme (which is to culminate at a world orthodox council to be held in Soviet Russia within the next 18 months) the support of the Russian Orthodox communities is essential. Their chief centre is the monastery in the Garden of Gethsemane. When Patriarch Alexei, of Moscow, visited this centre in 1945, he was deliberately ignored by the local Orthodox clergy. The Archbishop of Leningrad was warmly welcomed and attended imposing rites in the Church of the Holy Sepulchre." (Today, News-Magazine, Sun. Tel. 22/12/46). Readers will hear much more about these matters in the events of the immediate future.

To Israel it was said, "Woe unto you that desire the day of the Lord! To what end is it for you?" (Amos 5-18). The mistakes of the past are our lesson. Dear reader, do you love the appearing of the great day of Almighty God? Are you waiting for His Son from heaven? Are you among those who patiently continue in well-doing, serving the Lord with fear and reverence? Do you look for the restoration of the Throne of David in Jerusalem? These things were the nucleus of the glad tidings proclaimed by Christ Jesus, the holy prophets and the apostles. Because of this, we all do well to consider our own individual relationship to the Day of the Lord. What will it hold in store for us? To what end is it for us? There are two ends we may choose—one, eternal death in the grave; the other, eternal life in the Kingdom of God upon the earth. We, therefore, beseech our readers to seek after the Kingdom of God and his righteousness (Mat. 6-33), and thus make themselves secure in the Lord. Believe the glad tidings of this coming Kingdom—be immersed into Christ—sanctify your lives in holiness unto the service of your God. Then all will turn out well for each one of us, and we shall go forth to meet Him who is our true saviour and redeemer—the Captain of our salvation. May God bless every one of our readers to this end.

—C. R. WOTTON.

(All quotations from "Elpis Israel" are from the 13th Edition.)



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

Published
Each Month

THE LOGOS

Subscription
6s. per year

UPHOLDING THE PURITY OF THE APOSTOLIC DOCTRINE
AND FAITH.

CONTENTS FOR FEBRUARY, 1947

Cultivating the Spiritual	121	Looking for Mud Puddles	134
Logos National Review	122	God's Family in Heaven and Earth	135
Book Review	126	Communism, Democracy, Usury, &c.	137
Russian Reverses	128	Digest of Truth	141
Law of Moses Epitomised	131	The Spiritual Outlook	143
Meditations	132	Library Notices	Back Covers

Thoughts for the Times

Cultivating the Spiritual

We are likened to fruit trees. Now, fruit trees would neither yield fruit nor grow if left unwatered either by the hand of man or the rain of heaven. Sunshine and moisture are necessary to their development. It is no less so with the spiritual; trees neglected will run to waste. They must be watered in season by the word, kept free from the insect blight by prayer, and invigorated by the fresh air and sunshine of brotherly intercourse as appointed. The reading of the word stands first in the process of spiritual horticulture. We are told to "desire the sincere milk of the word, that we may grow thereby." Apart from the word, there will be no growth. We shall soon absorb what little moisture we have in ourselves; we shall soon wither and decay. "Let my word abide in you." This is Christ's prescription for continuing healthy branches of the vine. Then "let us not forsake the assembling of ourselves together as the manner of some is." The neglect of this item of husbandry will enfeeble the spiritual plant. For the character of the soil we shall not be called to account. If we are only equal to a crop of thirty fold, we shall not be held accountable to the measure of an hundred fold. God is just. We shall be judged with reference to what is possible with us. This is where our whole care should be bestowed. We may have good soil producing weeds for want of culture. Poor soil will improve under training.

The LOGOS REVIEW

*Being a Summary of Current Articles
and Items of Topical Interest.*

We have nothing to guide us as to how long the gathering of the saints to Christ takes place before the destruction of the Gogian armies. We have merely the general indication expressed in the phrase "at that time" (Dan. 11, 1-2; Rev. 11-18), "the time of the end" (Dan. 11-40). This is sufficiently vague to express any time within a few years of the terminal catastrophe. Therefore, although it may be a few years before the confederacy of Ezekiel 38 begins to move against the "land of un-walled villages" for the culmination of God's purpose, we may not have to wait those few years for the Lord's arrival to judge his house. "Judgment must begin at the house of God" (1 Pet. 4-17).

In the 6th chapter of Zechariah, the saints are represented as four Chariots which proceed forth from **RUSSIA AND THE ZIONISTS** before "the Lord of all the earth" (v. 5) to subdue the nations to Christ. One of these chariots is described as being drawn by black horses—the symbol of famine and destruction—and these proceed towards the land of the north—Russia. "Behold," declared the angel to the prophet, "these that go towards the north country have quieted my spirit in the north country." (v. 8). It is evident from this—as it is also from other parts of the Word—that an anti-Jewish spirit will be manifested by Russia before the time of the end. God has declared of Israel: "He that toucheth you toucheth the apple of my eye" (Zech. 2-8). The persecution which nations mete out against the seed of Abraham "troubles" the Deity, whose spirit is not quieted until He has duly avenged such evil. Thus the mission of the four chariots.

Now it is significant of the time of the end, that such a spirit has been manifest by Russia in recent months. The evidence for such a statement comes from diverse sources. Recently this matter was editorially discussed in "The Zionist" (November, 1946, issue). Prominence was given to a statement made in the Communist paper, "The Voice," as follows: "That Britain shall transfer Palestine at once to the trusteeship of the Big Three within the United Nations for the purpose of setting up Palestine as an independent and democratic state of Arabs and Jews that will guarantee the equal national rights of both peoples; and that the United Nations shall recommend to Great Britain the immediate withdrawal of all British armed forces from Palestine."

Such a policy as this, which would place the Jews in a perpetual minority under the dominance of the Arabs, is, of course, repugnant to true Zionists. But, according to "The Zionist" the matter goes further

than this, and constitutes the Russian policy for the Middle East. It comments as follows:

"The idea itself springing, as we all know, from other more influential sources than the 'Voice,' must not be dismissed light-heartedly. An attempt is made to substitute the British mandate by a partnership in which Soviet-Russia would play a dominant role . . . It is therefore of the utmost importance to penetrate 'behind the Russian curtain' in order to grasp the political orientation of the Soviet Government in the Middle East. David Dallin, the most competent world authority on Soviet Russian foreign policy, states in his recently published study: 'The Big Three,' as follows: 'For a long time Zionism was considered by the Soviet Government as an anti-Soviet and pro-British movement: along with the persecution of Zionists in Russia, the government forbade the teaching of the Hebrew language in Soviet schools. As far as Palestine and, in general, the Middle East are concerned, the Soviet Government supported Arab rather than Jewish nationalism.' It is true," continues the "Zionist," "that back in 1943 we maintained dim hopes for a change of heart and reversal in the Soviet policy with regard to Palestine. Alas, it was no more than wishful thinking and self-deception." An article is quoted from the Moscow "New Times," the official organ of the Soviet Foreign Office, in which the Zionist policy for Palestine is condemned.

It is true that Russia maintains a Jewish colony in her Republic, but this is in opposition to Zionist policy, not in furtherance of it. Her antagonistic attitude to the establishment of a Jewish National Home in the Holy Land is the attitude prophetic students can expect of her in view of Soviet destiny as revealed in God's Word.

—M.H.

The August issue of "The Logos" includes a remarkable forecast by Dr. Thomas regarding the probable course of events. He wrote: "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 on Mount Zion, hence we have not to await the Russian Gogue against Constantinople, and his overflowing and passing over, and stretching forth his power over Egypt and the Holy Land. This will surely come to pass, but it will all be consequent upon, not antecedent to, the appearance of Christ in Teman."

It is now 70 to 100 years since the Doctor penned his wonderful expositions of the prophets, and "very much water has run under the bridge." Events have had time to develop. His dictum was "judge righteous judgment," and he warned against judging by appearances.

During the first world war, when Germany seemed to be victorious, many brethren, according to Brother F. Jannaway, taught that Germany would lead the nations to Armageddon. This was the case also during the recent war, when the power of Hitler was stretching forth over so many countries. Brethren seemed to have overlooked the testimony of Geography. Josephus recorded that after the flood, the descendants of Noah went in search of country to settle on, and Magog selected country on the borders of the Black Sea and called it after his own name. It has since been re-named Georgia, and is the birthplace of Stalin, so that

he, or some similar military chief of Russia, will lead the invasion against Palestine. Hindenburg, the famous German General, declared that the Russian Army was "only a rabble," but Stalin and his administrators produced a fighting force that put Hitler's "invincible army" out of action, thus fulfilling Dr. Thomas' expectation that the "German and Austrian Empire should be overthrown by fire and sword.

The time appears at hand for the fulfilment of God's purpose. Jude informs us that Enoch the seventh from Adam saw the Master at the head of ten thousands of his saints marching towards Jerusalem from Teman and Sinai. Such a statement presupposes the following sequence of events:

1. The second Advent.
2. The raising of the responsible dead.
3. The call of the living to the bar of judgment.
4. The sending away of the rejected.
5. The marriage of the lamb.

We are not informed how long these events will take. In relation to the last, however, it is interesting to note that the Law of Moses provided that when a man married he was to have twelve months at home in order to cheer up his wife. If this is taken as a type, then the marriage of the Lamb, with its feasting and rejoicing, and mutual introduction to the cream of society, may take twelve months. Thus, in view of all the remarkable events that are crowding in upon us in these days, it is evident that Christ may come at any time.

—R.M.

SHADOWS OF COMING EVENTS

"O thou, Prince Gogue, conqueror of Earth,
From nations' ruin did'st thou gain birth;
Yet now, thou Monarch, and guardian rod,
Shalt know fierce anger from Almighty God;
And thou, Gogue, hast trusted in shield and sword,
But Yahweh shall be exalted: HE IS THE LORD!"

Once again it is our good pleasure to study the most outstanding events as they have come before our notice. January has provided us with much food for thought as we compare its happenings with our understanding of Scripture prophecy. An A.A.P. message intimated that President Truman has allocated 3½ billion pounds for defence in the 1947-48 budget. Also, 138½ million pounds has been allocated to financing the newly-formed U.S. Civilian Atomic Energy Commission ("Daily Telegraph," 11/1/47). Naturally, we are entitled to inquire into the reason for such a huge sum being devoted to military preparedness. Edwin Pauley, President Truman's representative on the Allied Reparations Commission, says, "Korea has become the ideological battleground in which America's entire success in Asia will be determined. Russia, through the Korea People's Committee, has already launched a widespread system of reforms calculated to implant Communism deeply into the North Korea area under Soviet occupation. These reforms are aimed at establishing a Communist puppet regime, wholly subservient to the Soviet." ("Daily Telegraph," 4/10/46). Referring to this, Douglas Wilkie writes: "With the Russians in Dairen, it is no wonder that there has been a brush

between them and the Americans. Russian and American political ambitions and economic interests meet head-on in North China and Korea." ("Sun," 1/1/47). "Political ambitions" and "economic interests" have been the fundamental cause of every war that has ever been fought. The Far East is but one of those centres of forthcoming trouble for this war-torn world. There are numerous other centres presenting a similar dismal picture, to wit, Egypt and Sudan, India, Burma, Vietnam, Indo-China, Palestine, etc. The scene is being set for Russia's ultimate supremacy over all. In this connection, consider the following items:—

Dr. G. Egloff, Chairman of the American Chemical Society's petroleum division, who recently visited Sweden to study fuel resources, states: "Beds of radio active shale rock in Sweden contain 400,000,000 lbs. of uranium—enough to make millions of atomic bombs and produce a staggering amount of atomic energy." ("Sun," 25/1/47). What an "enticement" this is to an ill-disposed conqueror! Gogue, the prince of Rosh, Muscovy and Tobolsk (Ezek. 38 and 39), will no doubt seek to possess this deadly material for the accomplishment of his purpose.

SOVIET WANTS NORWAY'S COAL for Russia's demand for a 'treaty of understanding' with Norway over the use of the Arctic archipelago of Spitzbergen . . . Moscow Radio stated that 'Russia cannot regard the Svalbard Treaty as binding because she was not a signatory; because it disregards U.S.S.R. security and economic interests; and because it was signed also by Italy and Japan.' ("S.M.H.," 25/1/47). Russia also seeks Spitzbergen as a naval base. Take this in conjunction with the uranium of Sweden, and add the Dead Sea with its potassium, sodium, magnesium and calcium chlorides and magnesium bromide, valued at billions of pounds. Who could withstand a Russia holding all this in her possession? Could Britain and America? Only one will be in the position to overthrow Russia—the Immanuel King—the Saviour of the world. Speedily the manifestation of this King of Kings draws nigh. Russia is rising (i.e., ascending) to her Scripturally revealed position—Christ Jesus is rising from the Throne of God in preparation for His overwhelming entry into the arena of power politics. 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 in this place (Jerusalem) will I give peace." (Hag. 2: 6-7, 9). It is written in Hosea 1-11, "Great shall be the day of Jezreel." Speaking of Israel and Judah after their return home to Palestine, Isaiah relates that "they shall fly upon the shoulders of the Philistines (latter-day Canaanites) toward the west; they shall spoil them of the east (pan-Asia) together; they shall lay their hand upon Edom (the Arabs) and Moab (Britain); and the children of Ammon (also Arabs) shall obey them." (Isa. 11: 12-14). Victory—complete victory—for Israel and Judah over all their enemies! We are thus relentlessly drawing onward to the great day—a time of terrible judgment on wicked nations. Soon the Son of God will be here to take over the kingdoms of this world, and to rule with His own elected Government.

Book Review*A Doctrinal and Ethical Treatise*

"The Letter to the Ephesians," by John Carter, 131 pp.
including Index. Bound in cloth.

XXXXXXXXXX
XXXXXXXXXX

Ephesus figured largely in the Apostle Paul's labours. For a while it was made the headquarters of his operations. The 19th chapter of Acts records that for a period of over two years he continued in the city preaching the word, "disputing daily in the school of one Tyrannus." It became the radiating centre of his work, for from there "all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks."

Later Timothy was established as one of the elders in the Ephesian Ecclesia, and was given specific instructions—recorded in the Epistles to Timothy—concerning the establishing of the Body on sound doctrinal and ethical principles.

On his last journey to Jerusalem when Paul realised he would see their faces no more, he called the Ephesian elders to Miletus and gave them instruction and warning. His words recorded in Acts 20, 18-35 make beautiful and stimulating reading, and provide an index to the character of this great Apostle to the Gentiles, as well as being a model of emulation to leaders of the brethren in every age since.

Evidently the exhortation of Paul, and the ministrations of Timothy, bore excellent fruit, for in his message to the Ephesians in Revelation 2, Christ applauds the elders for manifesting certain attributes that were apparently lacking earlier. Although some believe that the Epistle was a general letter sent to no particular ecclesia (the word "Ephesus" is lacking in some early manuscripts), there is little doubt that Paul's epistle played a great part in the edification of the Ephesians. A Body of believers, among whom Paul had dwelt at such length, would, doubtless, occupy his thoughts to a large extent during his incarceration in Rome, and it seems unthinkable that he would not direct them some personal message to summarise his teaching, such as is provided in this epistle.

THE LOGOS REVIEW

There will be no room for any other governments but One King . . .
One Law . . . One Government . . . One Religion . . . One Language . . .
One Mind and Judgment. We sincerely trust that the reader has accepted the call to God's coming Kingdom, believing in the millennial reign, and has submitted to immersion in water (Mark 16: 15-16). We pray you in Christ's stead—"Be ye reconciled to God!" (2 Cor. 5-20). May you be found of Him in peace—unscathed and saved from the grave perils of the near future.

C. R. WOTTON.

Brother Carter's "The Letter to the Ephesians" is a very fine exposition of a well-reasoned and beautiful epistle. It represents the result of a protracted study of this portion of God's Word extending for some 18 months, during which the letter was considered "word by word and phrase by phrase." This was found essential because of the great concentration of ideas presented by the Apostle.

Often our daily readings are performed in such a superficial manner that we fail to perceive the hidden depths of beauty and wisdom concealed within the words we read. If our consideration of God's Word is limited to such reading, we are missing the spirit of the idea behind the "Bible Companion"; nor will we gain the substance of the words of Holy Writ. It is valuable to take a book like "The Letter to the Ephesians" and make a detailed study of this section of the Bible.

By this means we are drawn to consider more closely the character of the man who said, "Follow me"; as well as his teaching. Each of his letters contains a prayer on the behalf of those to whom he is writing. Brother Carter writes: "These prayers of Paul in the introduction of his letters are full of instruction for us. For what should we pray for others? For what do we pray? Let us observe for what Paul gave thanks on behalf of the churches." He gave thanks for their manifest faith and love. "He prays that they may have given to them the requisite aids to the knowledge of God, being spiritually enlightened, that they may know (1) what is the hope of His calling; (2) what the riches of the glory of His inheritance in the saints; and (3) what is the exceeding greatness of His power to usward who believe (Ch. 1: 17-19)." In this age when the value of knowledge is discounted by some, such a prayer from such a man is illuminating.

"Coming to the aids to the knowledge which Paul desires the Ephesians may have—his prayer is that God 'may give unto you the spirit of wisdom and revelation in the knowledge of him,' to which he adds a condition in themselves, 'the eyes of your heart being enlightened.' 'Wisdom' and 'revelation' are named among the gifts of the Spirit (1 Cor. 12-8). These gifts were less showy than some others, but they were more important for the instruction of the saints. It was not worldly wisdom that was desired, but divine wisdom. 'We speak wisdom among the perfect (full-grown, margin); yet a wisdom not of this world, nor of the rulers of this world, which are coming to nought: but we speak God's wisdom in a mystery, even the wisdom that hath been hidden, which God fore-ordained before the worlds unto our glory: which none of the rulers of this world knoweth: for had they known it, they would not have crucified the Lord of glory' (1 Cor. 2, 6-8). The secret of God is unfolded in the apostolic writings which are now an open page for all who care to read. But before those were written, the instruction was received through the gifts of revelation and of wisdom."

Concerning the description of the spiritual warrior of Chapter 6: 11-16, Brother Carter fittingly suggests that whilst the appearance of the Roman guard at the side of Paul, "the prisoner," may have had some influence upon the simile, its true inspiration was doubtless drawn from the vision of the Captain of his salvation whose offensive and defensive accoutrements are described in Isaiah 59, 16-20.

Thus we are taken step by step through this important epistle which reveals the mind of the Apostle, the great hopes that sustained him, the spirit of service by which he laboured for Christ. He called himself an "ambassador in chains" (Ch. 6-20). This not only literally described his state, but also brought into prominence the attitude of Nero. An ambassador is not subjected to imprisonment on the outbreak of warfare, but is granted diplomatic privilege and returned to the power he represented. But Nero did not recognise Christ the King, nor Paul the ambassador. Thus Rome killed the first and imprisoned the second. Nevertheless Paul served a king whose power today remains though that of Rome has faded into a tradition. This king will shortly return—his ambassador still in bonds—though of a different kind—will be resurrected from the grave, and elevated to a position which all will be forced to recognise. No longer an "ambassador in chains" he will share with Christ the Kingship over the nations.

We recommend this book as a very good addition to the Christadelphian library. The index of references provided, shows that in dealing with the Epistle, Brother Carter has referred to almost every other book in the Bible. This is not unusual with Christadelphian writings, as a glance at "Elphis Israel," "Law of Moses," or "Eureka" will illustrate. Our source of appeal is the "law and testimony," and to it we need to make continuous reference.

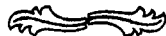
"The Epistle to the Ephesians" is obtainable from "Logos Publications," Box 226C., G.P.O., Adelaide, S.A.; price 5/8 plus postage, etc. (8d.), 6/4.

—H.P.M.

A Conversation with Dr. Thomas

Russian Reverses

(All remarks attributed to Dr. Thomas are actual quotations from his writings.)



Bro. A.: "Do you think the reverses suffered by Russia in her war against Germany fulfilled the prediction of Ezekiel 38, 'I will turn thee back?'"

Dr. Thomas: "In answer to this, I reply in the negative. The turning back is affirmed of Gogue, as the Assyrian invader of the Holy Land in the latter days. It is the Gogue of Gomer and of Persia, Lybia and Khush who is to be turned back. The Czar of Rosh, Mesheck and Thubol has not yet attained to that position in the prophecy. When he becomes the Gogue of Gomer, Persia, etc., 'an evil thought will come into his mind, and he will say, I will go up to the land of unwalled villages.' His purpose will be to bring the whole country into permanent subjection to his dominion, according to the old policy of his predecessors the Kings of Syria, Egypt, and Babylon. But as in their case, so it was in his. Their purpose was defeated. The army of Sennacherib was overwhelmed, the great dragon of Egypt was hooked into the wilderness and there destroyed, and the power of Babylon was broken."

Bro. A.: "What is your understanding of Ezekiel's statement?"

Dr. Thomas: "The history of Sennacherib shows what is the interpretation to be put upon the English phrase, 'I will turn thee back' (2 Kings 19-28). He was repulsed on the mountains of Palestine by supernatural power, which destroyed 185,000 of his troops in one night. Gogue is to be 'turned back' (Ezek. 38-4), after the same example; for saith the Lord Jehovah, by Ezekiel, 'I will repulse thee, and reduce thee to a sixth'; or, in the Common Version, 'I will turn thee back, and leave but a sixth part of thee' (Ezek. 39-2); that is, the reduction of the northern army to a sixth part, which flees with all speed from the place of slaughter, is the turning back of the Gogian power from Palestine."

Bro. A.: "The attraction of Palestine, as a bait for the nations, has increased during the past twenty years."

Dr. Thomas: "The hooks to be put into Gogue's dragon jaws are for the purpose of bringing him forth from his place in the north parts, and all his army with him, that the power may be captured and destroyed upon the mountains of Israel. This is fishing the dragon that is in the seas (Isa. 27-1). Adonai Jehovah is the fisher, with his hooks armed with a bait that has never failed of bringing up the Leviathan family of the sea to the mountains of Israel—possession and dominion over Jerusalem and her land. The Lord will draw him up there with His hooks; and 'with His sore, and great and strong sword punish him' with a wound he will not recover for a thousand years" (Isa. 27-1).

Bro. A.: "When Christ was about to leave the earth he declared, 'All power is given unto me both in heaven and on earth' (Mat. 28-18). Thus the international situation is under his control, and he it will be who shall hook Leviathan when the time is ripe. This is what you mean by 'Adonai Jehovah' is the fisher,' I suppose?"

Dr. Thomas: "There is but one power can hook it, and that is the Lord Jesus, who is 'the Name of Jehovah, that cometh from far, his anger burning, and his burden heavy; his lips full of indignation, and his tongue as a devouring fire; and his breath as an overflowing stream, shall reach to the midst of the neck to fan the (Leviathan) nations with the fan of destruction, and there shall be a rein upon the jaws of the people causing to err (or blunder in their policy, as may now be clearly seen). And Jehovah shall cause His glorious voice to be heard, and shall show the lighting down of His arm, with the indignation of anger, and the flame of a devouring fire, with scattering, and tempest, and hailstones: for through the voice of Jehovah shall the Assyrian be beaten down (or Leviathan-Gogue be turned back) who smote (Israel) with a rod.' 'So shall the Lord of Hosts come down to fight for Mount Zion, and for the hill thereof. As birds flying, so will the Lord of Hosts defend Jerusalem; defending also He will deliver it; and passing over He will preserve it. In that day every man shall cast away his idols of silver and his idols of gold. Then shall the Assyrian (Gogue) fall by the sword not of a mortal, and the sword not of a common man shall devour him; and he shall flee for fear of the sword, and his young men shall be for tribute. And he shall pass beyond his fortress for fear; and his commanders shall be dismayed at the ensigns, saith Jehovah, whose fire is in Zion, and his furnace in Jerusalem.'" (Isa. 30: 27-31; Isa. 31: 4-9).

Bro. A.: "God's purpose is to sanctify His Name in the eyes of many

nations. For this purpose He will draw them all to Jerusalem for judgment (Zech. 14-1). The gradual establishment of the nations into two armed camps—the Russian and the British-American—so apparent in contemporary politics, is a preliminary move to this end, whilst the increasing interest of the world in Palestine, the wealth of its oil, and its strategic importance is another important element in the situation. This is a 'bait' well calculated to 'hook Leviathan' when the time is ripe."

Dr. Thomas: "Russia's career is evidently onward until its power is encountreed from above. What it cannot do by force it will accomplish by guile, and by the bridled policy of its blundering and incapable foes. It may lose many battles and experience considerable reverses; but this will only prove that its efforts have been in the wrong direction, or that it has been going ahead too impetuously for the times and the purposes of God. Its success eventually is certain; and none can finally repulse it until the sling-stone of David's son shall prostrate the giant upon the mountains of Jacob's land."

Bro. A.: "The recent suggested alliance between England and France is of interest to students of prophecy."

Bro. B.: "As the 'three-frog' power of Revelation 16, France will help to draw all nations to Armageddon rather than prevent it."

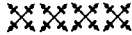
Dr. Thomas: "France being continental, despotic, popish, and revolutionary, has to be won over, and separated from a power that is constitutional, Protestant, and the European protector of civil, literary and religious liberty . . . and England—with all her faults and shortcomings, the only respectable power of the old world—will find herself in her natural position, continentally distrusted and proscribed."

Bro. A.: "That is almost the condition of things now. Affairs in the international sphere have developed into a diplomatic struggle to determine which system shall rule—Communism (the rule of a Dictator) or Democracy (Parliamentary control)."

Dr. Thomas: "The Bible reveals that the war commenced will end in the ruin of both, one after the other; and in the introduction of a destiny that will falsify the predictions of Absolutism (Dictatorships) and Democracy, and relieve the world of the presence of them both."

Bro. A.: "The gloominess of man's affairs causes the hope of the Gospel to shine with greater lustre. Meanwhile those unsustained by such a hope turn to the promises of Absolutism (as you name it) as a relief to their sorrows."

Dr. Thomas: "Absolutism will subdue the Democracy of Europe, and prove to this generation the falsity of its predictions. It is cheering, however, to the believer to know that the triumph of Absolutism is only temporary; and that although it has crushed Democratic liberty, God has something better in reserve for mankind. The honour of 'breaking to pieces the oppressor,' He has conferred upon Jesus, the redeemer and enlightener of the nations. He, the King of the Jews, with Israel and the saints, are the regenerating army under his vice-regency, with which he will combat the destroyers of the people, break in pieces and consume all their kingdoms, and plant the liberty of truth and righteousness in the earth. Then will the gospel of the kingdom have become a fact, and all nations will be actually blessed in Abraham and his seed (Gal. 3-8)."

"The Law of Moses" Epitomised*8.---Of the Land*

The Law of Moses was a system of rules for regulating the relations of mortals living together as a community, as well as a revelation of individual principle of action, and the foreshadowing of the divine purpose with man. In the first category it was immeasurably superior to modern systems. Under these, the true aims of human life have been lost. Mankind instead of actually sharing the benefits of God's goodness, are compelled to become competitors, and are reduced to the position of a scrambling crowd of dogs, quarrelling over food thrown promiscuously among them. Thus the evil in human nature gets the upper hand and the good that many would rejoice to see is choked and extinguished in the war of conflicting interests.

This was not the position in Israel. 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. The land had first to be cleared of its godless inhabitants by the conquests of Joshua, and was afterwards allotted to the tribes of Israel under such terms as to provide that its benefits should be generally diffused among all the population, and protected against the evil effects of avarice or misfortune.

The land was divided among the people, to every family a possession according to number and lot (Num. 33-54); see Josh. 18: 1-10). The section of land granted to a family remained its possession for all time. It could be mortgaged, but in the year of Jubilee (every 50th year), the Law compelled its restitution to its original surviving owner, without the repayment of any money whatever (Lev. 25: 12-13). Thus the borrowing power of the family was limited, the only sum they could get was the value of the land's occupancy during the number of years that might have to run to the year of Jubilee (Lev. 25, 15-16). There was no injustice to anybody; it was out of the power of the family to permanently beggar itself; the people became wedded to the land, whilst the enactment of this law prevented that blight of Gentile life—the monopolisation of the land by persons of affluence, and thus provided for a more equitable distribution of wealth. One of the cures for the world's present social derangements lies in the application of a wise land law such as God gave to Israel. The "nationalisation" of the land is no substitution for it. The humble and intelligent and industrious family life is the true foundation of national well-being and efficiency. And this the Law of Moses encouraged.

It is objected that the Mosaic Law did not provide for the increase of population. Whilst the extent of the allotments is not given, they would, no doubt, be sufficiently large to allow for family increase for a great while to come.

The land also had its sabbaths according to Law. Every seventh

year the land was left untilled, and the vineyard unpruned (Lev. 25, 3-4). Agricultural science has since discovered the virtue of giving land an occasional rest, but the provision of the Law forced the well-to-do to think of his more unfortunate brother. Anything that grew "of its own accord" (Lev. 25-5), was not to be gathered in, but was to be left for "the poor of the people" and the "beasts of the field" (Lev. 23-11). Compliance in this Law would result in a blessing from the Lord each sixth year (Lev. 25-20). Unfortunately Israel, in their greed, did not observe this law, and, as a divine judgment, Palestine has lain desolate for many centuries "keeping the sabbath" (see Ezek. 20-13; Lev. 26; 31-34).

The Levites were not to have any inheritance in the land, but their maintenance was provided by a fixed contribution of a tenth from its produce. Forty-eight cities were provided them which were scattered throughout the twelve tribes (Josh. 21: 1, 3, 41). Their duty was to educate the people in the Divine teaching (Mal. 2: 5-7; Num. 8-14). This excellent feature of Israelitish life protected the population from the mentally benumbing effects of a merely agricultural life, while not interfering with the invigorating and broadening tendency of an out-of-door and opulent occupation. Unfortunately the system failed because of the failure of the people and priests to enter into the spirit of it. Nevertheless, it will be reinstated again in measure when the Kingdom of God shall be established on earth, and then (because of the altered conditions its success will be assured (see Jer. 3-15; Isa. 60: 21; Rom. 11-26).

Meditations



"Thy Kingdom Come"

Nothing can enhance our appreciation of the Gospel so much as a glance at our world in all its sadness, and there is no better way of doing this than by running through the columns of a weekly newspaper. The writer, for the purposes of a lecture, did this a few weeks since, and was amazed at the reading. The first seven columns were devoted to war news; about twenty to police and law court intelligence. The remainder contained accounts of wranglings in Parliament, agitations and disturbances in the Transvaal, and other parts of the earth; suicides, accidents and deaths; announcements of missing relatives; appeals for hospitals, orphanages and helpless poor; misleading advertisements of quack medicines, etc. And what was there to cheer and ennoble? Nothing. The only relief to be found was in scraps respecting the music hall and theatre, the turf, football and billiards. No wonder that the thoughtful are troubled at the world's condition. Neither need we be surprised that men everywhere are gloomy and serious. Has man no hope? Who can answer? No one, apart from the Bible. Men, away from this book, are poor, helpless agnostics—pitiable creatures. They may murmur at the world's hard lot. They may, perchance, resign themselves to their fate. But they can offer no real consolation—no hope. Without a revela-

tion from God they are necessarily forlorn and wretched. Tennyson's "Despair" touchingly depicts the state of a mind unenlightened and unbrightened by the glorious news of Christ's coming kingdom. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth!"

Build Not on Sand

It is quite easy for us to build houses of sand—and to do so unwittingly—and expect God to work miracles to save them from destruction. Let us not commit this great folly. Let us not, for instance, neglect our Bible readings and the meetings, whilst asking God to keep us sound and robust in the faith. Let us not use our spare time in novel-reading, and other faith-destroying pleasures and pursuits, whilst we supplicate God, night and morning, to make us strong and useful in the service of the Truth. Let us not enter upon marriage with the alien, and other unscriptural friendships, and expect that God will bestow upon us the blessings that He has promised when alliances are arranged with Him in view. Let us not send our children to orthodox Sunday Schools and be confident of the same favour as will be shown to parents who are rearing their children in accord with His wishes and instructions. Let us not appoint novices, scripturally untaught or unexemplary brethren, to positions of responsibility and leadership, and expect our ecclesias to keep in the unity of the Spirit and the bonds of peace. Let us not give prominence on our bookstalls, and in our ecclesial libraries, to the Truth-destroying works of the clergy and the alien, and hope for good to result. This also applies to prize books for our children. God has not promised to deliver us from the consequences of wilful stupidity, or a wanton disregard of plainly-revealed instructions. His succour can only be looked for when we work on the lines He has laid down. To depart from these is perilous. "Thou shalt not tempt the Lord thy God"; "Can a man take fire in his bosom and his clothes not be burned?" We should hesitate to write thus, were it not that these paradoxes occur in Christadelphian circles.

—A.T.J.



DIGEST OF TRUTH

We would also like to advise that we have a limited number of Volume 2 of "Digest of Truth" stapled together under an appropriate cover. This represents a booklet of almost 50 pages containing over 40 separate articles upon different phases of the truth. The cover includes a list of contents, and an introductory letter to the reader. It should make a particularly useful presentation to the interested stranger. The cost is extremely modest for a booklet of this size, being 2/6 a dozen copies. Postage will need to be added to this price.

A Christadelphian Looks at Life

LOOKING FOR MUD PUDDLES

The local railway station was actively performing its appointed task. Trains noisily arrived and departed—staff darted hither and thither. We were awaiting the arrival of friends. To pass the time we examined the scene in detail. Our attention was suddenly held by a detailed map of the district displayed for public information. As we scanned it, we noted the location of a street along which we had often walked, and as an item of fresh knowledge we learnt from the map that below the surface of the roadway was a water pipe-line carrying precious life to a city of many thousands.

* * * * *

Some weeks later we hurried along this street. Both night and rain had fallen. The light from the street lamps reflected on the wet roadway. Here and there, where the roadway had worn, mud puddles glittered. Our thoughts turned to the sweet water rushing along below the surface. Our vision had enlarged.

* * * * *

How often do we see only the “mud puddles” in our contemporaries—the worn patches of the roadway—and fail to perceive the sweet water of life manifest in their lives? Joseph who is yet to be a mighty prince in the earth was slightly called “the dreamer” in the days of his flesh. The Lord Jesus Christ experienced the sadness of hearing his half-brothers and sisters say, “He is beside himself” when He was intent upon His Father’s business. In both instances, those surrounding these esteemed servants of the Most High failed to recognise the spiritual qualities of those with whom they were privileged to associate.

* * * * *

Two brethren come to mind. One, suffering a terrible physical disability, experiencing pain every hour of his life, yet manifesting a cheerfulness of spirit which is a continuing exhortation to all around him. The other’s voice is heard, quiet, humble, in faltering words, suggesting that the Ecclesia should give special thanksgiving for a particular blessing received. Suffering—retiring—yet full of thrilling vigour and spiritual yearning.

* * * * *

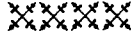
Every Christadelphian is a mud puddle. The water of life mixed with common clay. Only Jesus, the first-born, is a clear spring of life at this stage of the plan. The two brethren mentioned above have faults. They are “mud-puddles.” The writer is a mud-puddle; and so art thou, O Reader! But does it help on the Kingdom journey to dwell on this thought, and allow it to guide us? Look below the mud puddle—perhaps beneath that surface, too, runs the water of life. Let us strive to discover and appreciate the spiritual qualities of our brethren. The writer has gained much in the Truth by realising that springs of living water can and do flow from humble clerks, insignificant grocers, master builders, company secretaries and toiling labourers. Don’t look for the mud puddles—look deeper for the water of life running below the surface of the road of life.

—“ENGEDI.”

Exposition

God's Family in Heaven and Earth

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named."—(Eph. 3, 14-15).



The above passage is occasionally quoted in support of the popular idea that the righteous dead are now in heaven, and to prove that the angels are named from Jesus Christ; and that, therefore, in the Trinitarian sense, he existed before they did. Passing over the fact that the words "of our Lord Jesus Christ" are not to be found in the oldest and most reliable manuscripts, such as the Sinaitic, the Vatican, and the Alexandrian, and are therefore probably spurious: a close consideration of the passage as it stands, will show that it does not contain any of the foregoing ideas. The apostle is just commencing a prayer to the Almighty, whom he styles "the Father of our Lord Jesus Christ." The name of Jesus Christ is simply introduced incidentally to show the relationship between him and the Deity. All that follows, therefore, relates, not to Jesus Christ, but to the Father. The Apostle did not adopt the modern practice of praying to Jesus Christ. He prayed through him to the Almighty. On this occasion he prays that God would grant to the Ephesians strength, and that Christ might dwell in their hearts by faith. And after the manner of the model prayer, given by Jesus, he opens with a few words of adoration. He does not say "Our Father," but he uses words which are equivalent. He first speaks of God as the Father of Jesus, which, from the fact that he was inducted into the name of Jesus Christ, and, therefore, one of the brethren of Christ, was virtually addressing God as his Father. He then asserts that the whole family in heaven and earth is named from the Father of Jesus Christ. A precisely similar phrase is used in Ephes. 1-3, where Paul says, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." It is evident here that Paul ascribes the "spiritual blessings" to the Deity, whom he designates "the God and Father of our Lord Jesus Christ."

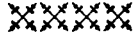
None receive this honour of being named after God, but those who are His children. That the spirit-beings in heaven usually styled angels, are named after God, is shown by Job 38-7, where the Lord in speaking to Job about the creation of the earth, says that "the morning stars sang together, and all the sons of God shouted for joy." No human being was then in existence, so that "the sons of God" here referred to, must have been angelic beings. These, then, constitute the family in heaven who do God's will in heaven" (Mat. 6-10). Of whom the family on earth is composed is well known to every New Testament reader. It comprises all who are in the position of the Apostle John, who said "Behold what manner of love the Father hath bestowed upon us, that we should be called **the sons of God**" (1 John 3-1). The term "sons of God" is, however, not

confined to the New Testament. So early as the 6th chapter of Genesis, verse 2, we read that "the sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose"; a statement which shows that these sons of God were human beings on the earth, because, among the family in heaven, there is neither marrying nor giving in marriage (Luke 20: 35, 36). The family on earth who are named after God may, therefore, be said to comprise not all mankind, but all the faithful, from the time of Abel downwards.

The difference between the earthly and heavenly portions of God's family is very marked: the former are mortal, the latter immortal; the former are flesh and blood, the latter are spirit; the former are liable to sin, the latter are free from sin; the former consist of both obedient and disobedient children, the latter obedient; the former bear God's name only in a mental and moral sense, the latter in a physical sense also; the former is a family of imperfection, the latter of perfection; the former is a family of trial, the latter one of triumph; in the former there is often discord, in the latter there is perfect unity; the former is on probation, the latter is in the enjoyment of reward. There is no promise that the earthly family shall, at any time, be transferred to heaven, but there is a promise that its faithful members shall become like the family of heaven, as regards nature. Thus Jesus says of them, "they are equal unto the angels and are the children of God, being the children of the resurrection (Luke 20-36). And, at a subsequent period, after he himself had attained to the perfection and glory of the heavenly family, he says, in sending a communication to that portion of the earthly family resident at Philadelphia, "Him that overcometh will I make a pillar in the temple of my God . . . and I will write upon him the name of my God" (Rev. 3-12). These Philadelphian sons of God already bore the name of the Father of Jesus Christ. Hence the promise of Jesus indicates that they shall bear it in a higher sense. Although sons of God in name they were then children of the dust in nature. But those of them who overcame this world by the one faith will, when Jesus manifests himself as the resurrection and the life, become sons of God in reality, and "children of the resurrection"—that is, of "the resurrection unto life." They will then bear the name of God in a physical sense, as well as mentally and morally, being in reality "partakers of the divine nature" (2 Pet. 1-4).

When all the faithful portion of the earthly family have been raised to the nature of the heavenly family, the barrier which now exists between the two families—the flesh—will be removed. However cognisant the latter may be of the thoughts and movements of the former, the family on earth are unable to discern the thoughts and movements of the family in heaven. Hence they can hold no intercourse with them. The occasions on which individual members of the heavenly family have been seen and spoken to by God's sons on the earth, have been few and far between. But when the present great gulf which separates them is removed, when they are all the children of God in the same exalted sense, although they may not all dwell in the same part of God's universal house, they will be like one compact family, in which there will be neither jars, jealousies, nor discord, but perfect harmony, perfect love, and perfect joy, all engaged in willingly carrying out the purposes of their Father, the author of their unending being.

Communism, Democracy, Usury, Babylon



That Communism is a menace to the present economic set-up of the countries called Democracies, I am sure that my readers will not doubt. That Communism is not the only, nor by any means the greatest menace to these same countries is a fact that I intend to emphasise in this article. The usurers are the greatest menace and real weakening influence of the nations. In Australia they dip into the annual income and take approximately £9 per head of population. From railway earnings they take in the vicinity of £11 millions annually.

The Communist might have ambitions, but it will be such a long time before they are able to plunder in this fashion that I wonder why we are reminded of them so often.

The various religious systems have their mouthpiece for the usurers in the parsons and priests who bless gambling on the Stock-exchange, and condemn it on the race course. Gambling is bad, they say, and only few will get to heaven, but no Communist.

In the Newspaper business, usurers have friendly Editors who, in the commercial page, publish the fat profits of companies and reveal the increased dividends. In the Editorials they condemn the easing of wage-pegging, and the shortening of working hours as Communist-inspired evils. They laud the expenditure of £6 millions on plant for the manufacture of and experimenting with rocket-bombs. Tons of sheet-steel, heavy-steel, cement, thousands of super-feet of timber and many other materials in short supply will be used, but they infer that the God of war must be served and the homeless people must do the best with what is left. This policy causes unrest among workers, and when the gas-workers "down tools" to force a favourable decision, the editor rushes into print to let the public know that the general-manager of the Gas Company regrets the inconvenience that is caused, emphasising that this is not due to any fault of the Company. He says nothing about the profit of this same company having increased from £491,707 in 1939 to £833,141 in 1945, or their failure to share these profits with their employees or relieving the 72,000 consumers of a little of their burden. These things are left in silence whilst the 5,739 bond and share-holders get off with the proceeds of usury.

These are the things that weaken the nation, and if the Communist were wholly guilty he would indeed be public enemy No. 1.

In "The Logos" of November, 1946, we are reminded on p. 51 that Russia is taking the lead among the nations in anti-Semitic activities, despite the fact that it is the British that are shooting Jews in Palestine, scourging them in the press, and turning back boat-loads of broken humanity from within yards of their destination to the herded conditions of refugee camps over the sea. Eight hundred Jews were shipwrecked on the island of Symrna as a result of the captain's efforts to evade not the Russian Naval Police, but the British Naval Police. Many Jews are trekking across Europe to the same fate. Before them is danger, behind

them is greater danger. They know that when the Red Army is withdrawn there will be a revival of pogroms. These things are spoken over the air and presented in printed articles in such a manner as to put the real oppressor in a favourable light and bring discredit on the scape-goat, be he Communist Jew or wage-slave. This is not surprising when we remember that there is "spiritual wickedness in high places" (Eph. 6-12).

From Scripture we know that Russia has designs on Palestine, but just now the usurer has Palestine in a strangle-hold. They are both evil beasts of the human jungle, and will eventually be forced to give way before the Christianity of Israel. God is going to "break in pieces the oppressor," not the Communist who is only a small part of the oppressor (Ps. 72-4). The real oppressor is Babylon (Rev. 18), expressed in detail in false moral values and condoned and practised by all nations of the earth.

Usury, rent-collecting, buying and selling for gain, and putting more value upon property than upon human life and comfort. These are the things that weaken the nations, and foremost in the practice of them we find, not the Communist, but the usurer.

The word "Communist" does not comprehend all the enemies of humanity, neither does the word "usury," but the word "oppressor" embraces both and fills the bill.

Communism is anti-God, so is Democracy, and usury does not only break all God's laws, but it is mean, niggardly and anti-social. Communism is founded on injustice and built up and sustained by violence. Democracy has its being in the same vicious circle, and usury is an incubus sucking the life-blood out of both; Communism professes law and order, it has a constitution, so has democracy, but the constitution of despised Israel will be flourishing when they are forgotten. Communism was not in Israel's Temple 20 centuries ago, but usurers were, and Jesus cast them out. Communists will be in Palestine at his return, and will meet the same fate. Communists say "united action" for prosperity. Usurers say "Loans for Security," but it is a strange fact that none of them will be in God's Kingdom, yet every man will sit under his vine and fig tree, none making them afraid.

We have, then, Babylon and her deceptions, communism, democracy, and usury, these three, but the greatest of these is usury. Babylon is indeed a habitation of devils, and God's people are exhorted in Rev. 18-4: "Come out of her my people that ye be not partakers of her sins, and that ye receive not of her plagues."

Those of God's people who are writers or public speakers should have these things clear-cut in their minds, and not be blinded and misled by the hateful birds and foul spirits of Babylon. Tell the people of communism, and do not omit usury.

—J.M.C.

Editorial Note

That which constitutes the greatest menace to the present set-up of the nations is a matter of continual dispute among political theorists, to which "The Logos" or its readers will not be particularly concerned. One

party asserts, as in the article above, that the interest charged by banks constitutes an oppressive plunder which is crippling the nations. The other party contends that the influence of Communism manifested in strikes and industrial troubles with the resultant loss of production and unemployment is the real weakening influence of the nations. The justice or otherwise of wage-pegging, or profit control, assumes a different aspect according to whose argument is listened to. The truth is, according to the words of Christ, that mankind is experiencing "distress of nations with perplexity"—without a way of escape (Luke 21-25), and that none of the current solutions is adequate. Christadelphians look at the matter from a unique angle, for they realise that the present political and national issues are to give way at last to the reign of Christ. We are as revolutionaries awaiting the opportune time for our leader to return, when we shall associate ourselves with him, and under his banner overturn Communism, Democracism and Babylon, and establish in its place a Theocracy.

Meanwhile we listen to the words of God spoken through Ezekiel to the leader of Communism in the latter days, "I am against thee, O Gogue" (Ezek. 38-2). In Isaiah 17-14 he is represented as the "spoiler" and the "robber." In Ch. 16-4 as the "extortioner" and the "oppressor." Thus, notwithstanding the sophistries of Communistic theorists, we share with the above writer his repugnance and antipathy for this godless and iniquitous system.

Concerning the Jews and Britain, the sympathies of "The Logos" are with the former. Our conception of the Truth is such that they could not be otherwise. We believe that Britain has let the Jews down in Palestine, and we agree with the writer above that the press and radio report Palestinian matters as to unjustly reflect upon one party. At the same time it is not only Jews who have been shot, and we believe that if Russia and not Britain was the mandatory power in the Holy Land, the position would be even more critical. Zechariah 14-2 illustrates the tender mercies of this communistic power when in control. Britain has for many years shown some interest in the progress of Zionism, and has even aided it in measure, but Russia has ever been diametrically opposed to it. Jews are not looked upon favourably in the Soviet until they have denied their Jewishness. Of course this does not justify Britain's wrongs; it only points to the lesser of the two evils.

It is in the matter of "usury, rent-collecting, buying and selling for gain" which is of greatest concern to the reader, in the article above, for many Christadelphians derive their livelihood by these means. The writer condemns these outright, although he seeks to justify or condone the gas-workers striking for higher pay—or greater gain. Is his condemnation supported by Scripture, for our appeal must ever be to the "law and the testimony?" In Psalm 15-5 one of the attributes of the man "who shall abide in the Lord's tabernacle" is he "putteth not out his money to usury." In Scripture the word "usury" is used to define interest, and not necessarily exhorbitant interest. Nevertheless, it is evident that the Psalmist had in mind a specific type of interest, for otherwise he would be found to conflict with Moses who declared: "Unto a stranger thou mayest lend upon usury" (Deut. 23-20). This was portion

of the law of which Paul declared was "holy, just and good" (Rom. 7-12), and which Christ admonished his disciples to keep (Mat. 23: 2-3). If the words of the Psalmist are to be interpreted in conflict with those of Moses; Paul, Christ and a multitude of others termed "faithful witnesses" (Heb. 11) are to be condemned.

The law prohibited the taking of usury for loans to fellow-Israelites who were in need of the necessities of life. They could take a pledge for same, and until the year of release (every seventh year) they could exact the debt again. They were expected to lend in the case of need—and lend liberally (see Deut. 15: 7-11).

The law gave no provision or direction for money borrowed for anything else but to relieve distress. It did not concern itself with money borrowed to commence or increase a business, or to buy a house. The Law was designed for a rural nation such as Israel originally was, and not the more complex civilisation which subsequently arose. It is a true Scriptural maxim that in the absence of any command there is no transgression, unless the spirit of other commands is violated. When money is loaned for these purposes, and interest is charged or accepted for it, we fail to see where any Scriptural command is broken. The Psalmist, Moses, and every right-thinking Christadelphian, condemns the principle of taking advantage of a brother's ill-fortune and charging interest on a loan granted to assist him obtain the essentials of life.

Rent-collecting, or its equivalent, was likewise permitted under the law. Originally land was granted a family, and it remained its property for perpetuity. It could not be sold. It could, however, be leased out at a set rate—the equivalent of a rental—until the year of Jubilee when it reverted back to its original owner or his descendants. The instructions were: "According to the multitude of years thou shalt increase the price thereof, and according to the fewness of the years thou shalt diminish the price of it." Thus the land never became the property of the person renting it.

At the year of Jubilee (every fiftieth year) the land reverted back to the Land-lord who could again, if he so desired, lease it out.

The law was pre-eminently the law of God, and it ill becomes us to condemn its provisions. We do not suggest that the writer above is knowingly doing this, for we personally appreciate his earnestness and zeal for the things of the truth.

Finally, "buying and selling for gain" is not condemned by Scripture. There were many wealthy men among the faithful who obtained their means in this fashion. "A just weight" declares the Proverbs, "is the Lord's delight" (Prov. 11-1). The Apostle James reproved those of his brethren who said: "Today or tomorrow we will go into such a city, and continue there a year, and buy and sell and get gain" (James 4-13), not because of the principle involved, but because of their attitude of mind. He declared, "Ye ought to say, if the Lord will, we shall live, and do this, or that" (namely, "buy and sell and get gain"—v. 15). Quite obviously the principle condemned in the article above, was not condemned by James, else he would, doubtless, have made reference to it at so opportune a time. The principle is observed in the words of Jesus: "There is no man that hath left house, etc. . . . for my sake, and the

Supplement to "The Logos"



DIGEST OF TRUTH

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

Volume 3.

FEBRUARY, 1947

No. 6

Editorial**DIVIDED CHRISTENDOM**

The divided state of Christendom is a fact which evidences its unfaithfulness to the Word of God. The Church at the start was united, and the reason for the unity is revealed, "They all continued in the Apostle's doctrine" (Acts 4-32: 2-42). Are the churches now out of reach of the Apostle's doctrine? No! It is held on record in the word of God. Is the Apostles' doctrine so ambiguously stated that no man is justified in being positive about it? Again the answer is, No! Then why is Christendom divided? There is only one answer, and that is: that Christendom will not surrender itself to Apostolic teaching.

The present faithlessness of Christendom to the teaching of the Apostles was anticipated by them. Peter taught, "there shall be false teachers who shall bring in heresies" (2 Pet. 2-1). Paul taught, "The time will come when they shall not endure sound doctrine, but shall heap

COMMUNISM, DEMOCRACY, USURY, BABYLON.

gospel's, but he shall receive an hundredfold now in this time, houses," etc. (Mark 10-30; Luke 18-30). We hope for gain in a spiritual sense—in our inheritance in the Kingdom—by our association and work for the Truth. Though the circumstances are different the principle is the same. The proverbs declare: "Seest thou a man diligent in his business? he shall stand before kings" (Prov. 22-29).

The "profit motive" is currently condemned by political theorists, but basically it is the principle behind almost every action performed. In past ages the workers have suffered badly, today it is the wealthy and the employer of labour who is troubled (James 5). Neither party can provide the world with a solution to its troubles. It is not in man to direct his steps aright. Those who criticise the present set-up would be just as ineffectual to right wrong were they in power. Only one man has the solution; that One of whom the prophet declares: "He shall not fail nor be discouraged till he have set judgment in the earth, and the isles shall wait for his law,"

—EDITOR.

to themselves teachers, having itching ears" (2 Tim. 4-3). John declared that even in his day, many false teachers were in evidence (1 John 4-1). In every age it has been the responsibility of the individual to determine for himself what constitutes "the Truth." Unfortunately the majority have been content to leave these matters to the clergy, with disastrous results.

We have a book entitled, "CHRISTENDOM ASTRAY," which submits overwhelming evidence to demonstrate the truth of its title. It is the book for all to read 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.

A loan copy is obtainable free from Box 226C., G.P.O., Adelaide, S.A., or from most Public Libraries.



This Wonderful Creation

5.—"WE ARE WONDERFULLY MADE."—Ps. 139-14.

The scientific world says that light is a series of wave movements in the ether initiated by luminous bodies such as the Sun. These waves vibrate up and down at right angles to the direction of light, which travels at the rate of 186,390 miles per second. Light is made up of a combination of various waves the colours of which are shown in the rainbow when the light of the sun is reflected in the falling rain. These colour waves vary in size according to the particular shade, but they average approximately 1/50,000 of an inch in size—deep red light being the longest, whilst deep violet are the shortest.

We appreciate the beauty of light and colour through the sight of our eyes, and this is made possible because of the delicate membrane of the retina, which is an expansion of the fibres of the optic nerve, spread out at the back part of the eye. Although only 1/80th part of an inch in thickness, it is composed of no fewer than ten different nervous layers, each layer being only 1/800th part of an inch in thickness. Thus as light travels at the speed of 186,000 miles per second, it is a matter of simple mathematical computation that when we look at a violet (the colour waves of which are only 1/75,000th of an inch in size), the retina vibrates at the tremendous rate of 800,000,000,000 vibrations per second! The Psalmist could well exclaim: "I will praise thee; for I am fearfully and wonderfully made; marvellous are thy works; and that my soul knoweth right well." In the marvel of the retina of the eye, we have an example of the infinite power of the Creator, who has thus created a living substance 800 billion times more delicate than the escapement of a watch. It would take over 22 years for a watch to tick as many times as the retina vibrates in a second when we are looking at a violet.

The Spiritual Outlook

God's Voice in the Night

The Bible is to each of us the voice of God as much as was the angel's voice to Paul that stormy night off Crete, and because of this we are able, like him, to be cheerful in the storm and to ask our fellow-voyagers to be of good cheer also. The sky is dark and the sea is rough, but we are full of confidence as to the issue of the voyage, because we can say, "I believe God that it shall be even as it has been told me." We see mankind sunk in ill-being through their vain attempts to manage their own affairs. We see history one long futile struggle after blessedness among men, a struggle continuing to the present hour, and threatening, by all present appearances, to be interminable. We say, "This will not last." We say, "This age of human failure will come to a close." We say, "God will interfere; God will destroy the kingdoms of men all over the world; God will set up a kingdom that shall never be destroyed; God will give laws that no Parliament will be asked to sanction; God will set up institutions that will owe no part of their existence to human legislation. God will send Christ to do all this, and Christ will associate with himself in the work the tried and righteous men of all ages past, made immortal and efficient for the work like himself. Under their righteous and irresistible reign, all nations will be blessed; war and poverty will cease; righteousness and universal joy will take the place of the vast clouds of despondency and misery that cover all the earth. We are enabled to indulge in this glorious prospect, and to endure with calmness the present evil world, because we can say, "We believe God that it shall be even as it has been told us."

No Present Joy

We see death reign with indiscriminating power. The man who fears God sickens and dies, and is buried equally with the man who neither fears God nor regards man. The man whose mind is rich with the golden sunshine of faith, and whose life is beautiful with variegated



Special Offer —



**DIGEST
OF
TRUTH**

A copy of "A New World Order" will be forwarded free of charge to any address in the world. Just fill in the form below and post to
Box 226C, G.P.O., Adelaide.

Name.....

Address.....

compliances with the beautiful commandments of God descends to **sheol** equally with the man all-blighted and frost-bitten with unbelief, and whose life is hideous with selfishness and unmercy. The man who is a blessing in the midst of his kind, with kindly word cheering the desolate, and more kindly act alleviating the sufferings of weakness and misfortune, who sheds some light in the gloom, and causes some soothing in the affliction so far as it is in the power of mortal man—such a man at last becomes food for the worms as well as the human monster who increases bitterness among men by his churlish speeches and merciless ways.—We say, “There will be an end to this. Things will wear a very different complexion by-and-bye. There will be an hour upon earth when the grave will give up its dead: when a divine tribunal will be erected: when men shall receive in body according to what they have done.” “Then shall ye return and discern between the righteous and the wicked: between him that serveth God and him that serveth him not.” God will cause every man present on that occasion to find according to the way he has followed in this evil state. You will see shame, fear, dismay, suffering, rejection, and disgrace judicially dealt out in terrible tribulation and anguish. Those who have followed wickedness—sent away to ultimate death from the presence of the glorious judge. You will see joy and confidence, glory and honour, beauty and immortality conferred by the same smiling and glorious hand on the beaming multitude of the righteous, to whom the earth and the future, yea heaven and all things, belong. You will then see the meaning of the present trial, present lowliness, present absence of all apparent difference between the righteous and the wicked. Discerning this now, we are able to endure with patience and good cheer. Our happiness is due to the promises of God. We are blessed in being able to say, “We believe God that it shall be even as it has been told us.”

We see life a doleful failure in all important respects at present. Youth rejoices; folly makes loud mirth; but age groans, and in much wisdom is much grief. The whole multitude of the living unite at last in a common verdict: “There is nothing in it; I would not live away.” The depressing picture loses its dreariness in the light of the truth. We are able to say to friends around (though we speak in the ears of the deaf), “There will yet be upon earth a life that is worth living; youth that will not fade; joy that will not wither; strength that will not diminish; pleasures that will not pall on the appetite; personal comeliness, intellectual nobility, and moral loveliness on which the lapse of endless ages will produce no impression. When this gladsome vision is established in all the earth, there will be multitudes to rejoice in the perpetual feast; and you will find nowhere upon earth the present dreary spectacle of sad and blighted and ineffective forms of life.” “No more curse, no more death,” means the disappearance of wan cheeks, lustreless eyes, empty minds, despairing hearts and their causative accompaniments of empty pockets, squalid homes, unclean persons, and mal-developments of body and mind. “The former things will have passed away, and all things will have become new.” We are able to proclaim these joyful news, because we can say, “We believe God, and it shall be as it has been told unto us.”

Published
Each Month

THE LOGOS

Subscription
6s. per year

UPHOLDING THE PURITY OF THE APOSTOLIC DOCTRINE
AND FAITH.

CONTENTS FOR MARCH, 1947

Glorious and Gladsome Marriage	145	Centenary Supplement	157
Confession and Abjuration	146	The Book of Proverbs	161
Jewish Children's Refugee Fund	149	Preaching the Truth	163
Logos National Review	150	"Eyes to the Blind"	164
Law of Moses Epitomised	153	Report to the Brotherhood	165
Meditations	156	Digest of Truth	169

Thoughts for the Times

Glorious and Gladsome Marriage



Contemplating all 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 Bride will be arrayed, by which the Spirit of God tells us we are to understand the righteous actions of the saints.

—R.R.

Confession and Abjuration



The following is an historic article in the growth of the Christadelphian movement. It is the public confession of past errors made by Dr. Thomas, and published in his magazine, "Herald of the Future Age," one hundred years ago this month, following which he was baptised into the "sin-covering name of Christ." The principles of belief into which he was immersed were incorporated into the book, "Elpis Israel" during the following year, and with very few emendations, remained the belief of Christadelphians ever since. These principles are enumerated in "Eureka" Vol. 2, pp 666-670.

When we consider the nature of flesh and blood, and the constitution of the world to which it stands related, it seems impossible, that a man should struggle for twelve long years, in and with the darkness and evil by which he is surrounded, and have no errors to confess and adjure. There may be some immaculates, who, being wise in their own conceit, consider themselves as free from these; and, who regard with pious horror, the possibility of "heresy" being an ingredient of their religionism. But, it is not so with the Editor of the Herald of the Future Age. He admits he has erred "in many things"; and, it affords him great and pleasant satisfaction to announce to his readers, that by the profitable assistance of the sacred writings, he has discovered some mistakes which, if not corrected, would prove fatal to his eternal well-being. His errors are of a positive and negative character—errors of omission and errors of commission. While it may be a palliation to say, he erred in sincerity, he considers such a plea, no valid excuse, or expiation. Paul committed many heinous offences ignorantly; therefore he found mercy, but he was not therefore pardoned; so, because we have erred ignorantly and at the same time honestly contending for what we believed to be true, we have also "obtained mercy," in the forbearance of God towards us, seeing that we are still spared to the discovery of the sandiness of our foundation, and the correction and abjuration of our errors unto life.

When we look back upon the past 13 years, it is with mingled astonishment and satisfaction; but, though in the course of that period, we have had many regrets, yet from the position we now occupy in viewing "the landscape o'er," we cannot confess that our mingled feeling is disturbed by the bitterness of regret. Our barque has been buffeted and tossed by the winds and waves of an unfathomed and stormy course. It is true that its masts and spars have bent and creaked under a not infrequent press of sail; but her hull was tight, and her stays and halliards, though stretched have not given way; she has always answered to her helm, and we rejoice to know that we have brought her to soundings tight and trim. But from the tropical, let us turn to plain, unvarnished details of matters and things.

I. First, we remark, that our moral training, at the hands of a kind and pious mother, was the best her education in the Calvinism of the Scottish Kirk could enable her to give. She instilled into us a profound veneration for the

Holy Scriptures, which we retain to this day. We had more veneration for the book than accurate knowledge of its contents. Hence, while our youth was strictly moral, the hereditary principle of our flesh, was strong and unsubdued. Pride and ambition, our ancestral sins, were the leading characteristics of our early manhood. These urged us on to "high things," as we then esteemed them. We sought distinction in politics and science, "the mean ambition and pride of men"; but God in his goodness foiled all our schemes, and we found ourselves an alien in a strange land.

II. With a very, very insufficient knowledge of the word amounting almost to nothing, we became a Truth-Seeker. We sought truth as a worldly minded, but otherwise moral, young man might be supposed to seek it; we sought it at the lips of the world's prophets and diviners. In the search we failed. Events introduced us to our worthy friend W.S. of the Protestant Unionist. We conversed on the book of Daniel; we were acquainted with these prophecies then only so far as they are interpreted by Rollin, which we have elsewhere by a different interpretation proved to be fallacious. If, therefore, the Kingdom of God was touched upon, and we think it was not, it is very certain we did not understand it. However, said our friend, "we agree very well as to generals; let us see, if we cannot come to an understanding as to particulars." "You believe that Jesus is the Christ?" The truth is in relation to this, we could not have told when we did not "believe" it! We answered "yes!"—"What

FROM THE PREFACE OF "ELPIS ISRAEL."

"In 1847 he had elaborated from the Scriptures the doctrines that find such lucid and ample exhibition in ELPIS ISRAEL; and, perceiving that he had after all only just arrived at the 'truth of the gospel,' he published in March, 1947, 'A Confession and Abjuration' of past erroneous belief and contentions, and was re-immersed for 'the hope of Israel,' which Paul preached to the Jews at Rome."

hinders then that you should be a Christian? You believe that Christ died for our sins, was buried, and rose again, why not be baptised?" Yes, we believed this, because it was so written, but we had always supposed ourselves as good a Christian as others though not in a church. We had belonged to the Independents when 17 years old, for about six months, when we withdrew; we had always been a church-goer; and had officiated as a sort of chaplain on board a ship.—A Christian! Could we be more Christian than we were? Such was the kind of thoughts flitting athwart the mind; but we replied, that "We thought that, being a stranger, we ought not to press us to do this; but that we should wait, and prove whether we were worthy; we might discredit our profession, which would be worse than none." He very politely expressed, that he had no fears of that kind. We told him, however, frankly, that we were seeking the truth, and if the course he recommended were scriptural, we would comply. He cited the case of the Ethiopian Officer; and in the conversation quoted Acts 2-38, which proved an end to all controversy.

Such are the leading facts in the case as well as we can remember at this distance of time. We cast no blame on our friend, while we condemn ourselves. With the views he had then, and seems still to retain; and which for many

years we have shared with him and others, we should, and doubtless have pursued the same course; but, the eyes of our understanding being enlightened, as we verily believe, we confess, that the whole matter was a mistake, and as such make this public abjuration thereof:

- (a) Because our "faith" rested mainly, if not solely, upon the word of man;
- (b) Because, that most excellent man, we think, did not then, neither does he now, appear to know, nor did we, what the Gospel of God is concerning his Son;
- (c) Because we mistook the Mystery of the Gospel for the Gospel itself;
- (d) Because the Editor was a stranger to the Abrahamic Disposition and Mode of Thinking which are the true type, of "repentance unto life";
- (e) Because, being destitute of this childlike frame of mind, even had he known and believed the Gospel of the Kingdom his faith would not have been imputed to him for righteousness;
- (f) Because that men are "saved by the Hope," being ignorant in toto of that Hope, he was not saved by it, and therefore, while he writes this, must be in his sins:—

These, we consider, are sufficient reasons why we should abjure the whole transaction, in which we once firmly thought we had believed and obeyed the one only true apostolic gospel of Jesus Christ.

III. Having been immersed, into what we *now* see is an erroneous system, an interest was *then* awakened in us to know more about it. Accordingly we devoured the "Christian Baptist and Harbinger." For seven months, we supposed, we were studying the Truth itself. We were but too faithful a student of these writings. We acquired a taste for theological gladiatorship for which we have not been altogether unjustly blamed. If, at this period, we *studied* the word otherwise than through these works, the impression thereof has faded from our remembrance.

IV. At the end of seven months an unforeseen, and unwished for change in our circumstances supervened. When we look back we are astonished; it was not, however, presumption, but a pressure from without, that placed us in the attitude of a religious instructor. Our friend W.S. could never induce us to attempt "to preach"; we were concerned in relation to this matter, by Mr. A. Campbell, who forced us most reluctantly into the position. We now found ourselves under an extraordinary obligation to study the word. Accordingly, we closed the other works, and set about it in good earnest; and becoming an editor, a new impetus was communicated which became irresistible. While the "Christian Baptist" maintained its ascendancy, our mind continually reverted to its author as *the* light of the Age, and we wrote and spoke of him as such, but, as the word began to take root in our heart, and to enlighten the eyes of our understanding, in the same ratio that light became dim, and we began to discover the dense fog in which he and his system are embedded.

V. It has consumed many years to convince us thoroughly of this. This will explain how it is we have taught errors we are now under the necessity of abjuring. We taught these errors under the influence of human tradition; we have recently perceived the truth aided only by the prophets and apostles; therefore we do confess:

(Then follows nine particular errors that Dr. Thomas confessed to having previously taught, the tenth being):

We do not remember, that we ever taught the existence of an immortal soul in corruptible man, and the translation thereof to heaven, or hell, at the

instant of death; if we have, so much the worse; no man can hold this dogma, and acceptably believe the Gospel of the kingdom of God and his Christ; we abjure it as a "damnable heresy."

The former nine of these items we confess to; there may be other things which have escaped our recollection; whatever they be let them all go into eternal oblivion; we count them all but dross and abjure them all, that we may enter upon a new era as the freed man of Christ and his truth.

VI. We erred in holding in abeyance the most trivial inference from the truth on any pretence whatever; we abjure all errors of this kind, and take this opportunity of declaring, that no compromise with men or principles can hereafter be extracted from the editor of this paper:

VII. We admit, that we have not accepted the slanders and reproaches bestowed upon us, with that gratitude the word inculcates. Born and educated in a country where character is more precious than gold, we have, in time past, fret like Ephraim unaccustomed to the yoke, when suffering under the galling imputations of reckless assailants. Experience, however, has taught us that in this country, slander is the people's broad sword with which they seek to slay the reputations of all, who aim to serve them otherwise than in subservience to their passions, in the things of time or eternity. But, blessed be our foes, in their basket and store. We thank them for their persecution, and opposition with which they have encountered us. But for these, we should have been, perhaps, like them, "in the gall of bitterness and bond of iniquity." Their course has compelled us to study more diligently than we might have done, the Holy Scriptures, that we might be better able to give an answer to every one that should ask a reason of the Hope that is in us. Had they let us alone, it is probable, we should have been in good repute indeed with them and their leaders; and might even have been teaching the same fables; which, however, would have deprived us of the pleasure of confessing our errors and mistakes, and of thus publicly renouncing and bidding them adieu.

March 3, 1847.

JOHN THOMAS.

(The "Confession and Abjuration" was followed by a "Declaration" of the things believed in. Subsequent issues of the 'Herald' indicate that this led to much controversy by the means of which the knowledge of the truth was spread abroad.—Editor.)

JEWISH CHILDREN'S REFUGEE FUND

Balance brought forward	£55	5	6
Bro. W. S. (N.Z.)	5	0	0
Bro. and Sis. M. (N.Z.)	2	0	0
Sis. E. (S.A.)	0	10	0
Sis. S. E. S. (N.Z.)	0	15	0

£63 10 6

"Pray for the Peace of Jerusalem . . . They shall Prosper that Love Thee."

The LOGOS REVIEW

*Being a Summary of Current Articles
and Items of Topical Interest.*

The Future Destiny of the East

(From "Herald of the Future Age," March, 1847. The remarkable forecast contained in this article indicates that the author was skilled in the understanding of the prophets. When the article was penned, Britain had little interest in Egypt nor the Jews in Palestine. The main route to India was around the Cape of Good Hope. The construction of the Suez Canal was not commenced until April, 1859, and it was 1869 before it was opened to traffic.)

What is to be the future destiny of the East? Is it to continue as it is, or must Turkey and Persia give place to England and Russia; and if so, will these powers be content to divide the East between them peaceably, or, will they, like Noushirwan and Chosroes with the Romans, contend for the empire of Asia to the overthrow of the least potent? We reply, that Persia, and a great part of Turkey, will become Russian; that England and Russia will not peaceably divide the spoil; neither will the contest for empire be between them as combatants in chief; they will doubtless come into collision, but the struggle for the dominion of the world will not be between them; it will be between the Autocrat of all the Russias and the King of Israel, between whom the battle will be fierce and bloody, and the slain innumerable. This conflict will decide the fate of the East, and the destiny of all nations throughout the globe; the power of the Autocrat will be broken, and the Conqueror will receive the homage of the world. -This is the solution given by the Prophets of the Lord.

Great is the wisdom and providence of the supreme ruler of human affairs. "He hath determined the previously appointed times and the bounds of the habitations of all nations." The Empire of Albion (England), a little island of the sea, has been founded and wonderfully extended from west to east, by means of the most extraordinary and unforeseen. A few merchant adventurers, incorporated by Queen Elizabeth, commenced a humble traffic with the Hindoos, somewhat after the fashion of our traders with the Indians. The Portuguese, French and Dutch had forestalled them with the native princes; but, in spite of these rivals, and of themselves, they became, in a comparatively short time, the territorial lords of the East from Birmah to Persia, a stretch of country including the ancient Tarshish. Hence they are styled in Ezekiel 38-13,

"the Merchants of Tarshish"; and because they are in political copartnership with the government of England, whose national symbol is the Lion, he adds, "with all the young Lions thereof." This enormous Asiatic dominion has completely changed the former relations of England to the European nations.

No longer restricted to the limits of the Three Kingdoms and Principality of her islands, the policy of her rulers has become Asiatic rather than European. In short, the existence of England as a first rate and independent power depends upon the integrity of her Indian Empire. (In regard to the current problem in India, the reader should consult the article by Brother Jolly, "The Problem of India," in "The Logos" for April, 1946.—Editor.) To preserve this, circumstances have rendered it absolutely necessary that the communication between Hindostan and England be as direct, open, and rapid as possible. The giant strides of Russia into Western Asia have created this necessity. The obvious policy of Great Britain is to circumvent Russia in its designs upon Turkey in Asia, so that the Autocrat may not intercept her communications with India by the Red Sea; for, if he should over-run Asia from the Araxes to the Persian Gulf, and the Red Sea and the Nile, England would be as effectually cut off from India as Europe was when the Saracens and Turks became the lords of Asia. The rich Commerce of the East was then intercepted by these barbarians, who would have completely put an end to all trade between the East and West, if the Portuguese had not discovered a route to India by the Cape of Good Hope. But this obstacle is now removed; and all that is wanting to the restoration of the World's Commerce to its ancient and natural channel, is a railroad or canal, across the Mediterranean and Red Sea. (Since built—see above.—Editor.) By this route, the mails and passengers now pass from Europe to India; and by a treaty with Egypt, England might obtain a short and speedy transit for her troops.

The tide of human affairs is beginning to flow towards the east. The highway of nations will not be across the American Isthmus, nor, via Halifax, N.S. to the Pacific, but across that of Suez by the Red Sea through the Straits of Babel Mandeb to the Indian Ocean, Gulf of Persia, Chinese Seas, etc., etc. This will bring population and wealth into the Land of Israel, and bring back to it the more than prosperous days of David and Solomon, whose fleets returned from Tarshish and Ophir laden with the precious commodities of the East, so that silver was in Jerusalem as stones.

This part, then, of the Turkish Empire (Turkey then controlled Syria, Palestine, Arabia and Egypt.—Editor) becomes a region of vast commercial, and therefore, political, importance in the Latter Days. The power that shall possess it, will command the world. What will be the interest of England in this crisis of affairs? Either to take possession of Egypt and the Land of Israel for herself; or, to make a special alliance with Egypt, cultivate the goodwill of the Jews, promote their resettlement in the land of their fathers and guarantee to them their independence, or at least, obtain their restoration under her powerful protection. By such a policy as this, she would plant a nation between the Nile, Mediterranean, Euphrates and Red Sea, which would be devoted to her interests, and operate as a check upon the progress of Russia towards the Mediterranean westward, and Sea of Edom on the south.

(The author then discusses the policy of Russia to control the Middle East.) We are to expect then, that the present, or a succeeding, Autocrat of All the Russias, will determine to convert the hope of his predecessors into fact . . . When he shall break forth he will advance with the irrepressible rapidity of the whirlwind to the conquest of many countries. The Jews will suffer severely, and, as all commotions in the East, disturb the slumbers of the Lion, England will speak threatening words against the invader of her Turkish and Jewish Alljes. Such a crisis as this would bring into collision the English, Turks and Jews with the Tartar hosts of Russia; and Western Asia would become the theatre of conflict for a fifth universal Asiatic dominion.

JOHN THOMAS.

(The article concludes with the promise of the author to submit evidence from the prophets for his conclusions in the next issue of the "Herald."—Editor.)

The president of the World Zionist organisation and the **JEWISH Jewish Agency**, Dr. Chaim Weizmann, of London, in a cable **DESTINY** to the 32nd Annual Convention of the Hadassah in Boston, stated: "The future of the Jewish people, I am more than ever convinced, and its very existence as well, are bound up with the age-old hope for a return to Palestine and for statehood. The unexampled extinction of one-third of our people and the indifference of the nations of the world leave no doubt that we cannot rely on others. We must work out our own destiny, despite obstacles and frustrations."

The future of the Jewish people is, indeed, bound up in the purpose of God which provides for the establishment of their nation upon the soil of Palestine. The indifference of individuals and nations to the cruel suffering of this people is forcing them to voluntarily express that attitude of mind indicated in Mat. 24-39: "Ye shall say, Blessed is he that cometh in the name of the Lord." Moses declared, according to the Revised Version rendering of Deut. 4-30: "When thou art in tribulation, and all these things are come upon thee, in the latter days thou shalt return to the Lord thy God, and hearken unto his voice." The troubles and disappointments of Jewry must eventually force them to realise that salvation can come from but One source.

THE RE-BIRTH OF A GREAT PEOPLE A.D. 1947.—The 50th Year from A.D. 1897. It was in the year 1897 that Dr. Theodore Herzl, at Basle, Switzerland, initiated the Zionist Movement for the revivification of Israel and their return to "the land of their fathers." Dr. Herze, of Budapest, Hungary, wrote a book on this subject, entitled "The Jewish State." Ever since, Israel's struggle to birth as a great nation and people has been marred by the utmost in human suffering, which, however, has merely aggravated the situation, and advanced them a step further to the realisation of their hopes—the Promised Land. In other words, Israel has been proceeding out of the wilderness for 49 years from the time of the Basle conference. This year (1947) is, therefore, a Year of Jubilee. What may it bring forth? We merely put this forth as something which might have great significance for the people who know the truth of God's Holy Word. It is interesting to note that the Year of Jubilee occurred after

the succession of seven Sabbatical years. It was inaugurated on the Day of Atonement with the blowing of trumpets. As in the Sabbatic year, the land was uncultivated, a distinctive feature being the liberation of slaves of Hebrew blood. The "blowing of trumpets" ushered in the release of every bondman. I thus advance this matter as possibly having some bearing on Israel's present "bondship" in their own land—What will 1947 gain for them? Will the trumpet sound this year? The earnest prayer and hope of every devout and true disciple of Christ Jesus will be that their deliverance is very near. Let us so labour, that we might meet the approval of the great Deliverer who invites us to His Father's Kingdom—in Palestine's capital city, Jerusalem, from whence God will govern this world in righteousness by that Man whom He has ordained.

C. R. WOTTON.

"The Law of Moses" Epitomised

9. *Private Life and Public Institutions*

Something more than wise land laws was required to develop Israel intellectually, and this is found in the other appointments of the Law which interwove the God of Israel with every phase of private and public life, thus helping to develop the spiritual perceptions of the people. Care had to be observed in the very things eaten. Certain animals, birds, and all fish destitute of fins and scales were adjudged "unclean" and were forbidden (Lev. 11, 4-8; 10-20). Anyone touching the carcases of such were considered unclean till next day (vv. 8 and 27); any domestic utensil coming in contact with such flesh was to be immersed in water and reckoned unclean till next day, whilst any earthen vessel, oven, or pot-range so defiled was to be broken (vv. 32, 33)—even the water in which a defiled article was steeped was considered (with certain exceptions) as defiling everything it touched (vv. 34, 38). The reason given for these prohibitions was to impress the separateness of the nation upon the people. "I am the Lord your God; ye shall therefore sanctify yourselves and ye shall be holy; for I am holy . . . I am the Lord that bringeth you out of the land of Egypt to be your God. Ye shall, therefore, be holy; for I am holy" (vv. 44, 45). It would not have been possible to devise an arrangement more calculated to keep Israel in the attitude of continual care and recognition of God. Its spiritual meaning will be considered later.

The rite of circumcision was to be performed on every male child when it was eight days old. Circumcision was "the token of the covenant between God and Abraham" (Gen. 17, 9-11), and the establishment of this rite had the effect of continually impressing the nation with its divine mission.

On the occasion of the birth of a male child (as also in the case of a girl with a variation as to time), the mother was considered unclean and ineligible to touch any hallowed thing, or to come into the sanctuary for

33 days, at the end of which she was required to bring a lamb for a burnt-offering, and a young pigeon or turtle dove for a sin offering. Thus was God kept continually before the family's notice (see Ps. 78, 5-7).

Every first-born son was to be presented before the Lord and redeemed by sacrifice, the object being to keep in memory God's deliverance of Israel from Egypt (Ex. 13, 14-15).

The law touched them at almost every point in their daily life. If a man touched a dead creature, he was to be considered unclean for the whole day (Lev. 11-39). If he had a swelling or breaking in any part of his body, he was to hurry off to the priest for a consultation and treatment (Lev. 13-2). If he ate or slept in a house that was legally unclean, he had to wash his clothes (Lev. 14-47), so also if he touched an unclean man or a bed which the man had lain or clothes on which he had sat, or if the unclean man should spit on him, he was to be unclean for the day and wash his clothes (15: 4-8). The same result followed from all natural defilements in man or woman (16: 27). In effect God was continually brought home to the notice of faithful men in every phase of life (Lev. 15: 31; Deut. 14-2). The nation, it is true, failed to rise to the spiritual requirements of the law (Deut. 9-6; 29-4; 31-27), but this was due to the evil of human nature, so apparent in every nation.

The "uncleanness" referred to in these laws was not actual or physical defilement, but, rather, ceremonial or imputed uncleanness. It brought into bold relief the conception of the idea of holiness, and served to keep God prominently before the notice of the nation.

Israel was intended as a holy nation. It was, therefore, needful that there should be institutions to give the people a collective life, capable of developing the unity of human life that should exist in a perfect nation, of divinely regulated people. This was provided by the feasts. Three times in the year every male had to appear at the appointed times to keep the feasts according to the Law (Exod. 23).

The excellent nature of this provision is seen upon reflection. Each feast would take the people away from their surroundings for about a fortnight each time, but, unlike normal Gentile holidays, the thoughts of the people would be exercised upon the things of God (Deut. 16-11). The picture presented to the mind is that of a whole nation breaking up at a given date, and leaving the homesteads of common life, and swarming joyously together at a common place of assembly to spend a fortnight's thorough enjoyment together (see Deut. 14, 23-26). A feast sweetened with mercy and truth, and enjoyed with the opulent plenty of every barn floor and vineyard, and adorned with all the picturesque accessories of a beautiful land and a beautiful situation, intermingled with song, and feasting, and prayer, exhibits even at this distant date a definite idea of what human life ought to be, and cheers the heart with some prospect of a day to come when that idea will be realised over the wide-world, when the kingdom is restored to Israel and all nations made subject to the sway of their king (see Isa. 2, 1-2).

The worship of God was continually brought before their notice. Their divine deliverance from Egypt was commemorated in the Feast of the Passover. Each family, or cluster of families, was to roast a lamb taken from the sheep, or a kid from the goats; they were to eat it

in the evening with unleavened bread, no leaven was to be found in their houses from the first day of the feast till its close. On the first day there was to be a solemn assembly and cessation from work, and also the seventh day. This feast was to be observed the first month of every year, and was, in fact, to be a beginning of the year to them because of the importance of the event it signified.

Seven weeks after the beginning of harvest there was commenced the "feast of weeks," and this was characterised by a tribute of a freewill offering at the hand of every family according to their bounty in the harvest. A prescribed form of words were said when the offering was made which gave expression to the goodness and mercy of God (see Deut. 26-3).

On the 15th day of the seventh month—the harvest being then completed—began the Feast of Tabernacles, or booths (Lev. 23-39). This was a period of great rejoicing. Temporary dwellings were erected out of boughs of trees and branches of palm trees for the abode of the people during the feast. Thus they commemorated their manner of life when they escaped from Egypt (Lev. 23-42). An abundance of provisions was expected on this occasion (Deut. 16-16).

Finally, once in seven years, the people were gathered together to hear a formal reading of the whole law (Deut. 31-11).

These periodic gatherings were an important and beneficial element in Jewish life, helping to refresh the nation spiritually and physically, and strengthening the bonds of sympathy and interest between one another.

"But for a Moment"

Finally, we look into our own hearts and lives, and find there many aches, and voids and disfigurements. This body of death is a heavy load to carry about. Our souls cleave to the dust. A murky atmosphere often obscures the sun. Our desires are towards the remembrance of the High and Lofty one, in whose hand our breath is, and whose are all our ways. We yearn to bless, and see blessed, the blighted population of our fellowmen. We aspire to moral heights and intellectual brilliancies, which we can only now and then see afar off, in the rifts of the heavy-laden clouds. In this we groan, being every way burdened and held down. But we are able to indulge in right good cheer in the midst of the gloom. We are able to say confidently, "The afflicted state is but for a moment. The moment of deliverance will come. The Lord Jesus, who is our life, will return to the scene, and in the twinkling of an eye, we shall roll off the burden of corruption and death. This mortal shall put on immortality. The day of cloud will then pass for ever away. The fogs, and mists, and damps, and chills, of this dark night, will roll away before the powerful sunrise, and we shall bathe and rejoice in the clear blue of heaven, over-arching the scene with gladness, to the utmost encircling horizon. Our dim eyes will see; our longing hearts will swell with pure delight in God, our fellowship, all cramped and long-restrained in this terrible night, will burst forth in mighty gladness, on the right hand and on the left, to all the sons of God. O glorious day! hasten thy tardy flight hitherward." We believe God that it shall be even as it has been told to us.

—R.R.

Meditations

O! Foolish Man

Inability to explain the will of God in permitting evil to prevail upon the earth is not a logical reason for affirming that God has blundered in the matter. The withholding of full light concerning this fact may be a part of the means by which He has afforded man scope for displaying that confidence which is the reasonable ground of acceptance with Him. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." Oh! the folly and conceit of puny man. How often he thinks, and sometimes even dares to assert, that he could arrange and do things better than his Maker! Although he cannot make a fly, or foretell the events of tomorrow—although a headache will incapacitate him, and a little poison put an end to his existence—yet he hesitates not to sit in judgment on the ways of God!

As in the Days of Noah

We live in revolutionary times. Men everywhere are desperate in their attempts to avenge and remedy their grievances, real and imaginary. Regardless of God's will, abuse, misrepresentation, slander, violence, are all employed towards the achievement of desired ends. The evil grows, and it will grow till the Noachian climax is reached (Gen. 6-13; Luke 17-26). There is need, brethren, for us to be careful, lest we, in our private and ecclesial life, take on the turbulent spirit of our environment. Too frequently are there among us signs of the prevailing methods, and a want of the disposition of Christ. No liar, no vilifier, no riotous or ferocious man—no man lacking Christ's mind—will find himself among the elect at the Judgment (Gal. 5-2; Rom. 8-9). Our duty in this time of probation is to deport ourselves as Christ did. His life was characterised by gentleness and lamb-like inoffensiveness (Mat. 12, 18-20; 1 Pet. 2, 21-23). Paul followed his Master's example, as he tells us (1 Cor. 4, 12-13), and begs of us to keep his ways and doings in view (Phil. 3-17; 4-9). Nothing will safeguard us against the popular sin but an incessant pondering of apostolic teaching. "Be gentle unto all men" (2 Tim. 2-24). "Be not brawlers" (Titus 3-2); "Bless them which persecute you; bless and curse not" (Rom. 12-14); "STUDY TO BE QUIET" (1 Thess. 4-11). Let us heed our instructions, though to the world they appear silly and unmanly. Rather than that our meeting should be thrown into a state of unprofitable turmoil, let us endure hard speeches and put up with much. Let us be quick to acknowledge and apologise for any wrong things we may have spoken in mistake or haste; and with an iron hand let us control any weaknesses we may possess, such as temper, jealousy, self-esteem, yes, and even irritating mannerisms. If we do not, we may rue it in the day that is approaching.

Special Centenary Supplement

AFTER 100 YEARS



Dr. Thomas at 25
A Medical Practitioner

As I pen this, I have before me one of the most treasured possessions of my Library. The volume is not a handsome one. The print although good is small and the type close-set together. It is not an easy book to read, particularly if the eyesight is not the best. Its cover has long since been worn off, and it has never been rebound. Indeed a new binding would look some-

what incongruous on the yellow, time-stained pages. A second-hand book-seller would not give a penny for it, but I have refused quite a good price for it.

It is comprised of a number of magazines not all in sequence (bound into one volume). The title of the one opened before me is as follows:

"HERALD OF THE FUTURE AGE"

John Thomas, Editor Richmond, Va. Vol. 3, Number 4

Though not announced on the title-page, this number was issued in March, 1847. The leading article is dated 3rd March, 1847, and as today is the 3rd March, 1947, it is exactly 100 years ago since this article was completed.

There had been previous copies of the "Herald of the Future Age"; and there were to be further copies produced. But neither those that went before, nor those that came after were to have the significance of this particular number. The leading article is titled, "CONFESSION AND ABJURATION, by the Editor". The substance of this article (portion of which is reproduced in this issue of "The Logos") announces our beloved brother Thomas' confession and abjuration of past errors, whilst a further article headed "DECLARATION" gave his conception of "the truth in Christ Jesus."

Dr. Thomas was not inspired nor infallible. If he was then a "confession and abjuration" of errors would be unnecessary. He anticipated the return of Christ at too early a date; there may be details of his expositions upon which we

may differ; whilst time perhaps has permitted a better conception of certain prophesies. Conceding all the criticism it is possible to level against his writings, however, where is there equal today? They still stand pre-eminent after one hundred years. There is a freshness and a vigour in the Doctor's style which many modern writers lack; there is a clarity and soundness in his expositions that open up the Word of God to us in a clearer and more wonderful light. Let "Elpis Israel", "Eureka", "Exposition of Danjel", "Phanerosis" go out of print (as, unfortunately, some are out of print) and with what could we replace them? There are other books by other estimable brethren, it is true, but, as these writers themselves admit, their works do not replace our Standard Volumes. We have read much, and our conclusion is that only the Bible is superior to "Eureka".

These "Heralds" eloquently witness to the struggles of our late brother. He had not the backing of a numerous brotherhood to aid him; he had to plough his lonely furrow on his own. More than that. He had to face the opposition of powerful and influential enemies who did not scruple to lay all sorts of accusations against him, and endeavour to blacken his reputation in the eyes of his contemporaries. His medical practice failed because of the time he placed into the things of the truth; his financial position deteriorated; he was surrounded by those who rejoiced at any calamities he suffered, and who would increase if possible the difficulties he had to surmount. But when God selects His workmen, he selects the right material. These obstacles did not deter the Doctor. He was motivated by "a confident anticipation of things hoped for", and he manifested a determination in the face of difficulty which we, his successors in the truth, can well emulate. His faith sustained him, so that gradually there arose around him a few here and there who believed the things he taught, until ecclesias were formed. But the growth was slow. Alexander Campbell in the month the "Confession" appeared could deride his following as "three and twenty Richmond friends. . . . faltering and unfaltering adherents, the fruit of seven years' toil!!!" He advertised the "Herald" as being "in the agonies of death." "Our readers," wrote Campbell, "have been sated with the lucubrations of this moon-stricken speculator. They have heard him to satiety." How much of Alexander Campbell's writings are read today? But "Elpis Israel" and "Eureka" still retain their interest.

"The lucubrations of this moon-stricken speculator" as Campbell ignorantly termed the Doctor's writings, in this very issue of the "Herald," anticipated the time when Russia and England would conflict upon the mountains of Israel, prior to which the power of Turkey would be dried up, and

the Jew colonised in Palestine. (We have included in our "Logos Review" an extract from this "Herald" of March 1847). After one hundred years we have the opportunity of testing as to who held the truth between these two controversialists.

The publisher of "Elpis Israel" has made reference to this conversion of the Doctor in his "Biographical Notes" as follows: "In 1847 he (Dr. Thomas) had elaborated from the Scriptures the doctrines that find such lucid and ample exhibition of 'Elpis Israel'; and perceiving that he had after all only just arrived at 'the truth of the gospel', he published in March, 1847, 'A Confession and Abjuration' of past erroneous belief and contentions, and was re-immersed for 'the hope of Israel,' which Paul preached to the Jews at Rome. About this time also he paid a visit to New York, where afterwards he was to settle. Also about this time he proposed to Alexander Campbell a full and exhaustive written discussion upon the immortality of the soul and related topics. The proposal, however, met with so contemptuous a refusal that several of Mr. Campbell's friends were alienated by his manner."

After one hundred years we have the opportunity of testing the doctrines taught by Dr. Thomas, and we can say that with comparatively minor exceptions, they have not been found wanting, whilst the fulfilment of many of the things he anticipated by his study of the prophets have been stimulating to the saints ever since. We can look back upon one hundred years in the history of this latter-day movement (for actually the history of the Truth dates from the beginning of the Adamic era) and appreciate the struggles of our early brethren. Dr. Thomas' efforts were worthily supported by brother Roberts and others. The truth has survived three wars—the American Civil War, the Great War, and World War 2, and on each occasion a consistent attitude has been maintained by the majority of the brotherhood. A wonderful library of literature has been built up; the message of the truth has gone forth in strength so that much more concerning the return of Christ is taught and believed in the World today than was the case one hundred years ago; the community of the saints now extends throughout the English-speaking world. Of course there has been the darker side. False doctrine has from time to time troubled the ranks of the believers, and even today needs to be resisted. The environment of today is different to that of one hundred years ago, and the brotherhood needs to resist the encroachments of worldly habits and thoughts choking the pure stream of truth. The history of the Truth in other ages provides food for thought, and shows the need for constant exhortation in this regard. After one hundred years we need to "streng-

then the things that remain" lest, if Christ delays his coming, the lightstand of Christadelphia be removed. There are warning evidences that would indicate that the Body is becoming more a Social community than the "ground and pillar of the truth." Faithful contention for the one faith is sometimes frowned upon if it disturbs the equanimity of Brethren and Sisters. Better that our peace of mind be disturbed now than rejection come at the judgment seat of Christ.

One hundred years ago, Dr. Thomas' study of the Word led him to proclaim that Britain would take Egypt, that Turkey would decline in power, that the German and Austrian Empire would go down by fire and sword, and that Russia would dominate Europe. The brotherhood has seen these predictions one by one fulfilled. We await the last event of consequence—the Return of Christ. The progress of God's

THE BASIS OF ELPIS ISRAEL

"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 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, when all nations shall be as politically subject to his dominion, as Hindustan 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*.

—Preface to *Elpis Israel*.

plan in recent years shows beyond the shadow of a doubt that we are nearing the consummation. The passing of the years has shown that God is true; His word is to be relied upon, and that He will realise His plan, when Dr. Thomas and the faithful of all ages will be assembled before the Judgment Seat of Christ to receive their reward, and to see the result of their labours.

The Apostle has declared: "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine" (1 Tim. 5: 17). "The Logos," therefore, has pleasure this month in rendering "honour to whom honour is due"—to a man who, under God, has proved himself of inestimable benefit to those of his fellow-men who have intelligently listened to the message he propounded from God's word.

Test Yourself Against These Precepts

The Book of Proverbs

The Bible does for us what no other book can do; it shows us the mind and purpose of our Maker, and tells us how we can give Him pleasure. It sets out for us the fundamental principles which should guide our lives; they are summarised for us by the Lord Jesus in two great commandments, love of God and love of neighbour. Then it depicts for us in glowing pen pictures the glories which God has prepared for those who love Him, and serve Him with zeal and faithfulness. But the general principles, though all important and necessary as a foundation have to be applied to all the details of our lives, and there comes the rub. It is easy to recognise as an abstract principle that we must love one another; but it is not so easy when it comes to the application, in some cases at any rate. It is easy to recognise that we must love God, but not so easy to give up the pleasures of this world to devote ourselves to His service. God has laid down the general principles which should guide our lives, but He has done much more in giving us a rich fund of practical advice for our guidance in the special circumstances in which we may find ourselves. This is found here and there in the rest of the scriptures, but the Book of Proverbs is full of it. The book begins with a description of the wisdom which is "profitable to direct," with the general principles without which nothing can be done with any satisfaction. It also contains very many practical maxims which will be of the greatest service in difficult situations, provided we can remember them and apply them at the right time. But a man might have his mind chock-full of maxims, and might apply them justly and with due discrimination, and still have a mind far from godly. Solomon recognises this in the introduction to his collection of proverbs when he praises divine wisdom and describes it as the most precious of earthly possessions. The love of which the Apostle Paul writes in his letter to the Corinthians is very much the same thing. A man may bestow all his goods to feed the poor, may give his body to be burned, and do many other great things and be profited nothing unless he have the real root of the matter in him. In another place the apostle tells us that we must cultivate the mind of the spirit if we are to please God. The same lesson is taught by the Lord Jesus himself when he tells us we cannot bring forth good fruit unless we abide in him, that is unless we have learned of him the lesson of full submission and obedience to God. But provided we do not neglect this necessary preliminary of the transformation of our minds we shall find very much profitable advice in the words of Solomon, or rather of God through him. What shall we do when we have to deal with an angry man? "A soft answer turneth away wrath." What of when we are inclined to let our tongues run away with us? "Even a fool when he holdeth his peace is counted wise." Have we riches or are we busily engaged in making them? Let us remember that "riches profit not in the day of

wrath; but righteousness delivereth from death." Are we tempted to be miserly and withhold what should be devoted to God, our brother or our neighbour? Then let us call to mind this proverb, "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." Are we inclined to neglect our work, the work given us by God, and live idle days? Solomon tells us that "the hand of the diligent shall bear rule; but the slothful shall be under tribute." Are we tempted to go our own way rejecting all help from others? Then we have forgotten that "two are better than one," and that "in the multitude of counsellors is wisdom." But here we must exercise discretion. "The simple believeth every word; but the prudent man looketh well to his going." We must seek good counsellors and carefully weigh their advice before acting on it. Are we tempted to despise the poor and toady to the rich, as James tells us some did in his day? We read in the Proverbs, "Whoso mocketh the poor reproacheth his Maker." Do we rejoice in the troubles of another? "He that is glad at calamities shall not be unpunished." Are we by nature hard and unforgiving? Solomon tells us it is the glory of a man to pass over a transgression, and in another place warns us not to fret ourselves because of evil men nor be envious of the wicked. Remembering that we shall find ourselves all the more ready to forgive an injury or insult. What an exhortation to diligent industry we have in Solomon's exhortation to consider the ant! What a warning against undue conceit of ourselves when we read that pride goeth before destruction, and an haughty spirit before a fall! What a warning against inconsiderate speech in the proverb, "He that keepeth his mouth keepeth his life," and what encouragement to sound speech in that which describes a word fitly spoken as being like "apples of gold in pictures of silver!" What warning against seeking excuses for and condoning sin when we read this proverb, "He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord!" And finally what comfort when we read that the Lord will direct the paths of those who trust in Him and lean upon Him! There is help and guidance in this wonderful book for all the circumstances in which we may find ourselves, whether at home or out at business, whether in prosperity or in adversity, whether in joy or in sorrow. There is warning of the pitfalls that beset our way, and comfort and encouragement to stimulate us to overcome all the obstacles in our path. Let us study these proverbs carefully, or they will not be at our beck and call when we need them.

—C.G.



A Christadelphian Looks at Life

4.—PREACHING THE TRUTH

We chanced one evening to be in Sydney, N.S.W., and enjoyed a walk around its streets, viewing the buildings of the city. The massive Public Library stood as a masterpiece of man's architectural achievements. The clear full moon overhead could not altogether dim the light streaming from the windows. Twelve steps leading to the colonnaded portico added dignity to the scene. Through the doors thousands pass, athirst for knowledge.

Inside, myriad books decked all walls. Gallery above gallery, subject after subject, theme upon theme, books, books, books—the material knowledge of man. As we strolled along perusing the titles, our hand touched one book—true were the words it spake—“of making many books there is no end, and much reading is a weariness of the flesh.” It also said, “At the time of the end there shall be a time of trouble such as never was. “Again, “He shall stand for an ensign of the people, to Him shall the Gentiles seek, and His rest shall be glorious.”

We walked out into the street. Beside the Library stood the House of Parliament. Beyond it was the Sydney Hospital. Then the offices of the Housing Commission, followed by the Law Courts, and finally a building stated to belong to Mary, but as the title-deeds are held by the Roman Catholic Church it quite obviously cannot be the property of the one we affectionately think of as our sister Mary, the mother of our Lord. Finally, behind the Library lies the Sydney Domain.

We have visited the little meeting conducted by the brethren in the Domain. A handful of people, telling the citizens how all problems will be solved; telling them Jesus is coming. They might smile among themselves; but they little comprehend the degree of satisfaction that dwells in the hearts of our brethren. Across the Domain stands the Library holding the charter of our liberty—“I am coming to set the captives free . . .” We can see the House of Parliament destitute of a knowledge of God—“They that dwell in the uttermost parts of the earth shall bow before Him . . .” We see the Hospital, the sick, the dying—“the leaves shall be for the healing of the nations . . .” We see the Housing Commission Offices, and hear the cry of the slums—“they shall not build and another inhabit . . .” We see the Law Courts and think of our brethren before them—“He shall judge the poor with justice . . .” We see the spiritual wine-cellar of Sydney—ah, we won't see it then—“rejoice over her, holy apostles and prophets, for God hath avenged you and judged the great whore who did corrupt the nations, making them drunken . . .”

All of which reminds us that though men have learned many things out of books to their own sorrow and hurt, some books, the Bible first and foremost, set before us very clearly, the more excellent way of life, and speaks of the Glory to be revealed. Although the world mocks at us now, Christadelphians realise that the Kingdom Hope necessitates a faithful witnessing against the proud, incapable, iniquitous sham commonly called Gentile Christendom.

—“**ENGEDI.**”

“Eyes to the Blind”

J. I. H. G. F. E. D. C. B. A.
 ∴ ∙ ∙ ∴ ∴ ∙ ∴ ∙ ∙ ∙

The above is not a code or a cipher, but the key to the Braille alphabet, read, not with the eyes, but by the finger-tips of those who have not the gift of sight. By building from this simple base there comes to the blind the wonderful blessing of reading and writing, of having communion with other minds, and access to the world of books. We who so easily read these words have probably never thought of the richness of our blessing—nor of the way by which we can extend this bounty to those who literally and figuratively walk in darkness. z

The blind are almost entirely dependent for their reading upon the voluntary, unpaid labour of love of those who transcribed for them by hand, letter by letter, word by word, until a single copy of a book is completed. Where a number of copies are needed and can justify the first cost, Braille can be done by machine, and books such as the Bible are thus produced.

Using the above methods, for the past few years, The Isolation League of England has been issuing monthly a little magazine, “Gleanings,” with short articles upon the Truth which is freely distributed to blind people who are interested. Copies are being sent to Australia, going to centres in Melbourne, Adelaide and Sydney. It is a great cause of rejoicing that God has granted the increase to these labours, during the past few months some six blind people in England were enabled to see the light of the glorious gospel of God in Christ Jesus, and were baptised into the Saving Name.

The Braille writing is in the form of raised dots, read from left to right, but “written” from right to left, as shown at the head of this article. They are pressed into the paper from the reverse side, a special frame and metal guide being used, together with special paper. A sheet of Braille has room for about only a third of a sheet of ordinary type.

Through the courtesy of the several Blind Institutes, Braille is taught, in a series of graded lessons, and “writers” are always sorely needed. The length of time of learning depends on the aptitude and time available of the individual, but to everyone with time to spare, during the day, or the evening hours, we appeal to them to use it in this wonderfully helpful way.

To us, this also presents the opening of another “door,” a way of doing good and of preaching the Truth; a door of opportunity that has been neglected for so long, specially since Braille writing has made reading possible. We can write our own works for those who are interested, and for the several libraries, and write letters and exhortations to blind friends, as well as giving them someone of like faith to write to.

The Editor of the “Logos” is among those interested in this work. Classes cannot well be arranged, for the work is essentially individual, in your own home, in your own time, but we would emphasise that it is a

Report to the Brotherhood

██████████

We have just completed a tour of some 3,000 miles during which we have had the opportunity of observing our fellow-man under various circumstances of life. We have met with those "of like precious faith" in isolation; we have visited large and small ecclesias; we have discussed the international situation and the future of Australia and the world with those who are at present "without God and without hope." We have experienced the refreshing influence of those who are earnest and zealous for the work of the truth, whose meat and drink is to labour in the service of God. We have had cause to lament the indifference of others to these things—those who are luke-warm and waxing cold in relation to the Truth. We have learned of the value of "Elpis Israel" Classes in ecclesial life, and have observed how a zeal for purity in doc-

"EYES TO THE BLIND"

work that demands no very special qualifications. A little patience is all that is necessary. To those who live too far from a centre for personal lessons, a correspondence course can be arranged. And the cost need be nothing beyond the time so spent in service. "Freely ye have received, freely give" becomes an exhortation of wide import. Two pages a day, is a Braille volume of sixty pages a month, resulting in twelve volumes a year, and even one or two volumes a year are greatly appreciated.

Let us thus "continue in well doing."

—H.B.

We are pleased to report that after an interview with the Librarian of the Adelaide Institute for the Blind, Christadelphian literature in Braille is now available to the members of this Institution. It was an interesting interview. The librarian kindly explained to us the system by which he, and similarly afflicted ones, are able to read and write. Braille is built up of the permutations of 6 raised dots, which result in some 65 combinations. The alphabet takes up the bulk of these, and the rest are used for punctuation marks or abbreviations of commonly used words or parts of words such as "and," "ing," "the," and so forth.

Following our interview with the librarian, another brother interested some blind friends in the Truth, with the result that this literature is first gong to these interested blind folk, and from there to the Library.

The suggestion made in the article above, opens a wonderful avenue of work for brethren and sisters, particularly those in isolation, whose efforts on behalf of the truth may be limited. If sufficient could be induced to learn, it would be possible to produce books for distribution such as "Preaching and Truth" and similar works. A teacher of Braille has agreed to assist in this work—his services being free. We would be pleased to hear from any interested in this new avenue of work.

—EDITOR.

trine almost invariably accompanies a zeal for other aspects of the Truth. We have visited the three largest cities in Australia, and scores of smaller towns and villages, and have witnessed the mad race for pleasure, the dissatisfaction, the discontent rampant in the hearts of men and women.

Australia presents a good example of the evil system established by man. Here, in a vast expanse of almost three million square miles, there are scattered but 7,000,000 people, although other countries are over-burdened with population. For instance, the Dutch East Indies, "our nearest neighbour," have a population of 64 million on a territory of 733,296 square miles. Any relief to these over-burdened countries is resisted by many who maintain that Australia must be reserved for the white man, though it was originally snatched from the black. A proportion of the population bitterly condemn Jewish refugees resisting deportation from Palestine, and yet volubly protest at giving them a temporary home here. It is common to speak of Australia's "wide-open spaces," and to picture the typical Australian as a sheep-farmer, a wheat-grower, a man of the land. In actual fact, one-third of the entire population of Australia is herded together in two cities we visited on our travels; slum areas and sub-normal homes are a common sight; malnutrition a widespread complaint. The return of Christ will alter much of this. Decentralisation will limit the size of cities, and increase the rural population; the removal of a debasing competition will open the way for more ennobling work than the degrading experience of modern factory labour devoted to mass-producing its products; the diffusion of the knowledge of God will result in an elevation of culture among all classes of society so that the ignorance of the present will be obliterated. The Kingdom of God will supply every requisite for human needs. All nations will be blessed in its provisions. The laws to be enacted by the "wiser than Solomon" will not look after a man's physical needs and neglect his cultural growth, nor provide a surfeit of churches and priests and starve the community. All things needful will be provided by the perfect contrivance of that one to whose power and wisdom the forces of nature eloquently testify. Meantime the world blunders on, with its load of misery, vice and sin advertising man's inability to righteously govern.

The world is not happy under the system it has created. This was evident in our travels. We took the opportunity of chatting with all types of people. Invariably they expressed dissatisfaction in their conversation. The artisan took no pride in his creation, nor the labourer in his work. Mammon, in its crudest form, is the shrine at which most men worship today. As a result, Australia—no doubt in common with all other nations—appears to be standing on the edge of an abyss. The "times of the Gentiles" are fast running out. We gained the impression that industrially, commercially, socially and economically Australia is drifting towards that condition of things graphically portrayed in Isaiah 24, where the political firmament is represented as reeling to and fro like a drunkard, and all classes of society are caught up in the general upheaval. "As with the servant, so with his master; as with the buyer, so with the seller; as with the lender, so with the borrower," all are caught "in the snare" that has come "on all that dwell on the earth" (Luke 21-35). There is a spirit of unrest, bitterness and revolt sweeping the nation—a spirit which can enter into Ecclesial life if it is not guarded against. As indicated by Isaiah people are drunk with the accumulated sorrows of

the times. They do not think or act coherently. "Take heed to yourselves," warns Christ (Luke 21-34), "lest your hearts be overcharged with surfeiting, drunkenness, and cares of this life . . . Watch and pray always, that ye may be accounted worthy to escape all these things . . . and to stand before the Son of man." In this age of selfishness, ruthless action, and indifference to the sufferings of others, we need to cultivate the mind of Christ, and thus build up a resistance against the modern outlook and spirit. We can only do this by the example Christ gives. He periodically turned aside from the whirlpool of everyday life to indulge in the sweet luxury of individual communion with God by reading His word, meditating upon His truths, and individual prayer.

"In the last days men shall be lovers of pleasure more **"PERILOUS** than lovers of God." So wrote the Apostle to Timothy **TIMES"** (2nd Ep. 3). On all sides the truth of his words is apparent, but as strangers in a large city the evidence was forced upon us with greater emphasis. In Sydney's streets, particularly after dark, it was evident that the drinking and smoking habit had many young girls and boys in its invidious grip. The unceasing pursuit of an elusive pleasure had left a scar on many a young face, shown by the restlessness of the eyes, the drawn look of the face, the hardness of the lips, which the heavily painted face and rouged lips could scarcely conceal. This is humanity's thin veneer for the bitterness that smoulders underneath. It is the world's substitute for the peaceful contentment of mind that Christ offers men and women. The shrill, hysterical laughter of young boys and girls mock at the misery they really feel, and their deep craving for happiness that is never satisfied. The platitudes of the churches are useless in such a plight. There is a vacuum in the lives of millions which the promises of the clergy in a shadowy "hereafter" impossible to define or anticipate cannot fill. As an escape from reality the world seeks after a synthetic pleasure—such as the picture theatre, where the most evil of modern civilisation is dramatised, and the most dangerous impulses of human nature are titillated.

On our return home from a Sunday evening lecture we passed an open-air vaudeville show where hundreds were laughing at the foolish antics of some clowns, whilst close by a "Fun-Parlour" with glaring lights and raucous "music" was doing a great trade. The power of the Gospel is the only force capable of competing with this sort of thing. It shows the futility of this debasing race after pleasure. But its power is only apparent when its truths are properly mastered. Let Christadelphian parents show in their homes their genuine interest and reverence for God's Word. Let them evidence their zeal for the truth by working in every way possible for its extension. The power of example to our children is great. Let us show it in the place where the lesson is most easily taught, and readily imitated—the home. As parents our duty is to guide, not be led by our children. Let us teach them the difference from right and wrong. Let us encourage and guide them in their understanding of true principles. Let us help them to build their own individual library of the Truth's literature as they grow in age, and guide them in the books, of all kinds that they read. We repeat that the power of the Gospel is the only force capable of competing with the pleasures of the world. Social activities within the Body, the assembling of our young brethren and sisters together is a splendid thing, but it must be

subservient to a continual growth of understanding in the Word. This latter is more efficacious in keeping the world at bay than tennis, cricket and indoor sports. These social activities may be a very fine adjunct, but they are only an adjunct, they are not an essential. The development of our understanding in the things of the Truth until we comprehend the "riches of the glory of his inheritance in the saints" is the essential, and provides the solution to the world's attractions to young or old. It is true that you "cannot put old heads on young shoulders," but it is also true that "train up a child in the way he should go, and (in most cases) he will not depart out of it." "As the twig is bent the tree shall grow." This pleasure-mad age presents special problems, but if the endeavour to solve them is made in the absence of a growing knowledge of the truth, failure shall only meet us at the last. "This is the victory that overcometh the world, even our faith," declared John (1 Ep. 5-4). "Faith is a confident anticipation of things hoped for, a full persuasion of things not seen" (Dr. Thomas translation of Heb. 11-1). This comes not by tennis-picnics and such like (excellent though these might be), but by "hearing the Word of God" (Rom. 10-17). For this cause Paul "did not cease to pray" that the Colossians might increase "in the knowledge of God" (Col. 1-10). In this connection the "Elpis Israel" Classes are doing a wonderful work in these "closing days of the Gentiles," and the ecclesias that are encouraging their growth are to be commended. They are fighting the spirit of the world and creating material for the age to come at the same time.

To attend one of these classes we have to drive some 400 "ELPIS ISRAEL" CLASSES miles in ten hours, including all stops for meals and so forth. The roads were good, and the car—though only light-powered—apparently willing, and we were enabled to attend. The secretary apologised for the lack of numbers, only 15 or so being present, but as we pointed out, numbers are no criterion. "Where two or three are gathered together there am I in the midst" declared the Lord Jesus. We are graduating to be rulers in the age to come, and when that day dawns it will be found that very few could afford to be absent at these study classes in the days of their flesh. The communities of the brethren which are recorded in the book of Acts generally were no bigger than the class we attended. Christ has said, "Many are called, but few are chosen," whilst the Spirit counselled Zechariah to "Despise not the day of small things." The time is coming when the smallest effort will be appreciated at its true value, and when the criticism of those who would weaken and hinder these labours will be assessed at their real unimportance. In the meantime let us labour on in our individual corner, exerting our humble efforts to the best of our ability. Let us manifest a zeal for these things, and "work while it is called today." There are plenty of slackers in our ranks, but let us be among the workers. The drones are always in evidence and most often make their presence known by the noise they create, and not by any constructive assistance they render. Our work is "unto the Lord and not unto men." It matters not whether we labour among many or few, it is the spirit and enthusiasm in which it is done that will count in the eyes of Christ in the day of Judgment.

We met many brethren and sisters. Some seemed to manifest but slight interest in the things of God; some were most zealous. Unfor-

Supplement to "The Logos"



DIGEST OF TRUTH

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

Volume 3.

MARCH, 1947

No. 7

Editorial

IS HUMANITY DOOMED?

At the recent Methodist Conference, the President-General (Dr. J. W. Burton) declared: "The world has never been in such a terrible situation; the perils of peace are greater than those of war." Though loyal to the King, he felt he could not attend the Victory March because there was as yet no victory. It had to be Christ's world or none, and he indicated that if the situation was not faced now, humanity was doomed.

REPORT TO THE BROTHERHOOD

Unfortunately the shortness of the time at our disposal prevented us contacting as many as we would have liked, whilst our unfamiliarity with the cities and towns we entered also caused us to miss some we particularly wanted to personally meet. We met crotcheteers, who, missing the substance of the Word, will spend hours on its outskirts. We met theorists who, concocting an idea, brought it to bear upon the Bible, and twisted the latter to agree with the former. These are the real bane of ecclesial life, and the cause for disunity in our numbers. The return of Christ will resolve all doubts and theories, right all wrongs, establish truth and righteousness.

We completed our journey with the realisation that where purity of doctrine was held, there was a greater zeal, a purer meeting, greater earnestness. Where indifference to doctrine was permitted, this led to further evils. Let the brotherhood retrace its steps to the original foundation; let it renounce the theories and crotchets of the past; and a body will be built up able to withstand the tide of irreligiosity and evil manifest in the world. The times are apparently short. It becomes us to "strengthen the things that remain"; and this is almost entirely an individual effort.

We are not prepared to give a slavish deference to any man, but our experience has been that where the writings of Brethren Thomas and Roberts were respected and studied there is found a greater understanding of the Gospel and its power; where they are discarded or neutralised, this has its weakening effect on the individual or group. Strength is needed in these evil days.

—EDITOR.

References to his speech were made in the "Advertiser," March 5.

In one sense, Dr. Burton's contentions are true. Men and women are bringing disaster upon themselves by the reckless and foolish manner in which they are living. But to assume because of this "humanity is doomed" is to ignore the power and purpose of the Creator, and to speak as though He did not comprehend "the end from the beginning." Such an outlook assumes that God has abdicated in place of anarchy; a conclusion that surely none will admit.

Almost two thousand years ago, a notable preacher drew attention to the very things that called forth Dr. Burton's lament. "In the last days," wrote Paul (2 Tim. 3-1), "perilous times shall come." And he proceeded to draw the character of the future world which approximates very closely to Dr. Burton's picture. He indicated the flood of selfishness, greed, and wickedness that would submerge the world of the "last days." Christ likewise (Luke 21: 34-36) warned against the spirit of the last days when pleasure, licence and the pursuit of wealth would override all other considerations, and the world would be engulfed by its only folly.

Though these teachers of over two thousand years ago could correctly prognosticate the conditions of today, and show that they presaged the end of Gentile times (Luke 21-24), they did not therefore assume that "humanity is doomed." They taught that the world would pass under the iron control of a divine King who would ensure by force—if persuasion failed—obedience to the laws of God. "This same Jesus . . . shall come" (Acts 1-11). "I go to prepare a place for you, and if I go, I will come again" (John 14-3). Unfortunately, this aspect of the divine message is missed by most religionists, who fail to realise that the Bible teaches the return of Christ in "the last days" to reign upon earth, causing righteousness and peace to be universally enjoyed. Failing this knowledge, they fail also to appreciate the significance of the times in which we live. They speak of "humanity being doomed" without comprehending the purpose of God with humanity.

Christ, by the power of the Word, is calling men and women to separate themselves from the evil of today, and consecrate their lives to His service, that they may, in the day of His glory, assist Him in bringing humanity back to a more noble course of life.

We would invite the interested reader to write us for Scriptural evidence to this truth, and the evidence of prophecy to show that the time is at hand.



World Events—

"A FLYING DRAGON."—Isa. 14-29.

Many and futile have been the labours of very sincere and earnest men in the past to explain the significance of the above captions. Time effects many changes, in consequence of which we are more privileged than former expositors. We are enabled to behold certain conditions and to discover in the Scriptures that they have been accurately portrayed in highly symbolic language, such as Eastern people oft-times employ to convey some truth. We read in Isaiah 14: 24-27: "The Lord

of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand: that I will break the (latter-day) Assyrian in my land, and upon my mountains tread him under foot: then shall his yoke depart from off their (Judah and Israel's) shoulders. This is the purpose that is purposed upon the whole earth; and this is the hand that is stretched out upon all the nations. For the Lord hath purposed, and who shall disannul it? and His hand is stretched out, and who shall turn it back?" Firstly, we must bear in mind the "fact" that the events of Isaiah 14 are related to Verses 1 to 4, which concern the people of Israel and their "complete" setting up in their own land (Palestine), having been freed entirely of all former bondage to Gentile despots. The above prophecy has yet to be realised. The prophet tells Palestine and its occupants (whomsoever these might be) not to prematurely rejoice at the downfall of all former oppressors, because "out of the serpent's root shall come forth a cockatrice, and his fruit (i.e., the fruit of the cockatrice or adder) shall be a flying dragon" (v. 29). Readers will note that in place of "a fiery flying serpent" we have given an alternate and, we believe, more accurate rendering of the Hebrew text. Professor W. Gesenius, in his Hebrew and Chaldee Lexicon, defines "saraph me 'ophaph" as "a flying dragon." These two Hebrew words occur once again in Isaiah 30-6, alluding to Pharoah, the king of Egypt, and his armies. In Ezekiel 29-3 Pharoah is called the "great dragon" or crocodile (Heb. "tannin"), a term which was also applied to Nebuchadnezzar, king of Babylon (Jer. 51-34). The symbology conveys the sense, therefore, of "a voracious monster," only too eager to devour all that stands in its path. We have the assurance of divine prophecy that this latter-day "Dragon" power is the Constantinopolitan power (i.e., Russia, who shall yet dominate Turkey, of which Constantinople is a part.—Editor)—Ezek. 38 and 39; Dan. 11, 40-45; Dan. 12-1). Whereas the "flying" character of the Egyptian and Babylonian Dragons were exemplified in the speed of their chariots of war embarked upon a project of destruction of human life with unrivalled savagery. Time has effectively wrought a tremendous change. The "flying" nature has assumed different proportions. We witness the rise of Soviet aeronautical power to stupendous heights. In a special news item, "The Sun" (28/2/47) contained a Washington message intimating that "The Soviet plans to outspend the United States on its army and air force by two to one . . . Russia will shortly have an air force equal to and probably superior to that of the United States. Already the Russian Army is the largest in the world . . . Russia's new Budget will amount to 70 billion dollars, of which 12 billion will go to the armed forces." My dear reader, you are today watching the ascent of the great flying dragon power (Soviet Russia), the greatest aristocracy on earth, with bemedalled marshals and generals the like of which Adolf Hitler never knew. Certain events will shortly energise this Dragon (Constantinopolitan-Assyrian-Russian) Power into a going forth "with great fury to destroy."

Moscow radio has caused quite a stir by stating **SOVIET BILL** that Soviet Union republics will in future be entitled **ALTERS THE** to their own diplomatic representatives abroad, and **CONSTITUTION** will maintain their own armed forces. This surprise move followed the passing of a Bill altering the Soviet Constitution in the Supreme Soviet Session held on February 25. **Marshal**

Vishinsky introduced the Bill, which provides "greater individual freedom for the 16 republics to conduct their own foreign affairs" (*Daily Mirror*, 26/2/47). This decision has caused quite a mild stir in international political circles, but this is not the only stir caused by the Soviet.

Some time back we commended our readers to watch the Russian Church's rise. In a "Daily Mirror" world cable from London (26/2/47) we read that "International church circles are dumbfounded at the sudden return to Moscow of the Metropolitan Serafim, world leader of the Russian orthodox faith, after 20 years' exile. Catholic and Protestant leaders say the move is the most significant in Russian religious history, and political leaders describe it as Stalin's greatest victory since Stalingrad. A Catholic spokesman said, 'This means the consolidation of Stalinist beliefs wherever Russians live.'" The Chicago "Daily News" states: "The question intriguing informed quarters here regarding Palestine is, 'Which side of the fence will Russia throw her weight when the problem is dealt with by the United Nations?' Over the whole problem hovers an odour of Middle East oil and Mediterranean bases. . . The United States will be called upon to make an awkward decision—to support the Zionists and alienate the Arabs, or support the Arabs and bring down Jewish wrath upon Washington. 'No matter what we do we'll be wrong. I can't see any possible compromise. We can't win,' said one U.S. official." ("D.M.," 25/2/47). The two major world problems today are those of Soviet Russia and Zionist Israel, and once again the Bible very vividly reveals itself as the Word of God. God hath not idly spoken. When He uttered His voice there is no place where the sound thereof is not heard. Friend, are you watching for the silver lining beyond this dark horizon? Are you a believer of the "sure word of prophecy?" Do you know fully our Lord and Saviour Jesus Christ's full mission and work? Have you grasped the full significance of the trend of mighty present events? Are you waiting and watching for the "appearance and kingdom" of David's Greater Son—the Christ, the Son of the living God? R. WOTTON.

"He shall go forth with GREAT FURY TO DESTROY."—Dan. 11-44.



A copy of "A New World Order" will be forwarded free of charge to any address in the world. Just fill in the form below and post to
Box 226C, G.P.O., Adelaide.

Name.....

Address.....

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

Special Pictorial Supplement—page 185

Published
Each Month

THE LOGOS

Subscription
6s. per year

UPHOLDING THE PURITY OF THE APOSTOLIC DOCTRINE AND FAITH.

CONTENTS FOR APRIL, 1947.

Scripture Reading, Antidote to Flesh	173	Digest of Truth (abbreviated)	184
Logos National Review	174	PICTORIAL SUPPLEMENT	185
Bewray Not Him that Wandereth	175	Can We Improve on "Anastasis?"	189
The Name of Deity	179	Observations from Abroad	193
"Babylon the Great Is Fallen"	182	Love and Severity Contrasted	197
Meetings of Importance	183	Law of Moses Epitomised	199

Thoughts for the Times

SCRIPTURE READING THE ANTIDOTE TO THE FLESH



By this practice alone, we shall come to belong to the blessed class described by David, who meditate on His Law day and night. Any other course will leave us out in the cold. By constant and methodical reading, the law of God will come to be graven on our hearts, and we shall be able to say with David, "Thy word have I hid in my heart that I might not sin against Thee." Beware of the danger of supposing that because we have once known, it is no longer necessary to read diligently. A greater or more fatal mistake could not be made. While we are in the flesh, the natural mind is ever with us, spontaneously generating its own godless maxims, principles and feelings. Unless we oppose to these the constant antidote of Scripture reading, the natural mind will obtain the ascendant, even after we have known the way of righteousness. The mind is weak, the memory of Divine things treacherous. If we are earnestly bent on working out our own salvation, we shall be earnestly devoted to the practice of devoting a portion of time to those things which have been written aforetime for our learning and profit. The neglect of this will ensure the decay of the best spiritual health that was ever enjoyed. The lesson cannot be too strongly insisted upon. Nothing should be allowed to interfere with it. It is our health—our life—our salvation. Give in to the likes of the natural man in this matter and it will at last be your death. Give place to the demands of the Spirit in this matter, and it will be at last to your great peace and joy.

—R.R.

The LOGOS REVIEW

*Being a Summary of Current Articles
and Items of Topical Interest.*

When Will Russia Move?

Readers of Brother Robert's book, "The Ways of Providence," will be impressed by the manner in which God has used the things of everyday life to bring to fruition His purpose. The jealousy of a few men against their brother contributed to the establishment of a Jew in power in Egypt; the avariciousness of the Roman soldiers in the siege of Jerusalem caused the Temple to be overthrown in the manner predicted by Christ. So in our day. The failure of the British harvest, the extremely cold winter that has disrupted the nation, and brought to a halt the manufacture of British exports by which it was hoped to have rehabilitated the nation to some extent, is having its effect upon the international world. It has, for example, forced Britain to economize in her overseas commitments to the extent that she contemplates withdrawing her forces in Greece, and relinquishing, to an extent, her power in India. This has resulted in a weakening of the power of the Western nations (Britain and America) all over the world to the advantage of the Soviet. This has caused misgivings in America which have been followed by prominent men denouncing the tactics of the Soviet. More, it is causing the American nation to assume a larger responsibility in European matters than she was previously inclined to take, and to align her foreign policy to the interests of the British Commonwealth of Nations.

The focal point of interest is the Dardanelles. This is true whether considered from the strategic or prophetic viewpoints. The drying up of the Euphrates is the great sign of the end. It must be bolstered up by the Western powers if they do not want another great bastion of their continent to disappear. Prominence to this aspect has been given recently in America. The Under Secretary of State, when urging that financial aid be offered the Turks, is reported to have stated: "We have attempted for more than a year to reach an agreement with Russia, but we have been unable to do so. Failure presents a very serious problem." The weakening of the British power in this area (Greece and Turkey) has been followed by the American decision to maintain in the Mediterranean a sizeable fleet. Thus the failure of crops in Britain, and the extremely cold of her winter, is having an effect in causing American and British international interests to be more closely aligned. This is of the great

interest to students of prophecy who have ever looked for a closer alignment of British and American interests in the Middle East.

The world today sees the spectacle of two mighty "blocs"—the British-American and the Russian. A prominent American recently stated a fact that is so evident today, as to almost degenerate into a platitude, but for its truth and significance. "There is," he said, "a great Power in Europe engaged in a vast programme of expansion, and the United States must take the lead in throwing up barriers against such expanding Powers." One of these "barriers" is the financial assistance extended to Turkey and Greece, but this will not prevent Russia assuming the control over this area when the time is ripe—and events seem to indicate that it is fast ripening.

Russia has set out her claims in a series of Notes in recent months. She desires the power to completely exclude any ships from the Black Sea other than those nations who surround it. She desires, in addition, that only the Black Sea Powers—Russia, Turkey, Rumania and Bulgaria—to have a voice in the control of the Straits. This would be equivalent to Russian domination of the same. Moreover, she wants to construct Russian bases in the Dardanelles.

In dread of what is coming, Turkey is expending £75 million a year upon her army. She will receive most of her U.S. loan in the form of arms. It is quite apparent that the nations dread the next move of Russia. Daniel prophesies (11-40): "The king of the north (Russia) shall come against him (Turkey) like a whirlwind." The difficulties experienced by Britain, the war-weariness of America, and the general feeling of insecurity and dread make the present most opportune for such a move. Will Christ's return precede it? This is a matter of conjecture for all those concerned with their eternal salvation.

—M.H.

BEWRAY NOT HIM THAT WANDERETH

God's ecclesia has been established upon the belief that the whole earth shall be again restored to its once glorious, Edenic condition. Such a change shall begin within Eden's original borders, in the vicinity of Mesopotamia and Palestine. From that centre, peace on earth and goodwill to men shall first issue until it eventually floods the earth. The rulers of the earth shall represent a selection of persons from Abraham's family, either natural-born or adopted. These mighty ones (Elohim), under the ensign of their leader the King of the Jews, shall first reveal their identity to those Jews who have established themselves in Palestine. This will be during a period of intense trouble when "evil shall have gone forth from nation to nation," and Gogue will have placed into operation his "evil thought." Christ and the saints will come to the aid of Israel in its direst necessity. Despised Jewry shall then feel its strength; it shall experience the power of the mighty ones of Jerusalem (the glorified saints) working mysteriously in the midst. As in the days of Gideon's 300 men, the Jews shall perform valiantly against the Gentiles, Jerusalem

shall no more be trodden down of Gentile feet, for with shame shall they be driven from it.

We are today seeing the beginning of this event. A short time ago, Palestine was a desert, and the Jews were divorced from the land. Today they are being regathered to a country which has Abraham's name on its title-deeds, witnessed by God Himself. Many nations have persecuted, spoiled, robbed, slain, falsely accused and held back Jewry from that land, but to all Jerusalem has become "a burdensome stone for all people that burden themselves with it."

For the past one hundred years, Christadelphia's testimony has gone forth into the world proclaiming the truth of these things. Unfortunately for Britain, her spiritual advisers are "blind leaders" whose false teaching in relation to Israel has contributed to the present policy of the nation which, if persisted in, will bring her down "into the ditch." God's Word, however, shows that a change of policy can eventually be expected of Britain. They shall offer a present to Jewry's King, of this people who are now "scattered and peeled." (Isa. 18-7). Instead of "holding back" the Jew from Palestine, stigmatising those who do land as "illegal immigrants," and patrolling the seas in order to ward off Jewish vessels, the nation shall place its mercantile and air fleets at the disposal of the Jews. Isaiah pictures these ships of Tarshish being placed at the disposal of a "people terrible from their beginning hitherto" (Isa. 18-2). In vision he saw the air-fleets arriving at the Palestinian aerodromes. He enquires: "Who are these that fly as a cloud, and as the doves to their windows?" The answer is: "Surely the isles shall wait for me, and the ships (air and sea) of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee." (Isa. 60: 8-9).

This new policy will be followed by a reversal in Britain's condition. Instead of suffering the ravages of ice, snow, hail, flood and storm which God "reserves against the time of trouble" (Job 38-23), the nation shall be blessed (Ps. 72). Today, as Isaiah prophesied (Ch. 16: 4-7), Britain "howls" in the extremity of her misery, and her statesmen are incapable of evolving a solution to her troubles (we could provide one, but they would not listen), but in the age to come she shall be blessed in the wise laws established by the King of the Jews. "It shall be said in that day, Lo, this is our God; we have waited for him, and He will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation" (Isa. 25-9).

Meanwhile, the Jew having experienced incredible brutality and misery in Europe, where six million of his people were destroyed, is anxious to establish himself in Palestine. They are prepared to risk the journey in the most unseaworthy vessels, the sinking of which would be hailed with rejoicing by some people. They have experienced the horror of prison-camps, seen their friends and relatives murdered, felt the effects of starvation. Families have been divided never to be re-united again, loved ones have been brutally tortured before their eyes. There has been no regard for age or sex. And yet they are admonished to manifest patience, as they watch these friends and relations turned back from the refuge that is Palestine, to the horror from whence they came. While these miseries do not justify the actions of a small minority of the Jew who have met violence with violence, they do manifest the hypocrisy

a world that condemns the Jew for doing what it has itself perfected and justified. Terrorism is a mistake, but those nations which so ruthlessly exploited the Atomic Bomb should be the last to condemn. The bulk of Jewry, we believe, repudiate the actions of these terrorists.

But the Jew, himself, has yet to realise his mistake. He has placed too great a confidence in the arm of flesh, and has to that extent neglected the Arm of God. If he were to heed the teaching of his own Bible he would gain great comfort from its message. Looking forward to the advent of the Messiah, God declared to Abraham, "Thy seed shall possess the gate of his enemies" (Gen. 22-17). The blessing of Abraham was conferred on Isaac and Jacob. The latter was told: "Let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee; cursed be every one that curseth thee, and blessed be he that blesseth thee" (Gen. 27-29). To some it seems incredible that such things have any relation to this materialistic 20th century, but the writer can recall the time, within his own span of life, when the possibility of the Jews returning to Palestine and replanting its wastes, was looked upon with incredibility by those to whom it was taught.

Nineteen hundred years ago, the discerning in Israel, realised that the birth of Jesus provided the first step towards the realisation of the Abrahamic covenant. Anna the prophetess, "spake of him to all them that looked for redemption in Jerusalem" (Luke 2-38). Simeon declared: "Mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel" (v. 30). Mary, the mother of Jesus, saw in vision the glory of her son. Using the present tense, she said: "He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats . . . He hath holpen his servant Israel, in remembrance of his mercy, as he spake to our fathers, to Abraham, and to his seed for ever" (Luke 1, 51).

Concerning princes other than this Prince of Israel, the Hebrew scriptures warn: "Put not your trust in princes, nor in the son of man in whom there is no help." Prior to the last elections in England, the Labour Party announced its intention of implementing the Balfour Declaration in Palestine. Today that policy is reversed, and anti-Semitism is sweeping the nation. It is fostered and stimulated by the false impression the daily press is giving concerning the situation in Palestine. It is aided and abetted by a minority of the Jews themselves who bring discredit upon their own nation by their unwise statements. Dealing with the sensational press headlines and stories, the Home Secretary in England announced: "I think that a very great deal of unnecessary and false sensationalism was introduced into this matter by very wide sections of the press. I am quite convinced that the overwhelming majority of Jews throughout the world deprecate the action that a very limited number have taken." He further stated: "There is no action for me to take (against the Press) beyond expressing condemnation of the publication of sensational stories calculated to create unnecessary alarm and to give an unbalanced view of the situation." This same reckless and irresponsible reporting has been indulged in by a section of the Australian Press likewise, and the "Zionist" for March devotes an Editorial exposing the false impression created in this country concerning Jewish affairs.

Bold and sensational headlines have been given to statements, the falsity of which have been later conclusively proved. In many cases, however, no correction has followed the exposure. The lies have gone forth uncontradicted, and have played their part in causing men and women to gain a wrong conception of things entirely. Four thousand years ago, Moses declared of these days, "Thine enemies shall be found liars unto thee" (Deut. 33-29), and a section of the Press today is providing the fulfilment. It is significant that Britain, as the "latter-day Moab" of Isaiah 16 is exhorted to "Bewray not him that wandereth." In the face of the disaster at Jerusalem (Zech. 14-2) it seems that the prophet is telling Britain to reverse her previous policy. Do not falsely accuse my people ("Bewray" has the signification of "falsely accuse" according to many Lexicons).

The danger is, that we as a community may be also led astray by these lies which are moulding the opinion of the English-speaking world today, and bringing the Jew into disrepute. It is popular to curse this ancient people; it is becoming the custom to impute to them evil practices and motives; and more than ever before they are becoming "a byword and a hissing," so that the normally fair-minded Britisher is being educated in the philosophy of the Nazi. Let Christadelphia be on its guard. Let us remember the words of Scripture, "I will bless them that bless thee, and curse him that curseth thee," and the words of Paul, "Let not the branches boast itself against the tree." This nation is beloved, not for the sake of individual Jews, but "for the father's sake"—for the sake of Abraham, Isaac, Jacob, David, Daniel and a host of other faithful ones. Our hope is a Jewish hope; our redemption is linked up with the redemption of Israel. We do not support nor condone the violence in Palestine today; but let us be fair-minded, and not judge the whole by the actions of a few. It is significant that if a Jew is convicted of some unlawful practice, he is condemned as a Jew, but if he has proved a benefit to the country of his adoption—if he has shone in the realms of science or the arts, he is praised as an Australian, an Englishman, or an American as the case may be.

God has a very exalted purpose with the Jews as a nation. The stony-heartedness of Israel shall be purged away. We read that the Deliverer shall come from Zion "and turn away ungodliness from Jacob." Meanwhile, "blindness in part" is the lot of the Jew, "until the fulness of the Gentile be come in." This time has almost been reached, and the day is at hand when Zechariah 8-23 shall be fulfilled: "In those days it shall come to pass, that ten men shall take hold out of all language 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. This transformation in public opinion will be almost as great as the transformation in Palestine's soil today. The sterility and barrenness of the public attitude to the Jew, will be replaced by the fertility of the realisation of his place in the purpose of God. Our understanding should cause us, as a community, to anticipate such a change to this extent that we can "bless" the Jew in his endeavours to establish himself "Abraham's land," and "pray for the peace of Jerusalem."

The Gentile ecclesia was commenced by the conversion of Cornelius. Of him it is recorded in commendation that his "prayers and alms Jewry—Acts 10: 4, 22) were come up for a memorial before God."

have in his attitude an example for us today. Again, concerning the Centurian whose servant Christ healed, and of whom Jesus said: "I have not found so great faith, no, not in Israel" it is stated in commendation: "He was worthy for whom he should do this miracle, for he loveth our nation, and he hath built us a synagogue" (Luke 7-4). Let us not imitate the spirit of the world in its condemnation of this nation, but with a sympathetic realisation of its difficulties and problems, "bless and curse not." The exhortation, "Bewray (falsely accuse) not him that wandereth," should be respected by Christadelphia more than any other people.

—J. MANSFIELD, Senr.

A Conversation with Dr. Thomas

The Name of Deity

It was the custom of a few brethren to meet each Tuesday afternoon, and over a cup of coffee discuss matters relating to the "one hope." On one of these occasions it was suggested, "How interesting it would be to have Dr. Thomas with us, to question him concerning these things." Hence arose the idea of these articles; the remarks attributed to Dr. Thomas being extracts from his writings. This month they comprise selections from "Eureka," "Phanerosis," and "The Revealed Mystery."

Bro. A.: "I think at times we possibly miss the exalted nature of our calling. Acts 15-14 defines the Ecclesia as individuals who have been taken out of the Gentiles' a people 'for God's Name.' I wonder sometimes if it is understood what is implied in the Name of God."

Dr. Thomas: "The name by which the Deity wills to be known is neither God nor Lord, but Yahweh or Yah, commonly pronounced Jehovah and Jah—'Extol him that rideth upon the heavens by His name Yah' (Ps. 68-4). He was not known to Abraham, Isaac and Jacob by this name: they knew him by the name, Ail Shaddai (commonly rendered God Almighty—Ex. 6: 2, 3)—the strength of the powerful ones. The memorial He ordained as the basis of His name is Ehyeh asher Ehyeh. I WILL BE WHO I WILL BE: not as the English version, 'I am that I am' (Exod. 3, 13-15)."

Bro. B.: "Can your alternative rendering of Exodus 3-13 be sustained? What justification is there for rendering 'I am that I am' as 'I will be who I will be'?"

Bro. A.: "The same word 'Ehyeh' is rendered 'I will be' in other places; noticeably in Hos. 10: 13-14 where it is so translated three times."

Bro. B.: "But is it not possible that in Exodus 3 'Ehyeh' should be rendered 'I am' as it appears in the Authorised Version? I do not like tampering with the translation unless the change is well authenticated."

Dr. Thomas: "In regard to this term 'Ehyeh,' etymologically and orthoepally, I may remark here, that it is the first person singular of the

future tense of the verb 'hahyah,' 'to be, or become.' It does not mean, and never did, what it is made to signify in the English Version, i.e., 'I am.' The Deity did not give himself this name; but, on the contrary, said, 'My name is I WILL BE.'"

Bro. A.: "This is true, and subsequent versions have justified the exposition. The R.V. gives the alternative rendering of 'I WILL BE THAT I WILL BE.' A Greek scholar has written: 'Out of over forty other occurrences of this first person, singular number, future tense of the verb, in such a grammatical position as to make it allowable to draw a comparison with this verse that is, excluding cases where what is known as the 'vav conversive' alters the state of affairs, there is only one instance of ehveh being rendered 'I am' in the A.V. We have 'I will be,' 'I shall be,' 'though I be,' 'should I be,' etc.'"

Bro. B.: "I understand, then, that Yahweh is the name of Deity; that it means 'HE WHO SHALL BE' being built up from 'Ehveh,' 'I WILL BE.' But what does God mean by announcing 'He will be'?"

Dr. Thomas: "In the name and memorial thus revealed at the bush, the Deity declared that He would be a person, or persons, not then manifested. He announced to Moses that He was the Mighty Ones who had appeared as three men to Abraham, and as a host to Jacob; but that at a future period He would manifest Himself in others, even in persons of the Adamic race. Hence in view of this new manifestation, and to keep it constantly in remembrance, He imposed upon Himself the name of Ehveh—'I will be.'"

Bro. B.: "What do you mean by the phrase, 'The Deity declared that He would be a person, or persons, not then manifested'?"

Dr. Thomas: "Had we lived in the days of Moses, speaking the Hebrew as our mother tongue, his proclamation would have created in us an expectation, that, at some future time, HE, the Possessor of the Heavens and the Earth, the Most High, who admitted Abraham to His friendship, would appear in the midst of Israel; and that then, consequently, whatever His name might be called, He would be Imma-nu-ail, 'GOD WITH US.'"

Bro. B.: "What did the fulfilment of such an expectation necessitate?"

Dr. Thomas: "That the Eternal Spirit should create a body from the material race of Adam, and fill it with His own power and wisdom without measure."

Bro. B.: "This does not imply that the Father and Son are one as Trinitarianism interprets it?"

Dr. Thomas: "Our proposition is that Moses and the Prophets teach, that there were One Primary Creating Power and a multitude of Secondary Powers, as intimately connected with and dependent on the First, as ten or a hundred are upon number one."

Bro. A.: "In the statement you made a while ago, you seemed to limit the manifestation of the Yahweh name to one individual, the Lord Jesus Christ."

Dr. Thomas: "An individual son was as necessary to the development of the 'Many Sons,' as an Isaac was to 'Israelites indeed'; 'we through Jesus.'"

Bro. B.: "Before you proceed any further, let me try to recapitulate the drift of our conversation. I understand (1) That the words 'I am the I am,' and 'I am hath sent me,' found in Exod. 3-14, should be rendered

'I WILL BE WHOM I WILL BE' and 'I WILL BE hath sent me'; (2) That 'YAHWEH' is the name of Deity; (3) That this name means 'HE WHO WILL BE' and implies that HE (Deity) will manifest himself in certain ones by changing (1 Cor. 15-51) their mortal natures to the Divine nature (2 Pet. 1-3); (4) That when this process is finally established the Yahweh name will be fulfilled; (5) That it has already had a partial fulfilment in the appearance of the son; (6) That the Yahweh name is prophetic of the purpose of Deity; (7) That we are called to a participation in that name (Acts 15-14) that is we are called to become manifestations of the Deity in the age to come. What is your conception of the phrase, 'I WILL BE WHOM I WILL BE' as stated to Moses?"

Dr. Thomas: "I who speak to thee, Moses WILL be manifested in the seed of nature of Abraham. When the eternal Creation should be thus manifested, the flesh-manifestation would be the Christ, Messiah, or Yahweh-Name. This name was incipiently manifested four years before the Vulgar Era, and was called by divine command, by the Hebrew name YAHSHUA, 'He who shall be the Saviour' rendered into the Greek, Yai-sous, or Jesus. This incipient manifestation of Elohim was 'perfected' on the third day after crucifixion, and taken up again into glory forty days after being 'made perfect'."

Bro. B.: "You style this the 'incipient' or beginning of God's manifestation, what is the proximate or next stage in the purpose?"

Dr. Thomas: "The proximate manifestation of the Yahweh-Name is the development during the times of the Gentiles, of 'a people for the name,' by the 'obedience of faith,' and the perfecting of this doctrinal and ecclesial manifestation, in the subjects thereof, being made like to what Jesus Christ now is, after their emergence from their graves: 'the manifestation of the sons of the Deity (Rom. 8-19) at the near and thief-like advent of Christ the King. These all constitute the one Yahweh Elohim or Christ and his brethren, 'the Saints.'"

Bro. B.: "You have spoken of the incipient manifestation, the proximate manifestation, what is the final manifestation of the Yahweh Name?"

Dr. Thomas: "The ultimate, complete, and final manifestation of the JEHOVAH-NAME is the development, during the thousand years ensuing upon the end of the times of the Gentiles, of an intelligent, faithful and righteous multitude, which shall attain to perfectios at the end thereof."

Bro. B.: "If this be the case, the calling to which we are called is indeed a high and noble one. It carries us past the Kingdom age to that time when 'God shall be all and in all' (1 Cor. 15-28). The phrase, 'a people for his name' has an implication far beyond what we normally give it."

Bro. A.: "This is a subject that well repays our closest meditation."

Dr. Thomas: "The high importance of this great subject, that, namely, of knowing the true God understandingly, is manifest from the magnitude of the evil consequent upon not understanding Him. Thus, in writing to the Thessalonians, Paul testifies, that the Lord Jesus shall be revealed from heaven; and that in that apocalypse he will inflict condign punishment upon them 'who know not God, and who obey not the Gospel of Jesus the Anointed.' Surely here is incentive powerful enough to induce A.B. to study God's revelation of himself, and to obey the unadulterated word of the Kingdom. Is A.B. wise? Is he mighty? Is he rich? Then thus saith Jehovah to him: 'Let not the wise man glory in his wisdom,

Editorial

"Babylon the Great is Fallen !"

This month we present something new in Christadelphian publication. It takes the form of a Pictorial Supplement. It is quite evident that illustrations can tell a story quite as eloquent (and in some cases much more so) as the written word. We have combined both in order to tell the story of Babylon from the standpoint of the Truth.

We would like to make such a supplement as this a monthly feature of the "Logos." Unfortunately the expense of producing same will not permit it. Nevertheless, we will hope to feature one from time to time. We offer it as a testimony of appreciation from "The Logos" Committee to its readers. To some, for their generous assistance to our labours; to others for their consistent support; to others again for their efforts in gaining for us new subscribers, and so increasing the circulation.

Babylon was the greatest city of the ancient world. Nebuchadnezzar was one of the most renowned builders of antiquity, and he rebuilt the city from end to end. Its massive walls were thought to be impregnable. Its hanging gardens one of the seven wonders of a bye-gone age; its towers, buildings, architecture and temples, the pride of ancient Chaldea. But in comparison with the might of Yahweh's power, this material strength and glory was as thistledown. Isaiah prophesied: "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation . . . the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces" (Isa. 13: 19-22).

This prophecy was literally fulfilled as our illustrations show. The cry arose, "Babylon the Great is fallen, is fallen." Today the mighty palaces of the past are ruinous heaps. A single track railway connecting Bagdad and Basra passes the site. By the side of the line is a board supported on two poles on which is painted "Babylon Halt." This is the railway station of Babylon. It is surrounded by a wide expanse of sandy mounds, in which the scanty grass is scorched by the heat. The ruins of Babylon provide interest only for archaeological research, and exhibit the transient glory of man. "Is not this great Babylon which I have built for the honour of my name?" asked Nebuchadnezzar in his pride (Dan. 4-30). Today the words of Judah's prophet illustrates the enduring nature of the Truth. Babylon took Jewry into captivity. Today Jewry returns and her wilderness is beginning to flourish, but Babylon's palaces shall "never be inhabited."

THE NAME OF DEITY

neither let the mighty man glory in his might, nor let the rich man glory in his riches; but let him that glorieth glory in this, THAT HE UNDERSTANDETH AND KNOWETH ME, that I Jehovah, do exercise mercy, judgment, and righteousness on the earth; for in these I delight saith Jehovah.' "

4.—MEETINGS OF IMPORTANCE

A.D. 1947. The blazing lights, the luxuriously furnished room, the grinding news-cameras, the glittering microphones, trenchant voices, the buzz of undertone—U.N.O. is bringing "peace" to the world. "My Government demands that the figures submitted to the General Assembly cover all troop dispositions both at home and abroad. My Government is not prepared to co-operate unless this is done. The reservations on the part of some members of this body are most disturbing . . ." A most important meeting of U.N.O. is in snarling session.

A.D. 1947. The bright light shows up the homeliness and humble comfort of the room. A voice of quiet confidence is reading: "The peace of arbitrationists is peace based upon the transgression of the divine law; and the hostility of the covenanters to the gospel of the kingdom. It is an impure peace; peace with the serpent power reigning over the blood-stained earth. Such a peace as this avaunt! Eternal war is better for the world than such a compromise with sin. The peace Messiah brings is 'first pure.' It is a peace the result of conquest; the tranquillity which succeeds the bruising of the Serpent's head . . ." The hands that hold the book are hands of toil. He does not dwell in king's palaces, nor in the conference-halls of the mighty. He is our brother. An "Elpis Israel" Cottage Meeting is in progress.

B.C. 397. A Gentile sits upon the throne of Judea. The monarch is proud. His importance is great. God is not in his thoughts. But in another part of the land, Malachi is speaking amidst a little group: ". . . they that fear the Lord meet oft the one with the other to talk upon His Name . . . God will remember such." Such an insignificant gathering of a few fanatical Jews is beneath the notice of the mighty governor. It is a meeting of no importance in his sight. He has his State meetings of importance to attend.

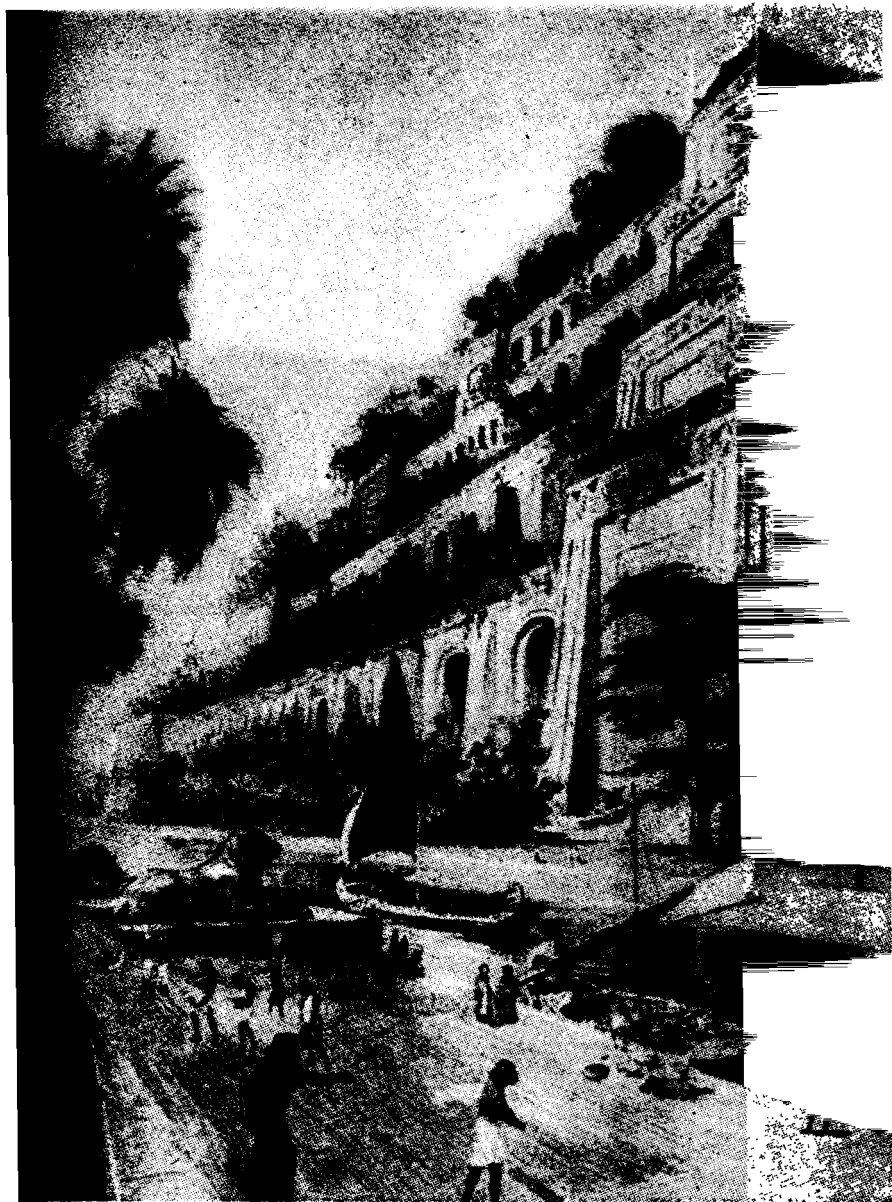
A.D. 1947. "We will therefore unite to bring peace, safety and security to all members of the United Nations and to the whole world." It is the spokesman of U.N.O. speaking. But at the "Elpis Israel" Class they are reading: "Peace is to be deprecated as a calamity by the faithful, so long as the Roman Jezebel and her paramours are found among the living. 'What peace, so long as her whoredoms and witchcrafts are so many?' (2 Kings 9-22)." The discussion ranges round the "sudden destruction" that shall follow the cry of "peace and safety." "This is the era of the resurrection . . . many of them that sleep shall awake . . . and as Malachi long ago stated, they 'shall be mine in that day when I make up my jewels, saith the Lord.'"

A.D. ? Whilst the voices of the wicked are silenced in the grave, the voices of Malachi's friends, at a meeting of great importance, shall joyfully rise in the "song of Moses and the Lamb": "Thou hast loved us and washed us from our sins, and we shall reign . . ." U.N.O. shall fail; God will triumph. The strong and purposeful love of God for the most untalented brother or sister at an "Elpis Israel" Cottage Meeting causes it to become one of the most important gatherings in the world today.

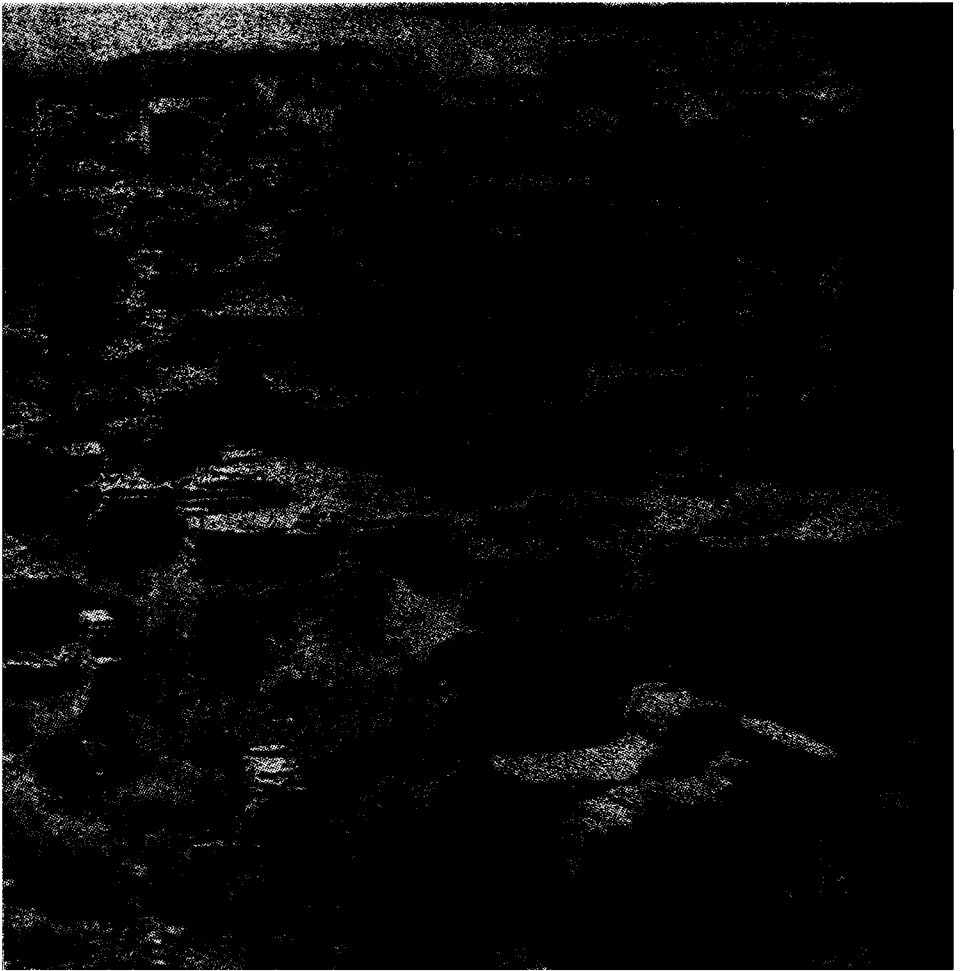
—"ENGEDI."

Extract from this month's "Digest of Truth.""ZION" HATERS.

One of the most disturbing facts to-day is that of bitter animosity against "ZIONISM"—to wit, against Palestine becoming a "national" homeland for Jews, or A JEWISH STATE. It is a well-known fact that Russia was *anti-Zionist* long before the Nazi Party began its annihilation of Jews in Germany, and the Soviet is supporting the Arabs against Jewish entry into Palestine. Nevertheless, the trend of present events are hastening relentlessly on to a pre-determined end—the end of all Zion-haters. Said the Psalmist, "The Lord is righteous: He hath cut asunder *the cords* of the wicked. Let them all *be confounded* and *turned back THAT HATE ZION.*" (Psalm 129. 4-5.) The prophet Micah made the following forecast, "Now also *many nations* are gathered *against* thee, that say, *LET HER BE DEFILED*, and let *OUR EYE* look upon Zion. But *THEY KNOW NOT* the thoughts of the Lord, *NEITHER UNDERSTAND THEY HIS COUNSEL*: for He shall gather them as the sheaves into the floor. Arise and thresh, O daughter of Zion: for I will make *thine horn iron*, and I will make *thy hoofs brass*: and *THOU* (i.e., Zion) shalt beat in pieces many people: and I will consecrate *their gain* unto the Lord, and *their substance* unto the Lord of *THE WHOLE EARTH*" (Micah 4: 11-13). Now hear Isaiah's prophecy, "Fear not, *THOU WORM* Jacob, ye men of Israel; *I WILL HELP THEE*, saith the Lord, and thy Redeemer, the Holy One of Israel. Behold, *I WILL MAKE THEE A 'NEW' SHARP THRESHING INSTRUMENT HAVING TEETH*: thou shalt thresh the *mountains* (i.e., kingdoms of men), and beat them *SMALL* and shalt make the *hills* (i.e., minor realms) as chaff. Thou shalt fan them, and the wind shall carry them away, and the *WHIRLWIND* shall scatter them: and thou (Israel) shalt rejoice in the Lord, and shalt glory in the Holy One of Israel" (Isaiah 41: 14-16). We know not what the *very nature* of this "*NEW*" and "*SHARP*" instrument is to be, but "*IRON*" and "*BRASS*" will indisputably form the basis out of which this instrument is to arise. Israel and Judah may "outmode," by some *divinely improvised weapon*, all that the nations had ever produced in their factories in the way of instruments of destruction. Its superb quality is evidenced by the effectiveness of its casting down all other kingdoms. In Hosea 1: 7 we are informed by the prophet that the Jews are to return to Palestine by the hand of "the Lord their God," and not by any war which may be fought by the nations to gain that end. Salvation "of the Jews" is a *divine* matter. Yes, not by might, nor by power, but *BY MY SPIRIT*, saith the Lord of hosts" (Zech. 4: 6). It is "after" this salvation that the Jews go forth as with a new, sharp threshing instrument having teeth. Even as the Egyptian monarch, Babylonian monarch, and Russo-Gogian monarch are spoken of as "*DRAGON*" rulers, we understand this to refer to the "*war potential*" common to them all. Even so, the sense holds good in the case of the Jews. Their "*war potential*" is to be beyond compare. The empire of the Pharaohs is gone; the empire of Nebuchadnezzar, of the Caesars, of the Ottoman, of Hitler's Third Reich *IS GONE*. Next on the Divine agenda is the empire of Zion's last and final enemy—the Prince of Russia, Muscovy, and Tobolsk.



One of the seven wonders of the ancient world, and a symbol of Babylon's greatness, the famous "Hanging gardens" reconstructed from archaeological and historical records. It is said that Nebuchadnezzar erected artificial hills covered with trees and greenery to gratify the desire of his Median queen, who longed for the hills of her native country. Today they are a tumbled mass of brick arches. "I will curse him that curseth thee."



Babylon today. "The Beauty of the Nations" (Isa. 13-19) is in the dust. "Is not this great Babylon that I have built for the honour of my majesty?" asked Nebuchadnezzar (Dan. 4-30). God is not mocked: that to which a man sows he will reap. "I have not spoken in secret," declared God (Isa. 48-16). "The broad walls of Babylon shall be utterly broken, and her high gates shall be burned with fire" (Jer. 51-58). The stark ruins of Babylon's humiliation are mute testimonies to the power of God's word. "Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from me shall spoilers come unto her, saith the Lord" (Jer. 51-53).



The sacred way. Nebuchadnezzar built a great processional way, which was one of the glories of the city. It terminated at the Ishtar Gate, and along this road the idols of Babylon were carried in ceremonial pomp and glory. Isaiah in predicting the downfall of Babylon, pointed out to idolatrous Israel that these idols were powerless to save the city (Isa. 46, 1-2). He called upon the people to observe the lesson implied in the downfall of Babylon and its gods. "All the graven images of her gods he hath broken unto the ground" (Isa. 21-9). These prophecies spoken many years before Babylon came to the fulness of her glory tell of the power of the prophetic word. The gods of Christendom shall fare a like fare to those of Babylon, and as Cyrus marched in triumph along the sacred way when Babylon fell, so Christ will march in triumph along "the way" to "Great Babylon," which is today being prepared.—Rev. 16: 12, 19.



Though Babylon has fallen, her spiritual influence remains in the adulterous worship of modern Christendom. These figures are drawn from idols worshipped by ancient Babylonians but which find their counterpart today. The above is a representation of Rhea the "Mother" God of Babylon. "Babylon hath been a Golden Cup in the Lord's hand, that made all the earth drunken," said Jeremiah (51-7). The antitype is seen in Rev. 17, 5-6: 18-3.



It is said "The Babylonians, in their popular religion, supremely worshipped a Goddess Mother and a Son, who was represented in pictures and in images as an infant, or child in his mother's arms. This worship is currently expressed in the Catholic adoration of the Madonna and Child. The fate of mystical Babylon, with its headquarters in Rome, will be more drastic than that of ancient Babylon (Rev. 18-21).

Book Review

Can We Improve on "Anastasis?"

We have been asked to give our opinion upon a small book entitled, "Sown in weakness: Raised in might"—"A Treatise on Resurrection and Judgment," by R. W. Ask. Such a title naturally suggests comparison with "Anastasis," which is likewise "A treatise on the judgment of the dead at the appearance of Christ," by John Thomas.

"Anastasis" opens up the subject for its readers with the keenness of a surgeon's scalpel: the very vitals of it are revealed for our consideration. It enriches our knowledge, not only upon the doctrines under consideration, but of the Bible as a whole. Characteristically, Dr. Thomas does not hesitate to diverge from the main channel of his remarks to educate his readers upon some relative and beautiful details of the subject. For instance, he takes time to dilate upon the symbol of the "dew" as a figure of the resurrection (Isa. 26-19). "The sleepers in the dust are styled dew, because of the resemblance subsisting between the process of nature in the formation of dew, and the operation of the Eternal Spirit in the generation of living beings from dust. A dew-drop is a sparkling globule of water, secretly and silently deposited upon the leaves of plants. The elements of which it is composed exist previously to its formation, free or uncombined, in the air of night." Before the dawn, the dew-drops are all in the womb of night, as before the resurrection, the dead are in the womb of earth. Both the dew and the dawn of "the new day" receive their birth begotten by the orb of day—the sun of righteousness. Each dew-drop sparkles with the reflection of the risen sun's glory, even as, in the age to come, each accepted son and daughter of God will reflect the glory of the divine characteristics. Thus the symbology of Isaiah: "Thy dew is as the dew of herbs . . . the earth shall cast out its dead."

"Anastasis" is full of such thought-provoking digressions. We are shown how the Resurrection was dramatically exhibited to Daniel, John and others. They were caused to symbolically "die," were "resurrected to mortality," stood before the Judgment Seat, and were finally, in symbol, changed from "mortal to immortality" (Dan. 10; Rev. 1).

We are shown, with every appearance of logic, how God can impress upon a resurrected man or woman the consciousness of having existed as a member of human society three thousand years, more or less, before. "All that remains is that, like Daniel, their lips be touched with the lightning of divine power—"He touched my lips: then I opened my mouth and spake" (Dan. 10-16). This magic and enlightening touch restored to him the consciousness he had lost on falling into the deep sleep, in which all his vigour was turned in him into corruption, and he retained no strength. The electrical vibrations of his former self, by that potent touch upon his lips, were flashed upon his brain; and he was enabled to give an account of himself as affected by the vision before he slept. And

so with the just and the unjust in general. Their histories will be flashed upon their brains, being transferred thither by Almighty power from the divine and electrical page upon which they are all inscribed. So that truly of the dead it may be said, 'they all live to Him' (Luke 20-38)." Ps. 112-6.

Doctrine to a large extent regulates conduct. Dr. Thomas shows how that false ideas concerning judgment and resurrection, can have their effect for evil upon the individual's outlook on life. The Truth reveals the need for individual righteousness. "If a saint have no righteousness of his own, Jesus Christ will refuse to be righteousness for him at the judgment." Sinners are "justified by faith"; whilst saints will be "justified by works."

The types of the Law are used to illustrate the judgment. To show the fallacy of some theorists who imagine they are judged now, he directs attention to the custom under the Law. The people knew not whether their confession of sins and supplications for forgiveness were favourably responded to, or not, until the advocate came forth to bless them in the appointed form (Num. 6-23); so we await the appearance of our High Priest who "shall appear unto them who are looking for Him a second time without sin unto salvation" (Heb. 9: 27-28). Thus Paul includes himself in the statement: "We must all appear before the judgment seat" (2 Cor. 5-10), in "the day when God shall judge the secrets of men by Jesus Christ" (Rom. 2-10).

In his exposition of 1 Corinthians 15, Dr. Thomas conclusively shows the fallacy of immortal emergence. This theory sets Scripture against Scripture; divides the Apostles one against the other; ignores the evidence of Jesus and the prophets, and utterly fails to appreciate the contention of Paul in this very chapter.

But it is in the exposition of this chapter, strangely enough, that the chief blemishes of "Anastasis" are found. The Doctor infers that the body to be resurrected from the grave will be "a body like Adam's before he sinned." We believe that it is difficult to sustain this view. The body that will rise from the grave will be the same as that which went into it. This is the teaching of Scripture, and the teaching of Dr. Thomas in other places—even in "Anastasis" (see p. 19). But the main objection is his use of the Greek word "Speiretai." This is translated "sown" in the authorised version (v. 42), but is translated by the Doctor as "to spring or be born." Thus instead of reading, "it is sown in corruption," he renders it, "it springs up and is born in corruption," etc.

Brother Roberts commented upon this rendering in "The Christadelphian" for Nov. 18, 1885. He wrote: "It is with great diffidence that we differ on this point from so great a teacher as Dr. Thomas, to whom under God, we owe our enlightenment in the truth." He pointed out that whilst "speiro" was occasionally used in the sense of "to spring up" it was "only in recondite and occasional, and, we may add, classical use" that it was so used, and "in such cases, it only expresses the idea by metonymy and not by direct import, and further in no other instance in the N.T. is it so used." He pointed out that if Paul wanted to use the term "to spring up" it is strange that he should select an equivocal and rare form of speech, when there were other words that of their own inherent force would have done it without miscarriage. A consideration of all the evidence shows that the translation of the A.V. is more correct

than the Doctor's emendation. In a lesser work such a criticism would be catastrophic, but the value of "Anastasis" is such that the truth of the doctrines enunciated therein, does not depend upon one line of reasoning only, but is supported by a variety of Scriptural evidence.

Brother Ask's little work follows in the lines established by Dr. Thomas. Thus it is sound enough as far as doctrine is considered. Its weakness is its brevity. Although it is advertised as a treatise on resurrection and judgment, these are only dealt with in a general manner. Certain principles are assumed upon which controversialists would take issue. It touches upon Immortal Emergence, but without the conclusiveness of "Anastasis." It would never take the place of "Anastasis" though it might seek to avoid the two faults enumerated above—and, indeed, we do not suppose its author intended it to take the place of "Anastasis." We rather suspect that it was intended to supplement rather than to supplant Dr. Thomas' work. It is mainly concerned with the exposition of 1 Corinthians 15, and it presents an alternative translation to that of Dr. Thomas.

Brother Ask points out that the questions Paul sets out to answer in his celebrated chapter are "In what way are the dead ones raised?" and, "To what kind of body do they come?" This is given as a literal translation, as, indeed, it is. Not, "with what body do they come?" Thus far the two books are in agreement.

The author endeavours to dispose of "speiretai"—"it is sown" (I. Cor. 15-42), by directing attention to the methods of sowing seed in ancient times. It was taken out of a basket and thrown or cast about. He points out that Greek lexicons do give as one of the meanings the idea of "to fling, to throw about, to cast forth as seed"; therefore he translates v. 43: "Cast out in weakness, raised to might." He thus reasons the apostle taught that the resurrected body will be cast out of the grave in weakness, and later raised to might. The doctrine is true, but we do not believe the Apostle was dealing with this phase of the subject in this particular chapter. As Brother Ask himself states, Paul is answering the question, "To what body do they come?" not "with what body?"

The Greek word "speiro" can be used in the sense of "to spring to light, to be born," as Dr. Thomas uses it, or "to scatter like seed," as used by Bro. Ask. But these are not common usages of the word. Its primary sense is that of sowing seed in the ground, where it will corrupt and die; but with the realisation that it will again come to life. "It is sown" is a literal translation of the word "speiretai" according to Greek scholars.

Paul was contrasting two states. The present state of weakness ending in death; the future state of strength with eternal life. Many of the disciples had been sown in corruption (death), and some were teaching that there was no resurrection, and asking the cynical question, "For what body would they come?" In meeting this attack Paul temporarily ignores the subject of judgment, and the type of body that emerges from the grave. These are dealt with in other places. For the moment he concentrates upon two states, the present and the future. There is (1) a natural body; (2) a spiritual body; (1) the first Adam; (2) the second

Adam. We have born the earthly; we shall bear the heavenly. To this state all shall be changed at the last trump.

It seems to us that Brother Ask repeats the blemish of "Anastasis," although he uses a different form of words. 1 Corinthians 15 must be interpreted as it stands to the conclusive, and this is not difficult when all the facts are brought into focus. Despite this, it is an interesting presentation of the subject. It suffers from faults of omission rather than of commission.

In regard to the answer to our title, we believe "Anastasis" can be improved upon. Not by interfering with what the Doctor has written, but including Brother Roberts' remarks upon the translation of 1 Cor. 15: 42-43, as presented in "The Christadelphian," Nov., 1885, in any further editions of it.

"Anastasis" (48 pp.), by J. Thomas, is obtainable from "Logos Publications," Box 226 c., G.P.O., Adelaide, S.A., price 1/1, plus postage. "Sown in Weakness: Raised in Might" (12 pp.), by R. W. Ask, is obtainable from the author, 37 Winchester Ave., Heston, England, price 3d., plus postage.

—H.P.M.

THE NEW BOOKLET

"Is War with Russia Inevitable?"



Illustrated in Color

Topical Maps

Convincing Sketches

Watch next month's Logos for full particulars.

Observations from Abroad

1.—Sydney to Pitcairn Island



Dear Brother Editor,

In accordance with your pressing requests to supply a record of some of the experiences on our journey abroad, it is my intention (God willing) as opportunity permits, to forward details which it is hoped may prove interesting.

Having a desire and frequent urge to visit our **THE** people in the "Old Country," whom we have not seen **OPPORTUNITY** for almost fourteen years, and being prohibited from doing so during the tragic years of war, and the shipping facilities not presenting an earlier opportunity since the cessation of hostilities, we were pleased to receive advice at the end of January that the Shipping Company could make suitable accommodation available on the R.M.S. *Rangitiki*. This offer we accepted, and accordingly, the numerous formalities and various items necessitating attention before departure absorbed every available moment. We finally received notification that the *Rangitiki* intended to sail on Thursday, 6th February.

The words of farewell and "God-speed" received from the Recording brethren and members of the Sydney and Suburban Ecclesias with whom it has been our privilege and pleasure to work in the service of the Lord, were both pleasant and refreshing. We are all blessed in being called to God's service—we are "co-labourers together with Him" and perchance we may be instrumental in bringing good and honest hearts to become responsive to His will. Let our prayers ascend to His throne, that we may be made worthy for such an exalted service, and that the responsibilities in the cause of Christ may be fittingly discharged to so great a Personage.

We boarded R.M.S. *Rangitiki* during the morning **RECEPTION TO** of 6th February, the vessel being alongside No. 22 **THE DUCHESS** wharf, Pymont, Sydney. The ship was gaily decorated and "dressed out" lavishly with bunting and flags in preparation to receive H.R.H. the Duchess of Gloucester, Prince William, Prince Richard, and members of their staff en route to London.

At 3 p.m. Vice Regal cars commenced to arrive at the wharf as the highest officials of the land arrived in readiness to extend farewell greetings on behalf of the Commonwealth Government and people of Australia to the Royal Personages. The splendour and ceremony appertaining to such occasions and functions is quite fitting to these times of the Gentiles. We thought of the manifestation soon to be witnessed when the Grand Administrator of the whole realm—glorious in apparel, exercising all Power—both in heaven and in earth—will appear. In that day a people called out of every nation and chosen to be elevated to be members of

His Party—His Suite—gloriously manifesting immortality—assisting the Grand Adjudicator in bringing eventual tranquillity to the nations, will be present.

Very soon the *Rangitiki's* sirens announced the moment of departure, and the vessel cast off her moorings at shortly after 4 p.m. The picturesque wharf scene was most impressive—soon hundreds of streamers were floating in the refreshing breeze on this hot summer's day. Kindly friends who had come to the wharf to bid us farewell, and who had patiently borne the heat and burden of the hours, were now with difficulty discerned as the tugs combined in the performance of leading the vessel into the course of the Harbour.

Some passengers near us had unfolded a large canvas on which was painted the words: "Goodbye and God bless you!" and which they displayed to their friends ashore—truly an impressive benediction. Such words are particularly helpful to us, when we meditate upon our utter dependence upon Him with whom we have to do, and who we believe can save to the uttermost all who put their trust in Him. We are confident that He doeth all things well, and that our journey receiving His blessing assures wellbeing. Such a prayerful attitude of mind toward Him is the all-important factor in the progress toward that estate of enjoying "that peace of God that passeth all understanding."

THE DEPARTURE The beauty of Sydney Harbour, its magnificent Bridge, and its environs were grand to behold as the vessel was piloted towards the "Sydney Heads." The works of nature abound on every hand, as the work of the Almighty Hand is everywhere apparent, and like the marvellous production of the Bible, the beauty is observable from every aspect.

Arriving safely at the Heads, the vessel came to a standstill to enable the Pilot vessel *Captain Cook* to draw near and take aboard the Pilot who had superintended the navigation of the *Rangitiki* through the Harbour. This accomplished, we proceeded on our way with the course directed to the Panama Canal, which we are scheduled to reach on 3rd March (God willing).

After bidding "au revoir" to the mainland of Australia, we visited our cabins, where further evidences of thoughtful hearts awaited us, in the form of beautiful flowers, telegrams and letters from relatives and friends. We soon settled down to the conditions aboard ship, and became familiar with nautical terms such as the "starboard" and "port" sides of the vessel, and the "bow" and the "stern" or aft of the vessel. There are approximately 800 passengers aboard, and a large consignment of butter, meat and dairy produce to replenish the larders of British homes.

A FRIEND ON BOARD Among the passengers, we noted one whose face appeared familiar as a visitor to Regent Hall, Sydney, lectures, and we were delighted to learn that our friend, Mr.

Dickey, had listened to Christadelphian lectures and is, in fact, much interested in the revelation of God's purpose. It has been a constant delight to have frequent conversations with him concerning "the things of the Kingdom and of the Name." We pray that God may guide the heart of another of Adam's race to believe and obey His grand truths.

After almost five days' travelling, we came in sight of New Zealand. The Tasman crossing had not been a calm one, and the ship's daily run

was curtailed in consequence. Passing New Zealand, the course was set direct to the interesting island of Pitcairn, situated in the South Pacific, which it is expected we shall reach after another ten days' sailing. The weather is now delightful, and the ship's daily run averages 320 miles. We repeated Tuesday, 11th February. This repetition is known as Antipodes Day. It is experienced by all travelling east over the recognised International date line. Almost daily, time is advanced by half-an-hour to correspond with Greenwich mean time.

The days provide ample opportunity for reading and meditation, as well as exercise in spiritual and physical directions. In the privacy of our cabin, we are able to join with the called of God throughout the world, in the weekly remembrance of the partaking of the emblems. Thus our minds are refreshed with the picture portrayed of our great Redeemer. We note the divinely revealed principles involved in the tragedy of the Cross. Divine wisdom, which is foolishness with men, has provided a means whereby we get the benefit of the result achieved in Christ. The ship ploughs her way through the vast expanse of the mighty ocean—the extent of the view only limited by the inability of the eye to discern into the great beyond. The horizon with its beauty acts as a fitting background in this picture of God's creation, and causes us to appreciate more fully the words of the sweet Psalmist of Israel as expressed in the 104th Psalm. Soon the shadows fall, and the introduction of night causes the celestial orbs to beam forth their radiant brilliance. The assurance of Scripture is that "the glory of the knowledge of the Lord shall cover the earth as the waters cover the sea."

The interesting island of Pitcairn, situated in the South
PITCAIRN ISLAND Pacific approximately 4,100 miles from Sydney, was reached on the 19th February. The island is two miles long and one mile broad—a mere speck in the mighty ocean. It is volcanic in origin, and its highest part is 1,000 feet above sea level. The fame of Pitcairn is due to its unique history, being associated with the mutiny on H.M.S. *Bounty*. It was uninhabited until the arrival of some of the mutineers. The mutiny occurred in April, 1789, off the coast of Tofua. Captain William Bligh, the Commander of H.M.S. *Bounty*, and later Governor of N.S.W., with eighteen others, were set adrift in a launch in which they made their way to Timor in the Dutch East Indies. Twenty-six men remained on the *Bounty*, which, under the command of Fletcher Christian, the prime mover of the mutiny, arrived at Tahiti. Some months later nine of the mutineers left Tahiti in the *Bounty* and arrived at the Island of Pitcairn on 23rd January, 1790. In order to remove all evidence, the *Bounty* was burnt, and among the items taken off the ship was a Bible. Ten years after the mutineers and members of their families landed at Pitcairn, only two of the mutineers remained, namely, Edward Young and Alexander Smith. Alexander Smith determined to search the Scriptures which he taught to the Islanders, and as a result they became, and still are, a deeply religious people. Nothing was heard by the world at large of the fate of the *Bounty* or the mutineers for a period of twenty years. In 1808 a passing vessel discovered the Island to be inhabited, and in 1838 it was formally annexed to the British crown.

The *Rangitiki* anchored close to Pitcairn and very soon approximately 80 Islanders were clambering aboard, bringing with them their wares of varied descriptions, together with ample supplies of tropical fruits, which were readily purchased by the passengers. Among the Islanders we noticed an elderly gentleman distributing "Seventh Day Adventist" literature to passengers. I had a conversation with him, and also secured the addresses of several of them. I gave a copy of the "New World Order" to one, who was a Mr. Christian of the fifth generation of the original Fletcher Christian. He said he would correspond with us in respect to these matters of the Bible.

It was pleasantly entertaining to hear them express their desire that all passengers with whom they traded should be satisfied. In due course the ship's amplifier sounded, and the instruction was given for all Islanders to leave the ship. Very soon the four boats which had conveyed the Islanders from the shore drew away from the ship, delighting the passengers with the singing of hymns, which they sung with evident sincerity. It was a very pleasant interlude, and we parted from Pitcairn with happy recollections of an immensely interesting people not affected (as far as one could observe) by the spirit of the age. This was evident by their manner of expression, their dress, and general decorum.

The Island of Pitcairn was quickly out of sight, and the *Rangitiki* headed for Panama, a distance of 3,600 miles, which it is expected will be reached by 3rd March (God willing).

Eighty miles from Pitcairn we passed Henderson Island, which is reported to be five miles long and two and a half wide. It is bounded by perpendicular cliffs composed entirely of dead coral. It is covered with trees and thickly interlaced with shrubs. Coconut, Lime and Orange trees, as well as sandal wood, are reputed to grow particularly well. There are twenty inhabitants, but at various times the Pitcairn people visit the island.

We are now approaching the Equator, and are passing the Islands of Galapagos, situated approximately 600 miles from the South American coast. The group consists of six principal and nine small islands. These belong to the Republic of Equador, and are of volcanic origin. It is reported that they are particularly interesting on account of their remarkable indigenous reptiles and birds, most of which are unknown in any other part of the world.

—J. MANSFIELD.

(This account of a Journey Abroad will be continued (God willing) in our next issue.)



Thoughts on Luke, Chapter 13

Love and Severity Contrasted

Luke 13-6 records the parable of the unfruitful fig tree. Christ tells of the owner of a vineyard seeking fruit from a tree and finding none, instructing the dresser of the vineyard to remove it, as it was only encumbering the ground. The dresser pleads with his master to give the tree just one more chance. He promises to cultivate it well, and then, if it should still be barren it would be cut down.

The lesson is evident. It gravely warns us that if we have been unfruitful in the Master's service, to take care. We have only a little time left to cultivate the "barren fig tree." We must use the fertiliser given to us—the Scriptures of Truth which are able to make us wise unto salvation. Then, if by the time our Master returns, we can show a good "crop of figs" we will not be cut down, but given an inheritance in the everlasting Kingdom, peopled only by those "trees" which have borne fruit.

This chapter reveals Jesus as a stern man, in whom was no compromise when speaking to the hypocrites of the day. There were no smooth, honeyed rebukes, so worded that offence would not be given; but sharp, straight-to-the-point accusations. 'Woe unto you, Scribes and Pharisees, hypocrites!' preceded His stinging words. He chided them for loving the outward show, the washed hands, the long prayers, the tithes of all manner of herbs, the uppermost seats in the synagogues, the greetings in market that they may appear in the eyes of men to be righteous and holy, whilst neglecting the weightier matters of the Law—love and compassion. Their love was first lacking to God, and then towards their fellowmen.

This stern Jesus is seen in marked contrast when speaking to a despised "commoner"; for the Pharisees considered that they alone would be granted a place in the Kingdom of God. According to Pharisalical egotism, the common people, who "heard Jesus gladly," were altogether given over to sin. We see this stern rebuker of hypocrites, compassionately healing the infirm woman who, for eighteen long, weary years, had been "bowed together and could in no wise lift herself." How thrilled and overjoyed she was to hear the gentle voice, "Woman, thou art loosed from thine infirmity." The strong healing hands were laid upon her, and "immediately she was made straight, and glorified God."

The gentle Healer again has cause for righteous indignation, for the tradition-keeping ruler of the synagogue reproves Him by speaking angrily to the people, "There are six days in which men ought to work, in them therefore come and be healed, and not on the Sabbath day." Oh, blind leader of the blind! How far from the true spirit had he strayed! Each one of the Master's accusers stood self-condemned, for each would loose his ox or his ass from the stall and lead it away to the watering on the Sabbath day, yet when this daughter of Abraham was loosed from her bonds, they cried out in anger against the Nazarene, whose revolutionary

doctrine of love and mercy they failed to comprehend. They were steeped in their own traditions too deeply to allow His influence to penetrate.

Ah, but the people, the commoners, rejoiced for all the glorious things that were done by Him. And so, throughout the country He journeyed, teaching and preaching the Kingdom of God.

One said unto Him, "Lord are there few that be saved?" With a clean stroke Jesus kills the doctrine of universal salvation so confidently believed in by many in our day. "Strive to enter in at the straight gate," He replied, "for many, I say unto you, will seek to enter in and shall not be able." He then taught how that on the closed door many shall knock, crying, "Lord, Lord, open to us. We have eaten and drunk in thy presence, and thou hast taught in our streets." Yet the solemn, dreadful voice declares, "I know not whence ye are, depart from me all ye workers of iniquity." What heart-searchings we should subject ourselves to immediately! There is no time to waste. He is almost on the threshold. Soon the door will be shut. Where will we be? Shall we be among the few saved, or with the multitude frantically crying, "Lord, Lord, open unto us?" God grant that we may sit down to the marriage supper of the Lamb; for the passing pleasures of this life—the honour, glory, fame or wealth it can offer us, is as but dross compared with the true riches of God. More so in these days than ever before, for with European affairs as they are, the day of the Lord is almost upon us. Any worldly position to which we may attain, would, therefore, be but brief, at the best; any shame we suffer for the name of Christ is correspondingly brief. Dare we then, be so slothful that the birthright is cast aside for a flesh-satisfying (though only temporary) mess of pottage?

God is not willing that any should perish, but that all should come to repentance. Therefore, being long-suffering towards us, He is giving us ample warning of the return of His Son. We have anticipated the event for many years now, felt its nearness as the last great war followed its appointed course. We watch eagerly the position in Palestine, seething with unrest, and still He tarries. For what reason? Surely that His Bride may make herself ready, weaving into her snowy Bridal gown (the white linen of righteousness) the gems which will cause her to be beautiful and desirable in the eyes of her Bridegroom.

Listen to the pathetic cry of Jerusalem's King as He gazes over the stony-hearted city of David, nineteen hundred years ago: "Oh Jerusalem, Jerusalem, which killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not. Behold your house is left unto you desolate; and verily I say unto you, ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord."

What a pitiful cry to be wrung from the heart of the Son of God, whose very words they should have hungrily eaten, as the Bread of Life. Instead they cried, "Crucify Him, crucify Him, we have no king but Caesar." Oh the tragedy of it! The heart that burned to save His people, pierced by a Roman sword.

Jerusalem will see Him again, but not the meek and lowly Carpenter; instead, the greater Son of David will rule not only Israel, but the whole earth. May we never let the affairs of this life so engross us, that our patriotism we cry, "We have no king but Caesar!" We have

The Law of Moses Epitomised

10.—DEALINGS OF MAN WITH MAN

Divine principles were impressed upon Israel by every possible means. The people were commanded to make a border or fringe of blue upon their garments. This was for the purpose of reminding them of God and His commandments when they looked upon it (Num. 15-38). Blue being the symbol of healing (Prov. 20-30), it undoubtedly was selected to teach that the healing of sin's scars can only come by performing the will of God.

The Law also defined a policy of civil law, that **INDIVIDUAL RESPONSIBILITY** is, the dealings of man with man. A great principle of this system was that a man was liable for any suffering or loss caused either by what he did or what he failed to do (Exod. 21). If he injured a man, so as to cause him to keep his bed, he had to pay for the loss of time, and cause him to be thoroughly healed. If he caused death he was himself to die, unless in the case of an accident, and even then he could only escape by getting into one of the six cities of refuge appointed in all the land.

The only exception was the death of a bond servant under chastisement. If the servant continued to live a day or two after injury, it showed it was not a murderous onslaught, and the loss of the servant in that case was considered a sufficient punishment. In the case of a limited injury, the servant was to go free for the loss of tooth or eye or other member. In the case of death outright, blood was to be shed for the servant, as well as for any member of the community.

The principle of responsibility is illustrated in the following enactments. If a man, in building a house, omitted to add a battlement or parapet to the roof (which was flat), he was to make good any injury that might result from people falling off. If he allowed an ox to go at large that was known to have a habit of "butting" or goring, he was to lose the ox if it gored an ox, or suffer death if it slew a man, unless allowed to ransom his life by a heavy payment. A man opening a pit and leaving it uncovered, was to make good any loss caused by anybody's beast stumbling into it. A man causing his beast to feed in another man's field was to make restitution from the best of his own field or vineyard. Fire breaking out in standing corn through someone having set fire to thorns, the damage was to be compensated by the person kindling the

LOVE AND SEVERITY CONTRASTED

King, even Jesus. We belong to Him, as He has bought us with His precious blood. The nations have therefore no claim on us at all. Can we bear the scorn that may be heaped upon us? We know that the cross must come before the crown, therefore if we are called upon to suffer, let us "suffer as becometh sons and daughters of God." The suffering of this age is not worthy to be compared with the glory that shall be revealed in us, if we are worthy of that great honour. By the Grace of God may we be in that everlasting Kingdom.

—B. FLINT.

fire. In all manner of loss, the cause of the parties was to come before the judges, and the responsible party was to pay double. There were no court costs. The judges were to investigate as a matter of duty, and the parties to plead their own cause. Justice was quick and cheap, and anyone refusing to submit to the award was put to death.

A man borrowing anything of his neighbour and injuring it in the use, was to make it good, whether beast or implement; but if the injury took place when the owner of the article came with the article on hire, the owner was to bear the loss, as he supplied it on hire with all the chances of use. If one man injured another man's wife he was to be punished according as the woman's husband should lay upon him, and according as the judges should determine, life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe. If a man were found slain in the open country, the inhabitants of the nearest place had to give a solemn pledge of their innocence through their leading men, and a sacrifice had then to be offered.

The treatment of theft was much more excellent than **THEFT AND THIEVES** the modern method. In Britain thieves are maintained at the expense of the State for the period of their punishment, while the persons they have robbed are perhaps reduced to beggary by the robbery. The thief is waited on by guardians, while the victim may suffer loss and heartbreak for which there is no compensation.

Under the Mosaic law, the thief made good his theft to the person, from whom he had stolen. If he stole an ox, he had to pay back five oxen; if a sheep, four sheep. If the thief was unable to make compensation, the law said, "he shall be sold for his theft" and the loser compensated out of the proceeds of the sale. If he refused to work under such conditions he was stoned.

It will be seen at a glance that more than one good purpose would be served by such a mode of dealing with him. His sale would compensate the parties injured by the theft; the community would not be burdened by his maintenance; the development of professional thieves would be prevented; while as regards the thief himself, judgment with mercy would temper his lot, for as the member of another man's establishment he would find his punishment in his want of liberty, and the hard service belonging to his position as a bond servant, and at the same time the fullest opportunity of retrieving his character by faithful service among those by whom he was surrounded. There would be none of the hopeless ruin, while all the punishment of prison life.

The sale of such criminals is not to be compared with slave traffic. Man-stealing (the equivalent of slave traffic) was a crime punishable with death (Exod. 21-16), although it was lawful under Moses (subject to prescriptions of justice and humanity) to possess and control human service (Ex. 21-2).

The excellent nature of the Mosaic Law contrasted greatly with the conditions of the times. The people were warned against imitating the other nations (Lev. 18, 3-4).

Published
Each Month

THE LOGOS

Subscription
6s. per year

UPHOLDING THE PURITY OF THE APOSTOLIC DOCTRINE
AND FAITH.

CONTENTS FOR MAY, 1947.

God Exalted in His Own Strength	201	"The Lord Came from Sinai"	215
The Logos Review	202	Fraternal Gathering at Campsie	216
"Till the Mists Roll By"	211	Editorial Notes	220
The Law of Moses Epitomised	212	Observations from Abroad	222

Thoughts for the Times

GOD EXALTED IN HIS OWN STRENGTH.

He is from everlasting to everlasting. With Him is strength—not the strength that belongs to man: man owes his strength to the bread that he eats; and the bread he eats, with man himself, is a perishable thing. Man dieth and wasteth away. But when we turn our eyes to God, we see the full meaning of the words: "Be Thou exalted in Thine own strength; so will we sing and praise Thy power." The glittering gold, the sparkling gem, are valued by men because in themselves enduring and cankerless; but where are the fine gold and precious stones when we lift our eyes to eternal, undecaying, self-consisting strength, wisdom, life, love and power? There is no glory but this; no good but God. He is the fountain of all the little good we see, and Himself the highest good of all. No wonder that His invitations to eternal fellowship with Him should be qualified with the request that He should be first. No wonder that His advances to us are so planned that no flesh should glory in His presence. No wonder that evil should prevail when sin against His holy name is so rampant in the earth. "Many there be which say, who will show us any good?" What is the answer of the instructed? "Lord, lift upon us the light of Thy countenance." The righteous shall be glad in the Lord and all the upright in heart shall trust in Him. This is their present joy. Vain is every other satisfaction. They fix their eyes on Him, knowing that even during the present night of darkness, during which He hides His face for a moment, He guides them with His hand unseen; and that in due time, the night will flee away, and His glory shine forth with the brightness of morning, which shall revive their hearts and fill their mouths with song.

The LOGOS REVIEW

*Being a Summary of Current Articles
and Items of Topical Interest.*

"Prepare to Meet thy God, O Israel!"

(Being the third of a series of Special Evenings to aid in the
Spiritual Development of the Household).



8 p.m. on Thursday 17th April, 1947, found over 100 brethren and sisters gathered together in the Assembly Hall, Lakemba (N.S.W.). Bro. J. Gilmore, presiding over the meeting, extended greetings to visitors representing all the Ecclesias in Sydney, and some who had travelled interstate, and the meeting commenced with the singing of Hymn 112:

"Behold the mountain of the Lord in latter days shall rise,

On mountain tops above the hills and draw the wondering eyes!"

Brother J. Lawrie led the meeting in prayer, and having rejoiced together in this great privilege we were led in the reading of Psalm 121-126 by Brother M. Gilmore.

1st Address: THE WILDERNESS OF THE PEOPLE (Bro. W. Pearce).

The deliberate destruction by the Nazis of more than 5,000,000 Jews in death camps, gas chambers, and crematoria has been described as the most monstrous atrocity of this age. By way of comparison, think of nearly all the population of Australia murdered in cold blood. However we may view this matter, it has brought about the final stage in the Divine purpose with the Jewish people—the new stage which we are now witnessing.

Our hearts go out to this obdurate, suffering race. **THE SECOND EXODUS** making us the more ardently long for the coming of the great Deliverer who is destined to turn away ungodliness from Jacob. As we would expect, Jewry flees for refuge. They are going to Palestine, their ancient home. Barriers are again set up, restricting their entry; particularly the hostility of the Arab world whose leaders present to the world a convincing case for Jewish exclusion. The Arab claims he is a majority in Palestine; he claims religious interest in the land; he claims that mass migrations are undemocratic, and refuses to accept the fugitives. The British Government sees two quite convincing cases which are unhappily irreconcilable, and therefore refers the whole matter to U.N.O. The world is perplexed. What do we who are lightened make of it? Consider Jeremiah 23: 5-8, where the prophet declares: "Behold the days come, saith the Lord, that I will raise

David a righteous Branch, and a king shall reign and prosper and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely, and this is the name whereby he shall be called, the Lord our Righteousness. Therefore behold the days come, saith the Lord, that they shall no more say, the Lord liveth which brought up the children of Israel out of the land of Egypt, but the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I have driven them, and they shall dwell in their own land."

These words make it clear to us that the movement is the beginning of the long foretold Second Exodus, taking place in a world filled with fear and perplexity. In this connection the words of Micah 7: 15-17 are worthy of note: "According to the days of thy coming out of the land of Egypt will I show unto him marvellous things. The nations shall see and be confounded at all their might: they shall lay their hand upon their mouths, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth; they shall be afraid of the Lord our God, and shall fear because of thee."

"According to the days," no doubt means according to the character of the days when Israel was led from Egypt by Moses—so would it be in Israel's final restoration. In the days of the first Exodus fear laid hold on the nations, as witness Rahab's words before the fall of Jericho, "Your terror has fallen on us" (Josh. 2: 9-11). Jesus describes these latter days when we are viewing such startling events in Luke 21, "Distress of nations with perplexity; men's hearts failing them for fear." Ezekiel also prophesied (20: 33-36): "As I live, saith the Lord God, surely with a mighty hand, and with a stretched-out arm, and with fury poured out, will I rule over you: and I will bring you out from of the countries wherein ye are scattered, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face."

After describing the inability of Israel to lose themselves among the nations, the prophet goes on in unmistakable language to describe God's might extended to purge the nation, and through much affliction settle them once again in the glorious land. These passages we have noted doubtless reach their fulfilment when Jesus is on earth. However, as we reflect on the nature of the present Exodus of Jewry we can see emerging the characteristic elements on which the future will hinge. Thus the startling turn in Jewish affairs becomes somewhat clearer. The present movement in Jewry is pre-adventual serving as the basis of future operations, as a nucleus from which greater events are to spring forth.

Our minds go back to the days of the famous Balfour Declaration. Prosperity came to Palestine, and wealth, with a measure of security, was created. It was evident that sooner or later a great shadow would cast itself over their aspirations. The rise of the Northern Invader would spell the oncoming of Jacob's fearful tribulation. The war brought that Russia is growing stronger; the Jew is in trouble. Britain's prestige is challenged. As one writer puts it, as a necessary trend in the development—"the protection of the shadowing power would seem to have been inefficient" ("Elpis Israel"). Nature seems, at the present, conspiring to

add to Britain's troubles, affording opportunity for Soviet expansion. Inevitably, although retaining her status and nationhood, Britain must give way to the greater military and economic strength of the northern power. Britain's power will doubtless revive somewhat under Messiah to complete her divine task. Be this as it may, the power of the protective hand has waned, and Jewry is cast into the unenviable position of being veritably "in the wilderness of the people."

European Jewry is today unwanted and without support. **UNDER THE ROD** Such will be their position when their Messiah calls for them to return from all lands. They are not transported direct to Palestine, but first are placed in this "wilderness" condition from which they must be rescued. Even Palestine will come within this category, when Jesus stirs up the nations to enmity against himself and his people.

The nation will pass under the rod, even as sheep are counted one by one out of a pen and reckoned. The Jewish people have not been allowed to be gathered all together. It is now over 30 years since the year of the Balfour Declaration, 1917. They could have been transported to Palestine in a short space, but it has not been so. As Jewry came out of Egypt under Moses were turned back to wander in the wilderness so that the rebels would be purged out, so the Jewish people in the days are being caused to be brought among hostile peoples, so that the rebels and transgressors might be purged from among Israel.

These operations cause us to long for the time when the great work will reach its consummation, in the words of the prophet Ezekiel (20: 41): "For in mine holy mountain, in the mountain of the height of Israel saith the Lord God, there shall all the house of Israel, all of them in the land serve me. There will I accept them, and there will I require your offerings, and the first-fruits of your oblations, with all your holy things. I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the heathen."

Then, and then only, shall Israel be saved and Judah dwell safely.

2nd Address: THE LAST 100 YEARS AND THE NEXT (Bro. P. Mansfield).

Almost 2,000 years ago, Jesus warned his disciples: "Watch therefore; for ye know not when the master of the house cometh, lest coming suddenly he find you sleeping." The same message comes home to us this evening. We meet at a significant period. It is exactly one hundred years ago last month since Dr. Thomas was immersed into the sin-covering name of Christ, so that March, 1947, provides the centenary of the Christadelphian movement in these latter days. In the "Herald" for March, 1847, Dr. Thomas published an article entitled "Confession and Abjuration" in which he listed errors of belief he was renouncing and this was followed by a further article entitled the "Declaration" which announced the faith into which he was immersed. This issue of the magazine likewise included a letter from Alexander Campbell in which the "feeble following" of Dr. Thomas was mocked at, and his opinion expressed that the movement was "in the agonies of death." Campbell declared: "We are tired of the lubrications of this movement."

stricken speculator!" 100 years later we are in the position to examine the writings of our late brother to assess whether they were, indeed, mere speculations; the examination impresses us with the fact that they were not such, but rather well-founded expositions of God's inspired Word.

Through his magazines, books and public addresses, Dr. Thomas made known his understanding of the "sure word of prophecy," with the result that the brotherhood, for the past one hundred years, has been able to set his conclusions against the record of history. They have not been found wanting.

In 1847 the peace movements were repudiated as not of God—abject failure has since been their lot.

The revolt of the Hungarians in those days was declared to be faced with failure—this also was realised.

The arising of a great leader in France was forecast—Napoleon III emerged as the curse of the papists.

France was predicted to become a disturbing influence in European politics, as has been the case.

The friction between Russia and Turkey was predicted before the Crimean War broke out.

Britain's expansion in the Mediterranean was anticipated, and seen.

Dr. Thomas foretold the British occupation of Egypt; the decay of democracy and the ascendancy of dictatorships; the decline in the temporal power of the Pope in 1870; increasing political and military troubles with increased taxation and national burdens; the uselessness of France as an ally to Britain in the wars of the "Time of the End." He showed that Britain would occupy Palestine and colonise it with Jews. He predicted the downfall of Germany and the ascendancy of Russia in Europe. He showed that Britain would occupy Sheba, Dedan, Edom and Moab, and pointed out the very methods that would be used to colonise Judea, and the very occupation and political objectives of the returned Jews.

I wish to stress that these prognostications were often made in absolute defiance of the appearance of things. So much was this so, that in the very year that Britain took Egypt (1882), some brethren asserted that Dr. Thomas had made a mistake. They believed that it would be France who would take Egypt—she had greater interests there than had Britain. Brother Roberts, through "The Christadelphian," counselled patience. A short time later and England was forced to invade Egypt, and France unexpectedly withdrew her forces from that area.

During recent years we have witnessed the destruction of OUR OWN of Germany's might and the establishment of Russia as the TIMES dominating power in Europe. In "Elpis Israel" the Doctor had written: "The Austrian and German Empire is doomed to extinction by fire and sword; so that when this is broken up the leadership (leadership) will be assumed by the Autocrat, or prince of Moscow, and Tobl" (Russia). In the "Herald" he had stated: "Russian ascendancy must be established in Europe before its hosts can be poured into Palestine in the coming crusade to wrest the Holy City from the hands of the Moslems." Again, Russia will deceive all their (the nations) calculations and fill them with consternation when the time appointed comes." These things we have seen fulfilled. Look at the power of Russia in Europe today; look at the puzzled attitude of men to her policy.

Brother Pearce has spoken of Britain being humbled. This is in accordance with prophetic expectations. Britain today is not as mighty as she was in the days of Dr. Thomas. Then she was the great power, Russia and America were subsidiary. Nevertheless the present position was anticipated. Brother Roberts wrote in "The Christadelphian": "Dr. Thomas was of the opinion that in the last phase of human affairs (just before the setting up of the Kingdom at the coming of Christ), America would co-operate with Britain in her efforts against the world in arms . . . Such an alliance would secure Britain's food supply in the direst emergency . . ."

The world today presents the spectacle of three great Powers struggling for the control of the world's trade. Listen to the words of Dr. Thomas, written exactly one hundred years ago this month: "The golden apple of the age, which will doubtless prove an apple of discord to the whole world, is the monopoly of the earth's commerce, and consequent dominion of the land and sea. England, Russia and the United States are the mammoth gamblers for the prize." But the riches of the world, brethren and sisters, will not pass to any of these nations. It will pass to the nation of which Brother Pearce has spoken—the Jew. Instead of being, as they have in the past, a derision to the peoples, representatives out of all nations shall take hold of the "skirt of him that is a Jew, and will say, 'We will go with you for God is with you.'"

We look not only backward, but forward to the **THE FUTURE** great changes to come. We see, through the testimony of the prophetic word, the saints gathered together to Sinai. They are invested with immortality, and go forth to meet the invader. The nations are forced to acknowledge Christ. The approved enjoy eternal communion with each other. They are sent forth to educate the people in the ways of truth. Rome is destroyed—plunged into the bowels of the earth by earthquake. Its influence will be forgotten. The saner way of life will come. Crime, chaos, evil and vice will be eradicated from the earth, and we will play our part to establish such conditions.

Isaiah 45 speaks of the glorious consummation. It shows the scene approximately 100 years after Christ's return to earth. V. 14 represents the peoples declaring unto the saints, "Surely God is in thee." The Hebrew word is "Ail" and implies the idea of divine might. Thus it will be said to the rulers of that age: "Surely divine might is in thee, there are no other Gods (Elohim—mighty ones) but thee."

Tonight the message comes to us, "Prepare to meet thy God, O Israel!" It comes to every individual in this Ecclesia of Lakemba, and to every ecclesia represented here tonight. To all, Christ says, "Watch!" Let us all heed the exhortation. To be faithful does not mean that we will make no mistakes, or that we shall all be able to do the same amount of work. But it means doing what we can, with the talents God has given us. Above all it means being honest with ourselves and with the Truth we hold. Then God will bless us. He will surround us with His mercy, making even our enemies to be at peace with us. If we act thus, when He makes us His jewels we will not be missing from the everlasting Kingdom.

Following this address the meeting united in the singing of Hymn 1000.

3rd Address: THE ETERNAL STANDARD AMIDST CHANGING VALUES

Responsibility of the Ecclesia (J. Mansfield).

The previous speakers have shown the glorious beams which shall shine from Zion's towers and lighten every land; it is my duty to speak upon the responsibility of the ecclesia in such conditions as we now live. Peter, in his second epistle, wrote of this. He outlined therein the downfall of both Jews and Gentiles in these last days, and turning to the disciples he declared: "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance that ye might be mindful of the words which were spoken before by the holy prophets, and of the commandments of us the apostles of the Lord and Saviour." This was the ecclesial responsibility as Peter saw it.

But if the stirring up of our minds is but for one hour on the first day of the week, there will be little effect which will accrue from it. We can always compare the spiritual with the natural. If we neglect food, we become physically weak and puny. If we neglect spiritual food, we will become spiritual weaklings. The duty of the Ecclesia is a very serious one. Hosea said that Israel died for want of knowledge (Hos. 4-6). The ecclesial responsibility in these days is that a similar indictment be not chargeable against us. What wondrous things have been said concerning Israel, yet they are sadly lacking when it comes to an understanding of these things! They look upon us with wonder because of our knowledge of their prophets. They call us "brother" and "friend" because we can inspire them with hope through their own Scriptures. How terrible is this want of knowledge in them.

But the want of knowledge is not always on the side of natural Israel. There is such a thing as a "Laodicean" ecclesia. In the 3rd Revelation the last of the seven ecclesias is styled "Laodicea." Does this message apply to us? The members of that ecclesia said they were rich and increased with goods, and in need of nothing. Christ declared they were wretched, miserable, poor, blind and naked. Let us cross-examine ourselves in this regard. Neither hot nor cold is a terrible condition. The executives of all Ecclesias need to be up and doing, working with fervour for the sake of the flock of God, over which they have the spiritual oversight.

Peter warns: "But the day of the Lord will come as a thief in the night . . . the earth and all the works that are therein will be burnt up . . . seeing that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." This is a serious matter. The present systems of men are to be dissolved. We have no qualms about that coming to pass. The terrible weapons that have been invented show what can be done. On our part it calls for "holy conversation (living) and godliness."

"Nevertheless, we, according to his promises, look for new heavens and a new earth wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless." Here we have the climax of 1900 years. In one chapter we have the judgment of the Jews, and the

judgment now about to take place on the Gentiles. We are living in these days. How shall we occupy the time?

Hosea declared that "Israel perished through lack of **GROW IN KNOWLEDGE** knowledge"; James writes: "If any of you lack wisdom let him ask of God . . . and it shall be given him. But let him ask in faith, nothing wavering." The Scriptures reveal that through the ages, God has raised up certain men and given them special wisdom on special occasions. Moses was given 70 elders to assist him, and amongst them the spirit in Moses was divided (Num. 11: 16-17). In Exodus 35-31, we read of Bezaleel being filled with the spirit of God in wisdom, to perform certain works for the service of the sanctuary. So, it seems to me, in these last days of the Gentiles, God has raised up Dr. Thomas to assist us in the better understanding of His word. He was not inspired or infallible, but he did have the ability to teach. He endeavoured to live a simple life of obscurity, but God brought him into a continuing set of circumstances which developed him as a champion of the Truth. Both speakers tonight have quoted from "Elpis Israel." What other denomination has a volume of evidence such as we possess in that book? None! It provides a testimony to the world and to the ecclesias.

"Elpis Israel" will help us to watch and keep our garments. The study of it will engender a solid core in the Ecclesia, and those Ecclesias which are encouraging its study are alive to their responsibility. It is wise to congregate together mid-weekly, preferably in our homes, and study the Scriptures by the aid of that book which can help our enlightenment. Malachi says (Ch. 3): "The Lord whom ye seek shall suddenly come to his temple . . . but who shall abide the day of his coming? . . . Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine in that day when I make up my jewels . . . and I will spare him as a man spareth his own son that serveth him . . ."

Jesus warned: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares, for as a snare—a falling trap—shall it come on all them that dwell on the face of the earth . . ." It was Dr. Thomas' belief that the return of Christ would occur contemporary with the establishment of Russia in Constantinople. Today Russia's troops are stationed just north of that area, and all the signs combine to show that Christ is about to return to Sinai.

" . . . watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man . . . "

4th Address: **INDIVIDUAL RESPONSIBILITY** (L. J. Colquhoun).

Go back with me to that time when the children of Israel prepared to meet their God. Inspired by the words of Moses and Aaron, they partook of the Passover Lamb of the first year, the unleavened bread, the bitter herbs; and passing between the mighty waters, covered by the cloud from the mighty God on High, they travelled south, then climbed

up and up, step by step, amidst the granite hills, alone, separate, a people called before their God. And there at the sacred mount of Sinai, the God of Israel declared them to be His people, holy, separate, precious unto Him.

They have stumbled that salvation might be revealed to us. We have come forth from spiritual Egypt. We are no longer strangers, aliens; we have been drawn to Christ by the precious blood of the Anointed.

And so Paul enjoins us to present our bodies a living sacrifice, to transform our minds, and to be not reconciled to the world. We have the exhortation of James. It is the "poor of this world, rich in faith, who are the heirs to the kingdom." The question is, What have we done for Christ since we were immersed in the waters, and came forth from Egypt? What have we done to justify our calling? I believe we have done much, I believe we can do more. We can work in unity of purpose of the Kingdom soon to come. Since I came forth from the world, I have vividly seen the lack of true consistent contact with the Word of God, among some. The lack of contact oftentimes with the works of the pioneers. We are reaching the end of the Age; we have knowledge from God designed to keep us in the straight and narrow way; we have strength through His Word. Hold, cherish, meditate upon it. It shows us sound doctrine, the spirit of prophecy, true morality.

THE PLEASURES AND CARES OF LIFE Brethren and sisters! You who are babes in Christ; you who live on the strong meat of the Word! I feel the influence of business affecting the brotherhood. I feel brethren in Christ are giving too much time to the business of the world, endeavouring to build a status in life. They become mentally and physically tired—too tired to have the energy to be refreshed in the Spirit. Don't let this happen to your lovely little Ecclesia here at Lakemba. Don't let business interfere with the serious things of life. Ever watch against this. The rich young ruler came to Christ, and Christ said, "Sell all that thou hast and follow me." He went away sorrowful, for he had great possessions. "Thou fool, this night thy soul is required of thee!" Beware lest we are found "fools!" at the judgment seat, having turned unto the beggarly elements of the world. We are God's people. See that our life is in the business of the Truth, and not the business of the world.

I am fearful that some of those who claim to be in Christ, are giving too much time to the pleasures of life. The influence of the world is strong. Since being in your mighty city I have seen the people seeking madly after pleasure. Big crowds at the Randwick racecourse, thousands at the Boxing Stadiums, long queues at the picture shows which are legion. As we came through Lakemba tonight, oh! the long lines of cars at your picture shows, and the pitiful few outside this place. It is the spirit of the Age, the frantic rush to and fro, not only here, or Adelaide, Perth, Melbourne and Brisbane, but everywhere. Men seek the "pleasures of sin for a season."

We have seen some beautiful sights since we left Adelaide. In Sydney we have seen the beautiful harbour, the splendour of God's creation; your Bridge, a masterpiece of man's ability. But after leaving the Underground Railway behind last Sunday morning as I was coming here to be with you at the Lord's Table, I passed through slums worse than

I have ever seen before. They were terrible. Why are these things so? It is man's inhumanity to man!

Oh the horrid sight of life gone wrong, how we shudder at the hideous sight. My work has brought me into contact with many tragedies of broken homes in Adelaide. The world's way brings sorrow. We are living in an adulterous age. Divorce in South Australia was never higher before than it was last year. What must it have been here?

Let us shun the things the world presents before us.
THE ANSWER Together in our homes, our study circles, let us separate ourselves from them, get away from them, and have nothing to do with them:

"That man hath perfect blessedness, who walketh not astray,
 In counsels of ungodly men nor stands in sinner's way,
 But places h's delight upon God's law,
 And in His law doth meditate—both day and night."

The way might seem hard and onerous, but it is worth while. We have that glorious hope that we shall meet the Mighty God, the Everlasting Father, the Prince of Peace, at Sinai. The Hebrew places Deuteronomy 33-2 in the future tense: "The Lord shall come from Sinai, and rise up from Seir unto them; he will shine forth from Mount Paran, and shall come with ten thousands of saints. From his right hand goeth a fire of law. Yea he loveth his people, all his saints are in thy hand: and they will sit down at thy feet, every one shall receive of thy words."

It was the writings of Dr. Thomas which first directed my thoughts to this wonderful theme of Sinai. I wonder if the Doctor has given you that thought too? Sinai! It can be tomorrow, during 1947, before the next such evening at Lakemba. Let us be ready for that day, and bear the true relationship to Christ today and tomorrow until He come.

On the wall above us is inscribed, "Occupy till I come." I thank Lakemba for that message. And I pray God that He gives us strength in these life-giving words, through our Mediator at God's right hand, soon to call us before Him at Sinai. May the love of God, the fellowship of the sweet indwelling of the Spirit of Truth dwell with you in Lakemba and all ecclesias. Let the light of Truth dwell in your hearts, and surely we will all live to see the day when, as part of the mighty commonwealth of Israel, we shall come eternally into the paradise of God, to partake of the tree of life, and receiving glory, honour and immortality through the endless ages and joys of eternity.

Whilst the brethren had been speaking, the Kingdom had crept two hours closer, and it was now time to separate the one from the other for a short season. The chairman, with a few well-chosen words, expressed the hopes of all that the gift of eternal life might be the lot of each one in the Kingdom Age. Anthem 3 was sung—a lovely conclusion to a lovely evening of remembrance of our calling. With hearts of quiet confidence we sang: "Thou hast loved us and hast wash'd us from our sins in Thine own blood." The meeting closed with prayer through Bro. H. Wright.

The Lakemba Ecclesia expresses the hope that brethren and sisters throughout the world might join with us in the spirit of this evening, and that wherever isolated groups of believers be found, that they join together.

"TILL THE MISTS ROLL BY."

It was pleasant to relax and enjoy the beauty of the surroundings. Heavy toil had given way to delightful holiday, and we strolled along amidst the handiwork of God. No profanely-spoken Gentile was there to distract—just God's handiwork, and a few of God's children. We anticipated a beautiful vista at the end of the road. A sweeping view of mile upon mile of mountain scenery would be unfolded before our gaze. Alas, ere we reached the spot the mists rolled in—we turned and retraced our steps.

When we arose from the waters of baptism our minds were filled with a glorious vision of the Kingdom. From our brothers and sisters we expected much—we looked upon them even as the angels of God—but we find the gods have clay feet! We are disappointed—the mists roll in—they dull our vision.

God's kingdom is the reality of existence, and man was made to inherit eternity, not to be plunged into eternal death. And this is how it will terminate for some, but until that day dawns, the mists of human nature hang heavily upon creation. We have witnessed the spectacle of a **Minister of Justice** sentenced to death for murder; the Secretary of a **Friendly Society** suiciding after being found guilty of the murder of his typist; an ambassador of the British Empire recalled because of immoral practices. As human nature revolts and exalts itself against God's law, the mists roll heavily in, until we would almost think that the mist was the reality, and the vision of the immortals the phantasy. We can merely wait for the mists to lift. Then there will be assurance for ever.

Our brethren do not disappoint us wilfully. They, too, are the victims of this same principle of the flesh: the only difference is that the law of God holds in check the evil of their nature. There are mists ecclesially which will never rise permanently until the Sun of Righteousness disperses the clouds, and shines forth in the Kingdom. But let us strive in every lawful way to partly lift the mists by our shining brightness, so that our brethren will be encouraged by the little glimpse of Christ and His Kingdom that they can see in us.

The development in understanding of the deeper principles of the Truth will help us in this regard. This has been evidenced of late, in that the mists seem to be rising from over some Ecclesias which in the past have had the vision dimmed by those who have taught not according to the testimony of God, and have thus caused trouble. Sincere recognition of the work of the pioneers could even at this late hour, cause one of the greatest ecclesial mists—division—to rise before the Advent of our Lord. Remember, if the mists are too heavy, He may not desire to seek for us.

—"ENGEDI."

THE "LOGOS REVIEW"

as we have heard has already been done, in the reading of the record of the evening, and join together in the hymns of praise at the appropriate places.

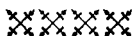
THE RECORDER.

EDITORIAL NOTE:

It was the privilege of Brethren J. and H. P. Mansfield and L. J. Colquhoun, to conduct a similar meeting at Melbourne whilst passing through on their return to Adelaide.

The "Law of Moses" Epitomised.

No. 11 : *The Covenant at Sinai*



After receiving the various laws, some of which have been reviewed in previous issues of "The Logos," Moses descended from Mt. Sinai and proclaimed them unto the people. With one voice they announced their acceptance, saying, "All that the Lord hath said we will do" (Exod. 24-8). Following this consent of the people, Moses recorded all the laws in writing, and later on read what he had written. He then went through a ceremony of ratification which the Apostle details at length to stress its typical meaning (Heb. 9, 19-23). It is possible that this symbolic meaning was not fully comprehended in Moses' day. Indeed, Paul instances the circumstance of Moses wearing a veil to hide the glory of God which was temporarily reflected from his face when he descended from the Mount, saying that this taught that Israel "could not look to the end" of that which had come to be abolished in his day (2 Cor. 3-13). It is doubtful if even Moses fully understood the import of that which was enjoined which was "a figure for the time then present" (Heb. 9-9) for much of which we now know concerning the Truth, was then shrouded in mystery (see 1 Pet. 1, 10-13; Eph. 3, 3-5; Rom. 16-25).

Moses then ratified the covenant agreed to by the people. He built an altar under the hill surrounded by twelve pillars, to represent the twelve tribes of Israel. On this altar he poured half of the blood of young oxen which had been killed by the young men (probably Levites), whom he had selected for the service. The rest of the blood he put in basins, and having read what he had written in the book, he dipped in the blood, scarlet wool and hyssop, and with this sprinkled the book out of which he had read to as many of the people as were within convenient range, saying with a loud voice, "This is the blood of the covenant which God hath enjoined unto you."

Paul comments: "Almost all things are purged with blood" (Heb. 9-22). Blood poured out is the symbol of death, and the sprinkling with this blood on altar, book and people was an intimation that no covenant of everlasting force, could be made without the death of men to whom it was offered. If it be asked why, the answer is, that death was due; it had passed upon all men through Adam. Blood as the symbol of death, typically purged the death defilement. Death is always treated in the Mosaic system as a defiling thing (Num. 19). To touch a dead body, or a grave, or a bone, was to contract defilement (Num. 19-11). The whole congregation, as they stood before Moses, were in the anti-typically defiled state. They had not only touched death through descent from the condemned of Eden; but they were in contact with its defiling power in their own bodies. The shedding of blood was thus essential. There is no putting aside of sin with a view to friendship, without the fullest recognition of its nature and its unreserved repudiation.

Christ provides the antitype. He is the altar, the book **THE** of the law, and the other things that come after (Heb. **ANTITYPE** 13-10). The sprinkling of the blood on both by Moses prefigured the operation of Divine love and wisdom in Christ's own sacrifice. He was the beginning of the new creation, the first fruits of the new harvest, the foundation of the new temple, the nucleus of a new and healthy life developed among men. Thus he, himself, benefited by his own sacrifice. He, being the anti-typical altar and sacrifice, was purged by his own blood. Paul comments: "It was necessary that the patterns of things in the heavens (the altar, book of the law, etc.) should be purified with these; but the heavenly things themselves (i.e., the anti-typical altar, etc., which was Christ, (see Heb. 13-10) with better sacrifices than these" (that is, with Christ's own blood, see V. 12)—Heb. 9-23.

This truth is expressed in other places in the Word. In Heb. 13-20 Paul teaches, "the God of peace brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant" (i.e., His own blood). Again in Heb. 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" ("for us" is an interpolation, and is included in violation of the grammatical structure of the verse as all authorities agree. See Revised Version, Diaglott, etc.). See also Heb. 5, 7-9; Phil. 2, 8-9; Rom. 5-19.

The common view in the world, which disconnects Christ from the operation of his own sacrifice, would have required that Moses should have left the altar and the book of the law unsprinkled.

It is significant that the people were required to express their consent to the divine law before God condescended to enter into covenant with them, even on the basis of sacrifice. The cause of death in the first instance was the repudiation of God's law and supremacy in Eden. This had to be restored before God's love could be expressed. The lesson of sacrifice does not so much convey the idea of man's punishment, as the vindication of God's authority and position.

The covenant with Israel having been ratified by **MOSES DRAWS** sacrifice, Moses was invited along with Aaron and his **NEAR TO GOD** two sons, Nadab and Abihu, and 70 of the elders of Israel, to come to the Mount and worship and see the glory of God. The principle revealed is worship after submission and obedience, followed by the open vision of eternal glory.

Moses (like the "greater than Moses" at a later date) was alone permitted to draw near (Exod. 24-2). The others were to worship afar off, but all were eventually to see the glory of the God of Israel manifested through His angel. For six days there was cloud and silence on the Mount, and on the seventh divine speech (Exod. 24-16). This is striking. We are not told it means anything; but it is impossible not to think of the long six days of a thousand years each in which God hides His face, and the seventh on which "the tabernacle of God shall be with men." Then shall the saints, like the elders of Israel, see the glory of God; then shall the "greater than Moses," who was alone permitted to draw near the right hand of God, rejoin his brethren upon earth.

In the eyes of the children of Israel, the glory of the Lord was like "a devouring fire" (Exod. 24-17). The spiritual significance has corres-

ponded with the literal. The glory of God towards Israel has been manifested in the fire of His judgments. But the finish will end the terror, and Israel who drew off in fear from before the Mount, will draw near in gratitude at the merciful kindness of God (see Micah 7, 19-20).

The instructions concerning the Tabernacle were received by Moses whilst he was on the Mount. **THE TABERNACLE** various details regarding its construction were carefully shown him (Ex. 26-30; 25-40; Heb. 8-5), whilst certain men of Israel were endowed with special ability in workmanship for its fabrication (Exod. 35-30; 36-1).

The lesson thus conveyed was that God will have men approach Him only in the way that He has designed. This is a stumbling block to many. They substitute sincerity for obedience, and overlook that by so doing they mock the honour and authority due to God who has "magnified His word above all His name" (Ps. 138-2).

The people of Israel were then invited to supply the materials for the construction of the Sanctuary that "God may dwell among them" (Exod. 25, 1-7). Thus whilst the pattern of the Tabernacle came from heaven, the material was from earth. This is true of the spiritual tabernacle in which "God will dwell" (2 Cor. 6-16). The pattern was supplied by Jesus, who "came down from heaven" in the sense expressed in Luke 1-35. But the elements of this spiritual tabernacle will be gathered from among men, and will answer to the "gold, silver and precious stones" (1 Cor. 3-12) supplied to Moses by the Israelites.

FREEWILL OFFERINGS These offerings of Israel were of a voluntary nature (Exod. 25-2) and freewill has ever been the basis of all God's requirements of the human race from the interdict of the forbidden tree in Eden, to the summons of the Gentiles by the hands of Paul to repent. He calls to men that they may provide characters answering to precious metals in order that the Sanctuary—a living temple—may be erected. At the Judgment Seat an inspection will be made of the offering and the inferior quality rejected. Then it will be too late to offer, even as after a certain time Moses gave a commandment through the camp that the people be restrained from offering any more (Ex. 36: 5-7) for sufficient had been received.

Thus the building commenced at the hands of Bezaleel and Aholiab and other "wise-hearted men" according to God's plan (Ex. 39-42). It was set up on the first day of the first month of the second year of departure from Egypt. In symbol the Tabernacle reveals the terrible majesty and holiness of God, and the impossibility of man saving himself except by strict and reverential and loving conformity to His appointments.

LIVING TABERNACLES Every true son and daughter of God is a miniature tabernacle (2 Cor. 6-16) Our minds should be a holy place lined with the gold of a tried faith, in which the one Christ-sacrifice for sins is continually offered, and the smoke of a grateful incense, kindled by the fire of the altar continually ascending, while deeply secreted in the innermost ark of the heart is the law of God in its remembrance, the scriptures in their effectual study, the institutions of divine appointment in continual reverence, and the bread of God in its continual eating. Thus shall we be the sons of God in the midst of a crooked and perverse generation, misunderstood by all, hated

by many, despised and rejected of men persevering in a bitter probation that will end at last in life and light and joy everlasting, when "the tabernacle of God shall be with men, and he will dwell with them, and they shall be his people, and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away" (Rev. 21-3).

"THE LORD CAME FROM SINAI" (Deut. 33: 1-3; Hab. 3, 1-3; Dan. 7: 9-10).

I have often been asked to explain how the above references could refer to the future when a verb in the past tense (came) is found in each case. To those fully conversant with the language of the Holy Scriptures (the Hebrew and Greek texts) no such problem exists. Upon examination I find that there is absolutely no need for concernment about the matter; uneasiness or doubt of mind is positively unnecessary. Habakkuk 3: 1-3, and Daniel 7: 9-10, are in fact, the very fulfilment of Deuteronomy 33: 1-3. Dr. Thomas reads the first scripture thus: "Eloahh shall come in from Teman, and the Holy One from Mount Paran" ("Eureka," Vol. 3, pp. 599-600). Notice the futurity of the verb—"shall come." It may be asked, "What authority did Dr. Thomas have to qualify him thus to alter the sense of the Authorised Version?" The Hebrew text literally reads, "Eloahh me—Teman ya-bo"—"Eloahh from Teman shall come." And why so? For the simple reason that "ya-bo" is in Hebrew grammar Kal future third person singular, masculine gender ("The Analytical Hebrew-Chaldee Lexicon," by Prof. B. Davidson, page 290). Dr. Thomas, therefore, has the authority of a Hebrew-Chaldee professor.

But he has also the Greek Septuagint translation behind him, for in that version of the Hebrew Old Testament Scriptures we read, "Hoo Theus Thaiman heekei"—"God (the Deity) shall come from Thaiman, and the Holy One from the dark shady mount Pharan." We thus notice the futurity of the text—"shall come." Now the Greek word, as already indicated, is "heekei," which is precisely the same verb found in Deuteronomy 33: 2.

We also have the "authority" of the Authorised Version itself for Dr. Thomas's rendition. We gain knowledge of this by comparison of texts. The Hebrew word in Deut. 33-2 is "bo," the very same word occurring in the following instances translated in the future tense: "He shall come" (bo)—Mal. 3-1: "And Yahweh Eloahh shall come" (bo)—Zech. 14-5. In Mic. 1-15 we read, "Yet will I bring an heir unto thee, O inhabitant of Mareshah; he shall come (ya-bo, as in Hab. 3-3) unto Adullam the glory of Israel." Also Amos 5-9: "The spoiled shall come (ya-bo) against the fortress." And so, ad infinitum. There is, however, quite another aspect of the matter, external to the grammatical, and that is, while we admit in some respects, Deut. 33, 1-3 concerned the matter recorded in Exodus 19: 18-20, there is the deeper reality associated with its true fulfilment. The real design and purpose of this Theophany can only be seen is the visualisation of the future when Yahweh shall be glorified in Israel, and the people be blessed in the God of their salvation.

Fraternal Gathering at Campsie



On Sunday, 13th April, approximately 300 brethren and sisters of the Lord Jesus gathered together at the Masonic Hall, Campsie (N.S.W.), for an afternoon of Fraternal Communion to mark the passing of six years spent in the Lord's service in this portion of the Vineyard, by Campsie brethren and sisters.

Our afternoon was complete in every respect. The hall had been tastefully arranged by the sisters with many bright and beautiful flowers, and for a whole day previous our "chefs" had been preparing the repast which was to feed more than 200 brethren and sisters.

But it was not "the meat which perisheth" for EXHORTATION which we were craving; it was "that meat which endureth unto everlasting life" on which our minds were focussed. Nor did we go without.

From the moment when so many voices were raised in that first hymn of praise to our Great Provider, until, in the evening a final "Amen" reverberated throughout the hall, one and all were deeply touched by the lovely spirit of joyous friendliness manifest; we knew our Lord was with us, and each of us felt he could say with Peter, "Master, it is good for us to be here."

For brotherhood means to us much more than the distance that may separate us, and therefore were we doubly pleased to welcome to the Lord's Table our brother Editor and Bro. L. J. Colquhoun as exhorting brethren.

Campsie Ecclesia had invited Brother J. Mansfield, Senior, and Bro. H. P. Mansfield, of Adelaide, to take two of the appointments for the day, and we were keenly pleased when telegraphic advice was received to the effect that they were able to accept the invitation. The added advice that Brother L. J. Colquhoun would also make the trip was received with great pleasure.

The Memorial Meeting commenced at 2.30 p.m., and Brother H. P. Mansfield and Brother L. J. Colquhoun delivered encouraging and inspiring words of exhortation.

An opportunity was then afforded the many visiting FRATERNAL brethren and sisters (at the conclusion of the Memorial ASSOCIATION Meeting) to engage in a fraternal chat, after which musical items and spiritual songs were rendered by various members of the ecclesias.

During this section of the programme, we were glad to welcome once again to our platform, Brother J. Mansfield, Snr., of Adelaide Ecclesia, to speak on the subject, "The Work of Elpis Israel." Brother Mansfield referred to the value of the Adelaide Classes, and of the excellent opportunity they offered for the extension of knowledge of the truth among brethren and sisters; he also referred to the splendid manner in which the classes were co-operating with Gospel Extension work in South

Australia, and of the value which isolated brethren and sisters, to whom they were forwarded, placed on the "Elpis Israel Cottage Notes."

It was good to know of the work that has been done in this respect in South Australia, as it afforded us the means of reviewing our own activities, and, if possible, extending them.

Our brother recorder's report was then read to the gathering. This proved to be a summary of the work that had been done by the Ecclesia in the previous year, the results of the Father's blessing on the work, and an evaluation of the possible development of the work in the ensuing year.

Tea was then served on tables that had been arranged at the rear of the hall, and during tea a cake, which had been made by one of the Campsie sisters and decorated with a ladder on which were placed six steps, representing six years we had walked towards our great goal, was cut by our visiting Adelaide brethren, L. J. Colquhoun and H. P. Mansfield.

Brother H. P. Mansfield referred to the fortuitous **ANTICIPATION** circumstances under which the ladder, having six steps representing six years, could be said to be analogous to the six days when God made the heavens and the earth and then, on the seventh day, rested. He also took as his theme 2 Peter 3, where the Apostle draws a comparison between the work of God in creation, and the return of our absent Lord from heaven in a time of great trouble, and said that although he would like to visit us again next year, he would prefer that our next fraternal gathering be in "the rest that remaineth to the people of God."

After tea, as the tables were clearing, brethren and sisters took a further opportunity for a fraternal talk, at the conclusion of which, at 7 p m., Brother C. R. Wotton, of Campsie, delivered an illustrated Lantern Lecture to the subject, "Archaeology proves the Bible True."

Needless to say, at the end of the day, all we Campsie brethren and sisters felt stimulated beyond measure, and our enjoyment of the afternoon was further heightened by so many visiting brethren and sisters expressing the same thought. In addition to those visiting interstate brethren already mentioned, we were pleased to have with us Bro. and Sis. Jolly, of Adelaide; Bro. Strange, of Brisbane; and Sister McNeill, of Hobart.

We were glad that the other Sydney Ecclesias "**ELPIS ISRAEL**" took advantage of the presence of our brethren from **CLASS** Adelaide to utilise their services during the short time they were with us, and, in order to conform to the programme laid down, our "Elpis Israel" Class, usually held every Thursday evening, was convened for the Tuesday.

The two brethren, Bros. Mansfield and Colquhoun, the latter of whom came to us as a representative of the Adelaide "Elpis Israel" Classes, were once again welcomed to our midst. And even if the lounge room of our brother recorder was crowded (as anyone's would be with 26 people present), it was comfortably so. And it was crowded with people who read their "Elpis Israel" with the Bible their ready reference, "comparing spiritual things with spiritual things."

It was almost two years since our Class had been formed, a period of trial and terror for the world at large, of uncertainties and shortages, of human misery and "gross darkness"; but a period in which we, as "children of the light," had found a way to walk in it.

Brother J. Mansfield, Snr., opened the discussion on **DISCUSSION** the readings for the day from Proverbs 25-2: "It is the glory of God to conceal a thing; but the honour of kings is to search out a matter." It was pointed out that we, as brethren of Christ, were "kings" in prospective, inasmuch as they that are found worthy will sing the song of the Redeemed the Lamb (Rev. 5: 9-10), and Bro. Colquhoun spoke of the debt of gratitude we owe the Father in that, during these latter times, he had given our late Brother J. Thomas the power of mind and spirit to "search out" and "continue in" the things of the truth, thus loosing it from the chains of darkness to be implanted in pure, child-like minds.

Our "Elpis Israel" reading concerned "the Saints and the two witnesses." Together, we traversed the accuracy of the Doctor's exposition and treatise, and found ourselves contemplating the return of the Lord, Sinai and judgment, the Lion of the Tribe of Judah in judgment upon the Arab, the establishment of God's power and name in the eyes of many nations by the destruction of the Gogian or Russian invader of His land, the setting up of his "House of prayer for all Nations" upon the place of "the holy," "the law going forth from Zion and the word of the Lord from Jerusalem," and all those other beautiful thoughts connected with "the hope of Israel" for which our brother Paul "was bound with a chain."

Perhaps our whole evening could thus be summarised, even as Brother Wotton did, when he placed Deuteronomy 33 in the tense which the Hebrew contains (i.e., the future): "And this is the blessing, wherewith Moses the man of God blessed Israel before his death." And he said, "The Lord SHALL COME from Sinai, and SHALL RISE UP from Seir unto them; he SHALL SHINE FORTH from Mount Paran, and SHALL COME with ten thousands of saints; for his right hand SHALL GO a fiery law for them. Yea, he SHALL LOVE the people; all his saints SHALL BE IN HIS HAND: and they SHALL SIT DOWN at his feet; every one SHALL RECEIVE of his words."

What more could we ask?

—E. SPONGBERG.

HAPPY On Sunday, 20th April, we were pleased to have
AFTERNOON with us at the Chatswood Ecclesia, Brethren J. Mans-
AT CHATSWOOD field, Senr., L. J. Colquhoun and H. P. Mansfield, on
a visit to Sydney Ecclesias from the Adelaide Ecclesia.

In the afternoon, Brother Colquhoun delivered the word of exhortation, directed to the theme—"Work." Brother Drinkwater, who had stood down to enable our visiting brethren to take the addresses, had accepted the invitation to take the chair. The ecclesia enjoyed greatly the word of exhortation, Brother Colquhoun beautifully, but firmly, placing before us the way in which all, brothers and sisters, can work together in the cause of the Truth. The preaching of the word, the work of the Sunday School, the sewing of the sisters, the mutual help and assistance to one another, were all set before us in an encouraging manner.

After the memorial meeting, fraternal discussion ensued with the Adelaide brethren, and approximately 20 visitors from the Sydney Ecclesias, country districts and interstate, our other interstate visitors being Sisters Cheek, of Adelaide, and McNeill, of Hobart. Tea was served in the hall in the customary manner, and enabled us to remain together in

conversation on the things of the truth, whilst we refreshed the natural man with the things of God's providing.

We then bid "adieu" to Brother Colquhoun, who responded with suitable words, few, but spoken with a great depth of feeling. Brother Colquhoun then left in the company of Brother N. Munro for the Hurstville Ecclesia, to deliver the evening lecture.

We tried an innovation in the evening, both the brethren
TWO Mansfield lecturing. The subjects were: "Is War with
LECTURES Russia Inevitable?" and the "Divine Charter for the Future."

Two large advertisements had been placed in the local papers, inviting the people, but the ears of the people have indeed waxed dull of hearing, and although they were invited to hear what God's word had to say on subjects of vital national and international importance, only a handful of strangers accepted the invitation to be present.

Brethren might be interested to hear the order of procedure for the evening. Brother B. Philp, who had been invited to take the chair for the evening, brought the meeting together in the singing of Hymn 2, sharp at seven o'clock. Brother Errington then led the meeting to the Eternal Father in prayer. Revelation 16 was read, and Brother J. Mansfield was called to speak to the subject of Russia. After listening to his lovely discourse based mainly upon that chapter, the meeting joined together in singing Hymn 113.

Brother H. P. Mansfield then was called to deliver his address. This was mainly based upon Gal. 3-8 which, he stated, provided the key to the understanding of the Scriptures. The Abrahamic covenants, the calling to the inheritance, and the nearness of the Advent were all emphasised.

The usual announcements having been made at the conclusion of the addresses, the meeting sang together Hymn 179, after which Brother McKenzie committed us to the care and keeping of the Father.

We indeed rejoiced at Chatswood in the day's great spiritual pleasures. We hope that if the Master's coming be a little longer than we think it will be, that our Heavenly Father will again bring these brethren into our midst, to refresh us in the Lord.

—G. ERRINGTON, Recorder.

Ten times the amount from sinners of the Gentiles unenlightened in the truth, would have failed to produce the pleasure we experience in the receipt of this "small sum" (£3/10/6). The donors are poor operatives, who have spontaneously taxed their own property to strengthen the hands of one contending for the truth "against all" in a far-off land, because they love him and are grateful to him for the benefit he has conferred upon them in instrumentally opening the eyes of their understanding to see the glorious light of the glad tidings of the kingdom of God. This is certainly very gratifying.

—DR. THOMAS.

Let them beware of crotchets, or the magnification of things unimportant in themselves; and let all things be brought to the Law, and the Testimony. Dwell upon the promises of God, and upon the obvious teaching of His word. Let this be the Polar star and no mariner need make shipwreck of the faith.

—DR. THOMAS.

Editorial Notes



The Pitcairn Islanders.

Brother J. Mansfield Jnr's., remarks concerning the "Rangitiki's" stay at Pitcairn Island awakened recollections in the mind of a correspondent who has drawn our attention to "The Christadelphian" for February, 1882.

Recorded therein are the details of an effort by the London Ecclesia to direct the attention of the Pitcairn Islanders to the Truth as it is in Christ Jesus. For some years immediately prior to 1882, the story of this people had interested the brethren, a very interesting book having been published concerning them. The appearance of a letter in the London newspapers of 4/12/1878, contributed by Rear-Admiral De Horsey, Commander-in-Chief of the Pacific Station, concerning a visit made by him to Pitcairn, attracted the attention of a brother, and a degree of discussion ensued concerning the simplicity of the lives of these 90 people, who conducted their services according to the form of worship of the Church of England. Feeling that the manifest godliness of the communal life would lend itself to a consideration of the Truth, the brethren desired to do something about it. The opportunity came three years later when two of the islanders visited England. They agreed to accept a gift from the brethren. Accordingly, Mr. James Russell McKoy, on returning to Pitcairn, took with him a case containing wearing apparel, tools, slates, pencils, writing matters, etc., two copies of "Christendom Astray," six "Jesus Christ and Him Crucified," "Life of Dr. Thomas," "Lectures on the Apocalypse," "Seasons of Comfort," "Hymn Book," Volume of "Children's Magazine," "Town Hall Lectures," "Coming Events," "Prophecy and the Eastern Question," "Declarations," "Bible Companions," and a general assortment of pamphlets on the various portions of the Truth.

A covering letter dated 18th May, 1881—66 years ago this month—under the signature of the London Presiding Brethren, was enclosed, setting out at length our interest in them, and our hopes for them.

Brother Mansfield's report indicates that Seventh Day Adventist Missionaries have, during the interim period, brought these people again in bondage by a mixture of Gentile superstition and the Law. No doubt they are happy in that state, for they are under a communal law which will provide a degree of satisfaction, above the jungle law that almost universally prevails elsewhere. The power of the Gospel, however, can extend to them the warm, invigorating hand-clasp of the Truth, instead of the cold, dead hand of that branch of apostasy termed Seventh-Day Adventism. For that reason, Brother Mansfield intends to forward literature from England, which will be supplemented, if necessary, by literature from "The Logos" office.

Perhaps the London Ecclesia would like to co-operate again in this work, taking up once again the threads of 66 years ago.

We feel constrained to close with the final paragraph of Brother Andrew's article concerning the matter as found in the "Christadelphian":

"It is really refreshing to read of a people such as the Pitcairners,

and, although in the position we occupy in the midst of 'an evil world,' with which we are continually in close contact—a world which, as one of our poets has said, 'is too much with us,'—we cannot attain to their primitive simplicity of life, yet there are some things in them which are worthy of our imitation. If such results are possible in a community without the influence of truth, what a perfect state of society will there be on the earth when all the world is under that influence, and its affairs administered by perfect rulers; when God's way is 'known upon earth,' His 'saving health among all nations,' when they 'sing unto the Lord a new song, and his praise from the ends of the earth'; when the wilderness and the cities lift up their voice, and the inhabitants of the rock sing, and shout from the top of the mountains; and when they 'give glory unto Yahweh, and declare his praise in the islands.' (Ps. 67-2; Isa. 42: 10-12)."

"Is War With Russia Inevitable?"

This is the title of a new booklet, copies of which should be available very shortly. Special attention has been directed to the production of this little work, and proof copies to hand indicate a new standard in Christadelphian literature for presentation to the stranger. The booklet contains 16 pages, and is illustrated in colour. Special permission has been received from the "Argus" Office, Melbourne, for use of a cartoon illustrating the growth of Russia in Europe, whilst a full-page sketch map, designed by a scholar of the senior class of the Adelaide Sunday School (John Colquhoun), illustrates the battle of Armageddon. A recent speech by Mr. Churchill warning England of the danger from Russia, is contrasted by a statement of Dr. Thomas one hundred years ago. The "Author's Foreword" draws attention to the centenary of the Christadelphian movement, and invites the reader to consider the progress of national events with what our pioneers stated one hundred years ago. The cover is specially designed to illustrate the fruits of man's rule (war and disorder) with the prospect of the future in the Kingdom of God.

We feel confident that this booklet will please the brotherhood and the stranger. The cost of production is slightly higher than previous booklets, but will not exceed £5 per 1,000. We would invite readers and Gospel Extension Societies to make application for the booklet (without forwarding money) immediately.

The Truth in Braille.

Brother Byrt, of Melbourne, reports further progress in relation to this matter. In a recent letter he wrote: "We have been drafting out methods for Correspondence Tuition in Braille, and have elaborated a scheme which should give the needed knowledge and experience in about twenty simply graded lessons. We are trying them out on a brother close at hand, treating him as 'Correspondence' and getting his 'point of view; we are also hoping for some more to try out these ideas.'"

A few brethren have stated their willingness to learn Braille, with the object later of producing the Truth's works in this writing; the opportunity is open for others to interest themselves. As stated previously, the tuition is free. We shall be pleased to hear from any interested.

The Truth can only flourish in honest and good hearts; and the sooner the sons of evil manifest themselves the better.

—DR. THOMAS.

Observations from Abroad.

2 : *From the Pacific to the Atlantic Ocean* The World's News at Sea.

The "Rangitiki's" daily wireless bulletins have consistently featured the ever-increasing perplexities being experienced by Great Britain in her administration of Palestine. The aggressive attitude of Jewry is duly stressed and their determination to "fight for their rights" is voiced. Jewry maintains that it is a matter of "life or death," without which Palestine will be turned into another Jewish Ghetto.

Such news being wireless to every part of the globe is most impressive to Spiritual Israel, and I believe is a means being used by God to declare to His people, "Prepare to meet thy God, O Israel!" The time of "Jacob's trouble" is undoubtedly upon Israel, but the reassuring prophetic declaration is, "He shall be saved out of it." Earth's future supreme King will be introduced to the world, and we suggest that this may be accomplished by means of His miraculous deliverance of Israel. A beautiful preview to such an event is suggested by the occasion when David, the then future king of Israel, was introduced to his people upon the mountains of Israel. The blasphemous Goliath—the symbol of Gentile might—challenged God's faithless, disbelieving and wayward people, but came to his end.

Today's Bulletin has just appeared in the vessel's main lounge. It prominently features the upheaval experienced in U.S. Government circles as a result of the accusations and criticism made by Britain's Foreign Secretary, Mr. Ernest Bevin, against the U.S. President Truman, and Mr. Bevin's charge that Mr. Truman has "meddled with the Palestine problem," and that such unwarranted interference jettisoned the Palestinian negotiations between Britain and Jewry. President Truman is reported to have stated that the United States' policy towards Palestine has been publically declared for some years, and that he voices the U.S. Government's view that an immediate immigration of 100,000 Jews into Palestine should be permitted. The policies of nations are of no particular concern excepting insofar as we are able by the "secrets that God has revealed to His servants the prophets" to note the wondrous plan working out to its predetermined consummation. We are not among those who voice denouncement against the Jews or Great Britain. We know that our God overrules in the Kingdoms of men, and that He utilises nations and men

Predestination.

This is a subject that has been troubling some ecclesias in recent months, and we have to hand an article by the author of the book, "The Gift of God is Eternal Life," which was reviewed in "The Logos" some months back. We hope to include this article in the June issue of "The Logos," together with a reply to same. We would like the greatest circulation possible for these articles, and would appreciate the co-operation of the reader to this end. We would like to thank the arranging brethren of the Brisbane Ecclesia for their help in this connection.

whenever His purpose requires it. We are today impressed that a comparatively insignificant few of Israel's once dispersed and outcast people are such a potent force in international politics as to cause alarm between Powers such as Great Britain and America. Present-day events truly herald the coming of One who alone has the authority and might to adequately solve the Jewish problem to the ultimate benefit of the whole world. Whilst these moves are taking place on the political chess-board, significant accusations continue to be levelled by the statesmen of Great Britain and the U.S.A. against Russia. She is accused of "expansionism," "aggressiveness," "non-collaboration" and the like. Today's bulletin refers to tension caused as the result of Under-Secretary for State, Dean Acheson's statement to the U.S.A. that Russia is following an aggressive and increasingly expanding foreign policy. Truly we can lift up our heads and rejoice as we observe the day of earth's redemption drawing nigh.

From the Pacific Ocean, the entrance to the Gulf of PANAMA Panama is reached after passing the small island of Mal Pelo.

On the left lies the mainland of the Central American Republic of Nicaragua, and on the right the Republic of Columbia. We passed many picturesque Islands in the gulf, including the Isles Margaritas, meaning the Pearl Islands.

In 1513 Vasco Nunez de Balboa sighted the Pacific Ocean from the peak of Dairen. In commemoration of this the Port at the Pacific side of the Canal is called Balboa. At about 9 p.m. on 2nd March, the "Rangitiki" drew alongside a wharf at Balboa. About three miles distant lies the city of Panama situated on a bay. In 1673 the present city of Panama was founded. Much interest is manifested in the splendour of its Cathedrals, and the old historic ruins of the ancient Panama which was destroyed in 1668 by the famous pirate, Henry Morgan.

The journey to the city of Panama is a delight to the eye, due to the tropical vegetation and the richness of the green verdure interspersed among the foliage. The population is very mixed, and shades of complexion in Panama range from the white of the Caucasian to the ebony of the Negro. The city is under the jurisdiction of the Republic of Panama.

At 1 p.m. on Monday, 3rd March, the "Rangitiki" **THE PANAMA CANAL** proceeded to the Canal proper. This lies in a strip of territory that was acquired from the Republic of Panama during the presidency in the U.S.A. of Theodore Roosevelt. This strip is known as the "Canal Zone," and is ten miles wide, extending from the Pacific to the Atlantic Oceans, across the Isthmus of Panama, over which the U.S.A. exercises sovereignty. The Canal itself is fifty miles long, its least breadth is 300 feet, and in no part is there a depth of water of less than forty feet. The lock chambers are 1000 feet long by 110 feet broad.

In 1880 a French company under Count Ferdinand de Lesseps—the builder of the Suez Canal—commenced to excavate at sea level between the Pacific and Atlantic Oceans. After seven years, the whole project was finally abandoned, after a vast expenditure of money and loss of life. In 1904 the United States' Government took up the unfinished task, and the Canal was opened to the world's traffic on 15th August, 1914. Our progress through it was particularly fascinating, and we trust the details hereafter given may prove interesting.

After proceeding into the Canal proper, the "Rangitiki" traversed three miles to reach the Miraflores Locks. There are two flights each of two parallel locks by which the vessel was raised 55 feet. After being "drawn" through these locks, the ship enters the Miraflores Lake which is one mile long. The methods used to "draw" the vessel through the locks are by means of six electric tractors known as "mules," which are made fast to the ship with steel ropes, three on each side of the vessel, which took the vessel through the locks. These electric tractors operate on electric tracks built on both sides of the locks. Commencing at sea level, the ship finds the gates of one lock open, and a large red arrow directs the vessel to the lock—the gate of which closes behind the ship. With the lock-gates closed, water immediately swirls into the lock through many large openings, so that the ship rapidly rises to the desired level to enable it to negotiate the next lock. On arrival at the triple flight of locks at Gutan, the procedure is reversed, and the ship lowered 85 feet in three stages to the level of the Atlantic Ocean. The silence and orderliness with which these operations are performed is impressive.

Passing through the Miraflores Lake, we arrived at Pedro Miguel Locks. The vessel came to a standstill to enable the United States' Governor to present a special "guard of honour" to H.R.H. the Duchess of Gloucester. A very picturesque ceremony was carried out, and the large U.S.A. Band did its part, which culminated in a salute of 21 guns. After this impressive diplomatic gesture had been suitably acknowledged by the Duchess, the "Rangitiki" proceeded on its way, being heartily farewelled by the U.S.A. Band and its squadron of soldiers, and many citizens of the Canal Zone and Republic of Panama.

Negotiating the Pedro Miguel Locks, which were instrumental in raising the vessel a further thirty feet, now totalling 85 feet above the level of the Pacific Ocean, we approached the Gatun Lake through the Gaillard Cut. This "cut" is considered to be one of the most gigantic single operations ever contemplated and carried out by man. It is nine miles long. The figures of the quantities of rock and soil removed stated in cubic yards are so enormous that they are almost meaningless to anyone who is not an engineer.

(To be continued)

JEWISH REFUGEE CHILDREN'S FUND.

Balance Brought Forward	£63	10	6
L.C. (Q.)	0	4	0
Anon (Q.)	0	14	0
F.C. (Canada)	0	4	6
L.M. (S.A.)	1	0	0
A.P.S. (S.A.)	2	2	2
"A Friend" (Q.)	0	5	0
H.A. (Q.)	1	0	0
Sis. G.E. (Canada)	0	6	0
Sis. L.M. (S.A.)	1	0	0
Anonymous (S.A.)	10	0	0

£80 6 2

Special Feature Article---page 230

Published
Each Month

THE LOGOS

Subscription
6s. per year

UPHOLDING THE PURITY OF THE APOSTOLIC DOCTRINE
AND FAITH.

CONTENTS FOR JUNE, 1947.

Humility, Patience, Tribulation	225	Is Individual Freewill a Fact ?	230
Milestones to Armageddon	226	Editorial Notes	242
Observations from Abroad	228	"Whosoever Thou Shalt Bind "	243
Israel and the Law	229	The Law of Moses Epitomised	245

Thoughts for the Times.

HUMILITY, PATIENCE, AND TRIBULATION.

Tribulation is a moral necessity. We cannot be brought into a reasonable state without it. Paul defines its mission thus:— "Tribulation worketh patience"; and through much tribulation it is appointed we must enter the Kingdom of God. The wisdom of it is not difficult to see.

Humility and patience are indispensable attributes of excellence of character. They are characteristic of the angels to equality with whom the gospel invites us, and who have known evil in their day. They come only with tribulation. They do not come with luxury and indulgence. The silver spoon usually generates pride and impatience. Tribulation drives those out of the natural man, and helps us to come more and more into that state in which God will be able to find pleasure in us, and forgive us for Christ's sake, and give us an abiding place in the glorious household of His Son. Recognitions of this will enable us to take trouble with a little more composure than if we supposed it were a pure and aimless evil. It is by no means such. It is pre-eminently among the "all things" which "work together for good for those who love God, and who are the called according to his purpose."

—R.R.

POINTS CONCERNING THE GREATEST "SIGN OF THE TIMES."

"There is hope in thine end, saith the Lord, that thy children shall come again to their own border"—Jer. 31—17.

Recently back from Palestine, Mrs. Wynn, as recorded **PALESTINE TODAY** by the "Ivriah," spoke in raptuous terms of life in Eretz Israel ("the land of Israel") in spite of troublesome times.

We rejoice to learn that 20,000 Jewish boys and girls survived Hitler's determined effort to exterminate the Jewish race, and have been rescued by the Youth Aliyah.

The last child of this 20,000 to reach Palestine under the Youth Aliyah said, "I was born in the town of Lukz. My father's name was Leib Reisman—he is dead. My mother's name was Rivka—she is dead. My brothers and sisters are all dead. My name is Chaya—I am alive, and I am at last in Eretz Israel.

Well may the prophet say, "They shall come with weeping"!

The Nazi murdered 6 million Jews, a few hundred thousands remain. Thousands are still in displaced prison camps although the war ended two years ago.

The Jews maintain that "Broken promises alone led to the forceful acts of violence by some Jews, it seemed to them the only way they could make the world aware of the anti-Jewish action of the British Palestine administration." Without endorsing acts of violence, we can sympathise with the outlook of Jews, whilst pointing to "a more excellent way"—Deut. 4: 29-31. How true the prophets are revealed today! Jeremiah predicted the time when there would be "none to plead thy cause"; "all thy lovers have forsaken thee" (Jer. 30: 13-14).

"IN THE LATTER DAYS YE SHALL CONSIDER IT"—Jer. 30-24.

No subject of the one faith in Paul's day was ignorant of the restoration of Israel and Judah, and without faith in the things promised of the land covenanted to Abraham. No faith defective of these elements is worth anything in the matter of justification.

The Kings of Judah were as much in need of inspiration in order to sit upon the throne of God, as were the Apostles of Christ, to give them authority. But when they became wicked the spirit of God forsook them and this circumstance called for prophets to instruct, reform and admonish them. Hence, prophets became a necessary appendage to the Kings who acted for God. These are matters not properly weighed nor understood in all their amplitude by many who choose both to preach and write on such lofty themes.

—DR. THOMAS.

Observations from Abroad

3.—TO THE ATLANTIC OCEAN

Gatun Lake, which is twenty-four miles long, is traversed under the vessel's own power. It is an artificial lake formed by the accumulated floodings of the Chagres River and contributory mountain streams, covering an area of 164 square miles. To ensure the maintenance of its level the upper reaches of the Chagres River have been impounded by the Madden Dam forming a subsidiary lake, the overflow from which generates electric power, and maintains the necessary level of Gatun Lake.

Passing through the Gatun Locks, we soon reached Christobal, and stopped at the town of Colon to disembark officials before proceeding to the Caribbean Sea. The journey through the Canal had occupied approximately eight hours.

From the town of Christobal, situated at the Atlantic end of the Canal, to the Island of Curacao, peacefully situated among the islands of the West Indies group, is a distance of 706 miles, which we reached early on March 6th. The vessel tied up at the refuelling station in the Caracas Bay. We motored some five miles to the quaint town of Willemstad, the capital of the island, which is about 35 miles long and six miles wide at the broadest section. The population is reputed to be about 60,000. The official language is that of the Netherlands, Dutch. English is spoken fluently in the shops, and is taught in the schools. Caracao has become very important with the development of the Venezuelan oil industry. Considerable quantities of crude oil are brought to this convenient deep sea island to be refined and exported. The harbour of Willemstad is considered to be the finest in the West Indies.

We visited many places of interest and historical features of the city, which in turn revealed that the island had been in the possession of Spain, France and England, and now belongs to Holland. We very much enjoyed our experiences at the very interesting and clean city of Willemstad, and securing the services of a taxi, drove to the vessel in Caracas Bay, which it left at almost 5 o'clock on 6th March.

We traversed several other islands in our journey in the Caribbean Sea. On Saturday, 8th March, we reached the Island of Sombrero, and passing through the Sombrero Straits, we parted from the Caribbean Sea to the Atlantic Ocean. Our direct course is now set for London, a distance of 4,609 miles, and which it is expected (God willing) we shall reach on the 19th March.

The marvels of scientific achievement have enabled the "Rangitiki" to be equipped with that remarkable power, Radar, as well as a type of wireless enabling direct communication with any part of the world. Thus constant wireless news flows chiefly from London, and the ship's daily news bulletins continue to feature statements relating to Jewry in Jerusalem. Alongside such news, there is significant information from Moscow relating to the Peace Conference deliberations of the representatives of the major powers. The Bulletin reports that whilst the rep-

representatives of Great Britain and the U.S.A. at Moscow publicise their great optimism as to the successful outcome of the deliberations, there is an announcement made in Washington that the U.S.A. will oppose further Russian expansion, and, with a view to especially impress some of Russia's satellites, "such opposition will not be limited to ineffectual Notes' but with power'."

Thus we note the ever-increasing and significant problems looming large before the Powers concerned. On the one hand "an insignificant people" and yet "mighty from their beginnings hitherto" (Isaiah 18-7), and on the other hand, the growing influence and power of Russia with her expansionist policy, and her political tentacles in almost every vital part of the globe.

Truly there is a career marked out for Jewry and Russia which neither U.S.A. nor Britain, nor the world combined, can obstruct or circumvent. Daniel was informed "the wise shall understand," and surely events are hastening on in their rapidity to the accomplishment of the predetermined plan culminating in the earth being filled with the glory of the Lord!

J. MANSFIELD, Junr.

ISRAEL AND THE LAW

CONSIDERATION OF OTHERS They were not to oppress or take advantage of any man. Whilst this applied particularly to their Hebrew brethren, they were also enjoined to treat the stranger kindly in all their transactions. Even an enemy's interests they were to consider. If they saw an enemy's ass or ox going astray, they were to take it back to its owner. If his beast was lying helplessly under a burden, they were not to refrain from helping him. How superior to modern laws. They were to take no gift in judgment, nor to administer justice with a bias. They were not to be carried away by a majority in a wrong matter nor to take up a poor man's cause in any partisan spirit. They were not to befriend him because he was poor, but because he was in the right, if it was so.

They were to do no unrighteousness of any kind. They were to be slow to mention an evil matter. Tale-bearing was to be frowned down. They were to nurse no hatred and practise no revenge. They were not to take advantage of weakness or indulge in cruel sport. They were not to curse the deaf, or lay stumbling blocks before the blind. They were to be prompt in the payment of wages, and they were to be liberal in the relief of poverty, and ready to lend to their brothers in distress, not taking usury or even acting up to their legal rights in the matter of security.

Numbers are no mark of truth. We think nothing of numerical force; one testimony of a prophet outweighs a host, though marshalled by all the divines and philosophers of the age.

—DR. THOMAS.

OUR WARFARE

In which attacks upon the Truth from whatever Quarter are met and Repelled

"Casting down imaginations and every high thing that exalteth itself against the knowledge of God."

Is Individual Freewill a Fact ?

In "The Logos" for September, 1946 (p.9) there appeared **FOREWORD** an article entitled, "Individual Volition Refuted." This comprised a review of the booklet by John Kirkwood entitled, "The Gift of God is Eternal Life." We had found the ideas expressed in this booklet to be grievously astray from the teaching of the Scriptures, and as it was being circulated amongst the Ecclesias, we contended against it in the spirit of Jude 3. This did not appeal to the author who forwarded a reply to the review for publication in "The Logos." The reply, however, covered some 30 or more pages—obviously it would have been impossible to print this in "The Logos" without eliminating all other matter. In pointing this out to the author we stated: "You ask for space to present your ideas. To refuse to do so would not necessarily be unfair or opposed to Scriptural precept" (see 1 Tim. 1-4; Tit. 1-11). "Moreover you must recognise that as far as "The Logos" is concerned it specialises in short articles. If we published your conclusions it would only be on the following conditions:

1. The article does not exceed 1,000 words (this exceeds the average-sized article in "The Logos.")
2. You present therein what you consider the strongest proof or proofs of your theory.
3. We, of course, reserve the right to reply thereto if we consider it necessary."

The article duly appeared, together with a letter from the author in which he stated: "Lack of freedom to do as I would like, compels me to wait the time set by the Diety to compose a Scriptural reply to your communication." A careful reading of these "strongest proofs" (see Item 2 above) only served to confirm our impression of the utter falsity of the theory advanced, and it was found impossible to print same in "The Logos" without a reply thereto. For the benefit of those who may be troubled with this matter we decided upon this course of action. This is our excuse for space occupied by a theory which to us, is self-evidently wrong. We therefore present both the article received and our reply thereto, and exhort the reader to exercise his free will in heeding the Apostle's admonition: "Prove all things, hold fast to that which is good."

Theory

WHAT IS TRUTH?

(We have numbered the paragraphs for easy reference in our reply)

(1) Truth is a revelation of the Hidden Wisdom of the Deity which God ordained before the World unto our Glory (1 Cor. 2-7). Truth is gleaned from God's word, and when rightly divided reveals the complete detailed plan and the methods to be employed in the building of a New Temple of Living Stones which would be fitly framed together to become a habitation of God through the Spirit (Eph. 2: 21-22). This being the predetermined purpose of God, the question arises, when did God prepare this plan?

(2) Was it only conceived after Adam's sin, or was Adam only a stepping stone in the evolution of God's plan? Only God can give us the Truth, and He tells us that Jesus and not Adam was His foundation stone. Isa. 28-16. This preconceived living stone was designed to be cut and shaped by the Spirit of God into the beautiful character known as Jesus and foreseeing exactly what He intended to make, God tells us that He loved Jesus before the foundation of the World. John 17-24.

(3) In Rev. 13-8 God reveals that in the cutting of this stone, Jesus would be made perfect by suffering, finishing the process by death on the cross. For it is written that He was the Lamb slain from the foundation of the world. God therefore clearly reveals, that Jesus was not conceived in His mind to be a slain lamb after Adam's transgression but before. Every jot and tittle of the life history of Jesus as a natural man was carefully conceived as a means to make Him perfect, and a revelation of the process is given in detail in Isa. 53. God foretold that it would please Him to bruise him, to put him to grief and Paul tells us that God in bringing many sons unto glory, the process would be the same. For whom the Lord loveth (the multitudinous Jesus) He would chasten and thus make them perfect by the same process as Jesus. Heb. 12: 1-7. It can therefore be seen that in order to carry out God's predetermined purpose of making Jesus and His brethren perfect through suffering, He was compelled to create the tools, vessels to dishonour, to carry out His work in moulding each living stone to perfection.

(4) By this process the complete body of Jesus, composed of living stones, would have their characters moulded together in unity and love and each stone by God's spirit operating in them would be impregnated with the Glory of God and His righteousness and thus ultimately fill the earth with His glory, and God in the person of His children would dwell in the Temple He had cut. The work of six days in the creation of a New Heaven and New Earth would be finished and exactly what God had determined before He created Adam. For the tabernacle of God would be with men. Rev. 21-3.

(5) The Scriptures therefore reveal that Jesus and not Adam was the beginning of God's plan. In 1 Cor. 3-11 Paul tells us, "For other foundation can no man lay, than that is laid, which is Jesus Christ," and in 1 Cor. 2-2 we read, he was determined not to know anything among you, save Jesus and Him crucified.

(6) God therefore makes it quite clear that before Adam was, God had pre-designed Jesus and Him crucified to be the Way, the Truth and the Life (John 14-6) and Jesus in John 10: 7-9 tells us that He was the door to

Life, and in V. 1 warns us that any who try to enter by some other way, the same is a thief and a robber.

(7) It is thus revealed by God and confirmed by Jesus that God never intended that Eternal Life for Adam would be a reward for obedience, for by the works of the Law, no flesh (and Adam was flesh) would be justified in God's sight (Rom. 3-20; Gal. 2-16). The creation of Righteousness whereby the Living Stones of God's house were to be made perfect was to be the workmanship of God. Jesus agrees with this when He told us there is none good but God and forbade the man, to even call him good (Mat. 19-17). He also denied that He could clothe Himself with righteousness, because it is written, of mine own self I can do nothing (John 5-30).

(8) Anything that is spoken of as being made perfect cannot claim that it has made itself perfect.

(9) We are God's workmanship, therefore the thing that is made cannot boast itself against its Maker and realising this, as Jesus did, we do not, if we are sons of God, glory in our own righteousness, we say, as Jesus did, there is none good but God.

(10) No one can create righteousness, the beauty of holiness is the creation of the Deity. The Righteous are made perfect by the will of God operating on their mentality by an experience of good and evil. Therefore we are His workmanship, and this being so, no flesh can glory in His presence. I Cor. 1 28-29 confirms this, and of Him, not by our will, but by God's will we are in Jesus, who of God is made unto us wisdom and righteousness. (Read Phil. 2-13). By God's power or spirit, not man's, He will make known the riches of His Glory on the vessels of mercy which He had aforetime (before the world was) prepared unto Glory. (Rom. 9-23).

(11) God's plans being complete in every detail before the world was are spoken of as His works and as God speaks of the things that are not as though they were, He tells us that the works were finished from the foundation of the world (Heb. 4-3). In Jesus, the Book of Life was written, and contained the names of all God's Family who were to be made perfect by the Lamb slain in the purpose of God before as yet He had created Adam. They were to be made perfect not by their own works, but only through the blood of the slain Lamb. The slain Lamb reveals that God foresaw the necessity, that in order to mould a perfect reflection of His own righteousness, He would be compelled to create the natural, and through the natural subject His elect to an experience of good and evil.

(12) In harmony with this Paul tells us that Adam was of the earth earthy, the second ordained to come through Eve, would be spiritually minded with a natural body.

(13) By creation, the natural body is, endowed with a carnal mind which is at enmity to God (Rom. 8-7) and not subject (or obedient) to the Law of God, neither indeed can be. So they that are in the flesh cannot please God. Why? because the creature was made subject to vanity, not willingly, therefore because of necessity. Because in the wisdom of God in bringing His sons unto glory, the Adamic creation of natural men were God's instruments, a furnace

of affliction supervised by Himself (because He rules in the Kingdoms of men) to accomplish the completion of His temple of living stones.

(14) Therefore we are told by Paul that the whole creation groaneth and travaileth in pain (Rom. 8-22) waiting for the manifestation of the sons of God and the Elect groan within themselves waiting for the redemption or change in our vile bodies. Only then will we be made perfect by the Gift of God, given only in Mercy to those whom He foreknew and predestinated to be conformed to the image of His son who is the first and the last.

J. W. KIRKWOOD.

OUR REJOINER.

WHERE WE TAKE ISSUE The matter detailed above implies rather than clearly expresses J.W.K.'s erroneous belief on the question of predestination. The blunt expression of belief necessitated by the restricted length of the article would perhaps have achieved results not desired by the compiler, as will be demonstrated when the logic of the theory is considered later.

All will agree that God has a purpose with this earth, that was known to the Creator from the beginning. All will agree that God "directs the issue" in the lives of His servants and that He "rules in the kingdoms of men." We know, for it is revealed, that He can close the mouths of Lions to save a Daniel, or cause a king to have a sleepless night to elevate a Mordecai; He can impose His will on men and nations for good or ill, but He does this without destroying the principle of free will or individual volition, as a little meditation upon the ways of Providence will reveal.

Stated bluntly, J.W.K.'s theory denies that men have the freedom to develop a character "well pleasing to God." It assumes that sinful and righteous acts are both the result of divine interference, and that an inheritance into the Kingdom depends not upon the developed character, but whether God "wills" that this be so. Upon this principle some will be excluded who are actually more worthy of an inheritance than others who are accepted. We sincerely regret the need for demonstrating that such a God-honouring theory is incorrect, and were it not that others have appealed to us to assist in this work, we would render it the silence it deserves.

However, the "strongest proofs" have been submitted, and we will consider them. The principal difficulty has been the sifting of the Truth from the error. In the article above there is no attempt to "reason out of the Scriptures." The author continually asserts false conclusions to which are appended Scripture quotations; examination reveals, however, that these have little or no bearing upon the statements made. Thus it becomes essential to consider the article paragraph by paragraph. In this way the cry cannot be raised that we have evaded the issue. The reader will therefore oblige by giving close attention to J.W.K.'s article.

THE ARTICLE DISSECTED **Par. 1:** Based on 1 Cor. 2-7 and Eph. 2, 21-22, it is shown that Truth is the revelation of God's eternal plan and reveals the way of salvation for individuals. This is correct.

Par. 2: It is maintained that Jesus is the foundation stone of the plan of God, and that God, **foreseeing** the Lamb, loved Jesus before the

foundation of the world. This is correct, but did this "living stone" contribute to his own "shaping"? J.W.K. implies not; but listen to the words of Jesus recorded five verses earlier than the one quoted (John 17-19): "For their sakes (the saints) **I sanctify myself**, that they also might be sanctified **through the truth.**" Jesus came "not to do his own will, but the will of Him who sent him."

Par. 3: A corner stone of the theory is laid in this paragraph. Rev. 13-8; Isa. 53 and Heb. 12: 1-7 are used to show that Christ and his people would all be perfected by trial and chastening. The writer implies that if this be so, and the details of the resultant characters are known by God, then "He had to create the tools, vessels to dishonour, to carry out His work" of helping to shape these characters. Notice the language used: "Every jot and tittle of the life history of Jesus as a natural man was carefully **conceived** as a means to make Him perfect . . . and Paul tells us that God in bringing many sons unto glory, the process would be the same." Thus, J.W.K. assumes that "every jot and tittle" of the life history of every saint, and of the vessels to dishonour are likewise conceived before the foundation of the world, and therefore assumes that the thoughts and actions of men and women are rigorously controlled by Deity, that Solomon was wrong when he stated "time and chance happeneth to all" (Eccl. 9-11), and that free will is a delusion of the senses. In other words, if the existence of freewill can be established, the whole theory is thrown out of focus, and the carefully built up chain of reasoning disintegrates, as built upon wrong premises. For the moment we will not go any further for proof of the existence of free will than to the quotation used by J.W.K. (Heb. 12). Paul taught: "Let us lay aside . . . the sin which doth beset us . . . let us run with patience the race set before us. Look unto Jesus . . . who endured the cross" (Vv. 1-2). "Make straight paths for your feet, lest that which is lame be turned out of the way; but let it be healed." "Look diligently lest any man fail of the grace of God" (Vv. 13, 15). These words indubitably prove the existence of freewill or individual volition.

Par. 4: "By this process," J.W.K. assumes, God will fill the earth with glory. It is a process that places every abomination as the responsibility of God. It is a process that is an insult to the intelligence of every thinking man or woman for it assumes that God finds pleasure in the unthinking reactions of mere automatons. It is a process that implies God plunges the world into suffering and evil to supply something He can do by outright creation. It is a process that limits the power of God by saying, He cannot draw men by His goodness and the beauty of His truth, but only by denying them the freewill to resist. It is a process that confounds the Scriptures, falsifies every virtue, and elevates every sin as the work of the Creator. Our comments above and hereafter will show this process to be evil and untrue.

Par. 5 & 6: The fact that Jesus is the Foundation of God's purpose and the Way for participation therein does not at all help that brand of "Predestination" that denies the existence of freewill, whilst the warning of Jesus, quoted by J.W.K., that "any who try to enter by some other way" establishes freewill as a fact.

Par. 7: "It is thus revealed" commences this paragraph. Where is it "thus revealed"? Not in the Scriptures, but in the mind of the Theorist. The exigencies of the theory force him to the extreme that he asserts contrary to

the testimony of Scripture that God "never intended Eternal Life for Adam would be a reward for obedience." The tree of life was not a mere ornamental plant, it was a constant invitation to Adam and Eve of what they could expect if they remained obedient. In contradistinction to the theory advanced, the teaching of the Bible is that though Eternal Life is the free gift of God, through Jesus Christ to the world, it is nevertheless conditional. We have the words of Jesus, in **one of the references quoted by the writer**: "If thou would enter into life keep the commandments." Consider also these testimonies:

"Whosoever shall drink of the waters . . . shall never thirst" (John 4-14).

"This is the will of Him that sent me, that everyone that seeth the Son, and believeth in him, may have everlasting life" (John 6-40).

"My sheep . . . follow me; and I give unto them eternal life" (John 10: 27-28).

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

"God will render to everyone according to his works" (Rom. 2-7).

"If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. 8-13).

"After ye have done the will of God, ye might receive the promise" (Heb. 10-36).

"Because they became vain in their imaginations, and their foolish heart was darkened. . . . God also gave them up" (Rom. 1: 21-24).

"He that hath an ear, let him hear. . . . To him that overcometh" (Rev. 2-7, 17).

Christ taught: "This is the will of Him that sent me, that whosoever recognises the Son, and believes on Him, should obtain eternal life," and Paul shows that having made this choice of our own free will, we must persevere in doing the will of God, to obtain the promised reward (Heb. 10-36).

Par. 8: Here is a typical assertion without any qualifying statement or proof. The argument is two-fold. Let us reverse it thus: Anybody who is exhorted to be perfect cannot claim that no effort is required to the attainment of this objective. In view of this we have the words of Jesus: "Be ye therefore perfect even as your heavenly Father is perfect" (Mat. 5-48); 19-21; 2 Cor. 13-11; Col. 4-12). Perfection will not be reached without the willing co-operation of the individual.

Par. 9: This expresses that humility is required from a child of God in the presence of the God of his salvation. Who would not agree with this? But does it establish the brand of Predestination hinted at in the article above. Not at all.

Par. 10: The writer here states: "**The righteous are made perfect by the will of God**" and assumes this is independent of our own attitude. He directs our attention for proof to Phil. 2:13. "It is God which worketh in you both to will and to do his good pleasure." Out of its context this quotation may appear conclusive, but the preceding and following verses qualify it thus: "Wherefore, my beloved, as ye have always obeyed . . . work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do his good pleasure. Do all things without murmurings and disputings: that ye may be . . . the sons of God without rebuke."

The Scriptures reveal that God "worketh in us" by the power of His Spirit Word. Fail to co-operate in this direction by neglecting the Word, or opposing its teaching either by doctrine or command, and God's Will will not be revealed in us. Thus Paul prayed that the Colossians "might be filled with **the knowledge of his will** in all wisdom and spiritual understanding: that they might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." (Col. 1: 9-10). The words of Jesus confirm this as follows: "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him" (John 14-23). There is a vast amount of thought in the word "IF" in this connection. It demonstrates that God's Will will only be manifested through one willing to co-operate. In recognition of this, Paul wrote: "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice . . . and be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." (Rom. 12: 1-2).

Par. 11: A repetition of Paragraph 3. Two main thoughts need attention here, firstly, **"They were to be made perfect, not by their own works, but only through the blood of the Slain Lamb."** We recognise the Scriptures that teach us that "good works" without the Slain Lamb cannot save us. "When we have done all we are unprofitable servants," we are taught to say. At the same time, more than faith in the Slain Lamb is required to save us. James questions, "Can faith save us?" (James 2-14). He teaches that "faith without works is dead," and states that, "by works a man is justified, and not by faith only." (V. 24). He points to Abraham as the classic example of a man justified by works as well as by faith (vv. 20-21). "Because thou hast done this" is the commendation of Deity (Gen. 22). The man that relies upon the Slain Lamb only to save him, and does not make an effort to conform to God's requirements will find himself rejected at the Judgment Seat of Christ. The will of God as expressed by Paul, is, "God will have all men to be saved, and to come unto the knowledge of the Truth." (1 Tim. 2-4). It is quite obvious that "all men" will not be saved, and that "all do not come to a knowledge of the Truth." Why? Because man's freedom of will—individual volition—intervenes; it intervened in Eden, it intervenes today. Mankind is "without excuse," when it "knew God" it glorified Him not as God, but "became vain in its imaginations" with the result as we see it today (Rom. 1-21). The Theory above sets James against Paul (see Rom. 4-6, James 2-14); the Truth harmonises the apparent discrepancy.

Secondly, the **correct** statement that every detail was known to God does not necessitate a denial of freewill, but shows foreknowledge. To state that **"God was COMPELLED to create the natural, and through the natural to subject his elect to an experience of good and evil"** is a limitation of the means at God's disposal on a parity with that attitude of mind expressed by Israel through the wilderness (Ps. 78-41).

Par. 12: Yes, Adam was of the earth, earthy, and Christ was spiritually minded, but this has nothing to do with the subject.

Par. 13: Here it is falsely asserted that **"By creation the natural body is endowed with a carnal mind which is at enmity with God."** This is an important element in the theory as expressed above. By asserting that no change was

experienced in Eden as the result of transgression, J.W.K. logically argues.

1. That man today is the same as he was created in Eden.
2. Paul defines man as possessing a carnal mind developed in antagonism with God (Rom. 7-25).
3. That as such the natural man "cannot please God" (Rom. 8, 7-8), therefore:
4. God made man so that he would inevitably sin, so that
5. God is the author of sin and righteousness.

In his other writings, J.W.K. mocks at the statement that the sentence pronounced in Eden "defiled and became a physical law of Adam's being." His conception of the creature being made subject to vanity not willingly, but subjected in hope, is that God did this "of necessity." That is, the subjection of man to his present state was not a matter of punishment, but that it was his normal condition from the beginning. Therefore, Adam having the same sinful tendencies as mankind today, could not help sinning. From this one logically concludes:

1. Christ's sacrifice was not to redeem man from the state to which he has fallen through sin, but
2. Because it is the will of God that it should be so.

"By one man sin entered the world, and death by sin," says the Apostle. "No," says the Theorist, "God demanded that, as the first step in His great plan." Thus it can be seen how that false premises lead some to faulty reasoning, and from there to erraneous doctrine which can finally make "shipwreck of the faith" (2 Tim. 2-18). Man today is not as he was created. Placed in Eden, and given the opportunity to obey or disobey, he chose the latter and brought himself and his posterity to ruin, thus necessitating the sacrifice of Christ. So Paul writes: "The creature (as the result of transgression—H.P.M.) was made subject to vanity not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself shall be delivered from the **bondage** of corruption into the glorious liberty of the children of God. "Meanwhile," we groan within ourselves, waiting for the adoption, to wit, the **REDEMPTION** of our body" (Rom. 8: 20-23).

Par. 14: This would be a fitting and true conclusion to an article faithfully representing the Truth, but it becomes poison as the final utterance of unscriptural views on the Scriptural doctrine of the predestination of the saints, which will be dealt with hereunder.

We repeat, J.W.K. did not come forth in this article with the clear expression of his belief, so much as he implied many elements of his teaching. Therefore we have sought him out in the matter. "The Logos" realises that strong words have been used against the author in this review, but we believe that it has been necessary to cry aloud and spare not, because letters to hand indicate the manner in which great distress has been caused by the propagation of this teaching. We are convinced that a close analysis of the article and the review will demonstrate that the theory is

1. False.
2. Illogically developed .
3. Unsupported by Scripture, and Scriptures mentioned in support by no way assists it.

We now pass on to what is a happier phase of "our warfare" namely, to **expound the scriptural teaching that:**

Individual Freewill a Fact.**"NOT MY WILL BUT THINE BE DONE"**

These words of the Master, spoken in the hour of His greatest trial, provide the complete answer to the theory that denies the principle of individual volition, or free will. They exhibit that Jesus—the corner stone of God's purpose—possessed a will that could express itself in opposition to the Father's, but which he subordinated to the Father's purpose. We read that he was "tempted in all points like as we are, yet without sin" (Heb. 4-15), but if God controls the thoughts and actions of all His creation, such a thing as "temptation" is impossible. We thus oppose the conclusions reached in the theory above on three counts: 1. Logic; 2. Method; 3. Bible Exegesis.

1. Logic.

The logic of such a theory will drive the theorist into extremes of blasphemy as are too horrible to consider. If sin is disobedience of the Father's will, then (if the theory be true) sin does not exist, for nobody can act independent of that will. It reveals God as the author of every evil thought and bestial act; it makes Him the instigator of the immoralities of Sodom and Gomorrah, the bloodshed of the Spanish Inquisition, and the torture chambers of Nazi Europe. It reduces the Deity to a tyrant Who is at once the author of man's actions, and the adjudicator and executor of the punishment meted out for the same whilst prayer for guidance, direction, or anything else, is reduced to a mockery if God is responsible for our thoughts and actions.

And if this be true, as is assumed by the writer above, then every word of this article I am writing, as well as the one I am opposing are alike the result of divine inspiration. God is thus revealed as the author of confusion. His words can no longer be relied upon—and, indeed, this is the extreme to which such theorists are driven, for they are forced to deny the plain teaching of Holy Writ in many places. To "contend for the faith," to "pluck from the burning" (Jude 3-23) would be futile if God controls the thoughts of those we are opposing, and the only wise philosophy would be to "eat, drink and be merry," for salvation does not depend upon any actions of ours. Of this I am confident, that if the theory above be correct, then the Bible is a fabrication.

If that be the case, "Idolatry, witchcraft, hatred, murders, blasphemy, revellings and such like" result not from sowing to the flesh as taught by Paul (Gal. 5-19), but because God causes us to do those things, as insinuated above. The theory becomes a convenient peg upon which to hang the responsibility of our sins. A deterioration is made even on the unscriptural theories advanced by Rutherfordism inasmuch as God and the devil are represented as one and the same.

The logic of the theory would cause me to turn
SCRIPTURES ROBBED from the Scriptures for they are so utterly at variance
OF THEIR BEAUTY with it. It would rob Christ's sacrifice of its beauty,
 making Him a mere automatum; it would cause the
 lustre of those beautiful characters which shine forth as polished gems in the
 divine record to become tarnished and dim, for their beauty would be revealed
 as the unthinking reaction of a puppet gyrating to the pulling of strings by
 master hand. Examine the evidence for yourself Reader! If the actions of men
 are the result of divine manipulation, where is the perseverance of Noah,

faith of Abraham, the endurance of Moses, the love of Ruth, the might of David, the courage of Jeremiah, the zeal of Josiah, the painstaking diligence of Paul? These qualities become of no higher worth than the rebelliousness of Korah, the evil example of Jeroboam, the wickedness of Ahab, the treachery of Judas, or the apostasy of Alexander—the logic of the theory reduces them all to a divine pulling of strings! Christ is revealed on no higher level than the Australian aborigine, for they both obey the same urge. The examples of the Bible become mere shadows whose qualities we could not emulate even if we would. God is revealed as a capricious tyrant forcing Adam to sin and condemning him for it; compelling the antediluvians to deny Him, then drowning the world because of it; impelling Sodom and Gomorrah to blaspheme, then burning them up because they obeyed His will!

The theorist will grow impatient with those who revolt from his teaching, and the very impatience he manifests is a proof that his theory is not true, for he should logically realise that the opposition he encounters is from God, and should philosophically accept it. More, if his thoughts and actions are controlled as he teaches they are, he would be prevented from experiencing that urge of impatience—if the theory be true.

2. Method.

I oppose the theory because it is opposed to the methods God uses as revealed in the Bible. When Moses exhorted Israel he declared: "I have set before you life and death, blessing and cursing; therefore **choose life**, that thou and thy seed may live" (Deut. 3: 15-20). Ezekiel recorded: "If a man be just and do that which is lawful and right, he shall surely live, saith the Lord God" (18: 5-9). This method is denied by the theory above. When Israel marched into the promised land, the nation was assembled on the two mounts Ebal and Gerizim, and in its ears were recited the blessings and the curses that should come upon it should it adhere or depart from the way of the Lord. Moses declared: "If thou shalt hearken diligently unto the Lord to observe and to do all his commandments, the Lord will set thee on high above all nations, and these blessings shall come on thee. . . ." "If thou wilt not hearken to do all his commandments, these curses shall come on thee. . . ." (Deut. 28: 1, 15). Of the chief Corner Stone it was prophesied that he should learn "to refuse the evil, and choose the good" (Isa. 7: 14-15; Mat. 1-23). His mission was "to save those that are lost. And, J.W.K., being witness, what is required of Jesus is required in measure of His brethren, thus, they are exhorted to a similar attitude—see Heb. 5-14. Testimony such as this can be increased one hundred fold. It reveals that blessing or cursing is dependent upon the actions of individuals or nations; within the revealed purpose and plan of God freewill is exercised by men and women. "Because thou hast rejected me, I will reject thee," is the attitude of God to his disobedient people.

This attitude is likewise revealed in the New Testament in relation to the Ecclesia. There we have the exhortations of Paul to his brethren which would have no point if their actions were determined of God. "To him that overcometh" is the promise of Christ (Rev. 2: 7, 11, 17) is not that of the theorist. Peter speaks of certain who brought in "damnable heresies" bringing upon themselves swift destruction, and many shall follow their pernicious ways" (2 Pet. 2-2). These he styled "presumptuous" and "self-willed" (V. 10). Paul wrote of Christ taking vengeance on them that "obey not the gospel of our Lord" (2 Thess. 1-8); he represents Christ as rendering "to every man according to

his deeds" (Rom. 2-6) and "learning obedience by the things he suffered" (Heb. 5-8). Deny individual volition and these quotations are rendered incomprehensible.

3. Bible Exegesis.

But it will be objected that Predestination is taught in the Bible, and predestination does not permit of free will. The theory above states (and who would deny it?) that the Divine purpose was known to the Creator from the beginning. He knows the number of "stones" required for the "spiritual house" He is building, even as He alone knows the "set time" for Christ to return. He foretold the necessary qualifications of the "chief corner stone" around which all the other "stones" had to be fitted, and He is selecting men and women that they may be "shaped" accordingly. The question is, Does this destroy the principle of Freewill? We submit that it does not, for it is based upon foreknowledge. If God could not foresee the course of human history, He would have to interfere with individual freewill to establish His plan, but possessing this power, He can foresee the use men and nations will make of their own volition, and provide accordingly. He could foresee the qualifications of Jacob and Esau, and our knowledge today of the Arabs and Jews show that the selection was a wise one. He could foresee the attitude that would be adopted under certain conditions by men such as Pharoah in the days of Moses, Nebuchadnezzar in the days of Daniel, or Hitler in these modern times, and He used them to accomplish His purpose without interfering with their freedom of will. He has declared: "I will bring all nations against Jerusalem to battle" (Zech. 14-2). We observe how this is done today. The strategic value and natural wealth of these countries of the Middle East have so increased as to cause them to be coveted by all nations on earth, and lead them on to fulfil His purpose. Thus He can justly punish the nations that have cursed His ancient people Israel, for although they accomplish His purpose, they exercise their own volition, and think to defy the God of Abraham.

But it may be asked, "Does not God sometimes override natural intentions, and sway the judgment of Kings to His purpose?" Scripture testimony provides ample evidence that this is so, but such is the wisdom of God that this is done without interfering with the principle of freewill. Consider the example of Pharoah in the days of Moses. We read that "God hardened Pharoah's heart." How was this accomplished? Was it by interfering with the freedom of Pharoah's action? The answer is, No. In each case of "hardening" God removed the particular plague that was devastating Egypt, and Pharoah was the type of man whose heart is immediately hardened when the danger passes. Thus we not only read that "God hardened Pharoah's heart," we are told how this was accomplished: "When Pharoah saw that the rain and hail and thunders were ceased, he sinned yet more, AND HARDENED HIS HEART, HE AND HIS SERVANTS" (Ex. 9-34, 35; 1 Sam. 6-6). God could foresee the course of action necessary for Pharoah's heart to be hardened, and so the course of history is changed. God uses the ambitions, vanities and jealousies of men and nations to accomplish His plan.

Paul confirms this interpretation of predestination, teaching that it is based upon the Omniscient power of God to be able to foresee the future. He wrote: "Whom He did FOREKNOW He also did predestinate to be conformed to the image of his son" (Rom. 8-29). Foreknowledge is the basis upon which pre-

destination is established, and in view of this, the Apostle exhorts, "Work out your own salvation with fear and trembling."

With all humility and love, we would beseech believers in this theory to again review it in the light of God's Word, and would welcome any questions regarding it. "To the law and to the testimony" let us turn, for if any conform not to this it is because there "is no light in them."

—H. P. MANSFIELD

SCRIPTURE INDEX ON PREDESTINATION.

Freewill Taught.

"His own voluntary will" (Lev. 1-3). "Offer it as your own will" (Lev. 19-5; 22: 19, 29). "According to his own will (Dan. 11-16); "I seek not mine own will" (John 5-30); "Whosoever hath sinned against me him will I blot out of my book" (Ex. 32-33).

God Wills Not Destruction.

"Have I any pleasure at all that the wicked should die?" saith the Lord God: "and not that he should return from his ways, and live?" "I have no pleasure in the death of him that dieth," saith the Lord God: "wherefore turn yourselves, and live ye" (Ezek. 18: 23, 32). "Turn ye from your evil ways; for why will ye die, O house of Israel?" (Ezek. 33-11). "It is not the will of your Father which is in heaven, that one of these little ones should perish" (Mat. 18-14). "The Lord . . . is not willing that any should perish, but that all should come to repentance" (2 Pet. 3-9). "You thrust it away from you, and judge yourselves unworthy of eternal life" (Acts 13: 46-48).

Offers Mercy to all.

"Every one that thirsteth, come ye to the waters" (Isa. 55-1). "Whosoever among you feareth God, to you is the word of this salvation sent" (Acts 13-26). "Whosoever will, let him take of the water of life freely" (Rev. 22-17).

Universal promises.

"Speak unto the cities of Judah . . . if so be they will hearken, and turn every man from his evil way, that I may repent me of the evil, which I purpose to do" (Jer. 26: 2, 3). "Whosoever shall call on the name of the Lord shall be delivered" (Joel 2-32; Acts 2-21; Rom. 10: 11, 13). "If a man purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the master's use" (2 Tim. 2-21); "He that overcometh" (Rev. 3-5).

Choice Appealed To. See Deut. 11: 26, 27-28; 30: 15, 16, 19, etc.

"Oh that my people had hearkened unto me, and Israel had walked in my ways! I should have soon subdued their enemies, and turned my hand against their adversaries" (Ps. 81-13) "O that thou hadst hearkened to my commandments! then had thy peace been as a river" (Isa. 48-18). "O Jerusalem . . . how often would I have gathered thy children together . . . and ye would not" (Mat. 23-37). "And ye will not come to me that ye might have life" (John 5-40).

THE CRY OF ETERNITY TO THE ISRAEL OF GOD.

"I will call heaven and earth to record this day against you that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live; that thou mayest love the Lord thy God, and that thou mayest obey His voice, and that thou mayest cleave unto Him; for

He is thy life, and the length of thy days, that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac and to Jacob, to give them" (Deut. 30: 19-20).

THE FAITHFUL REPLY OF A TRUE ISRAELITE.

"Choose you this day whom ye will serve . . . but as for me and my house, we will serve the Lord." (Josh. 24-15).

Editorial Notes



"Elpis Israel" in Palestine.

On the recommendation of the Jewish emissary, Mr. S. Hacoen, who addressed the Adelaide Ecclesia upon progress in Palestine, a suitably engraved copy of "Elpis Israel," drawing attention to the remarkable fulfilment of prophecy in relation to the Jewish nation, was forwarded by the "Elpis Israel" Classes to the Jewish National and University Library in Palestine. An acknowledgement of the book has been received back, in which D. H. Baneth, the Acting Librarian states:

"We take pleasure in acknowledging receipt of the book, ELPIS ISRAEL 12th edition, revised to which is added CHRONIKON HEBRAIKON, Birmingham, 1939, which you were kind enough to donate to us on the recommendation of Mr. S. Hacoen. We thank you sincerely for your contribution and would ask you kindly to convey our thanks to the Elpis Israel Classes in Adelaide."

"Digest of Truth"

This little publication continues to do good, and applications for further literature keep arriving from many parts, including America, Canada and England. Included among a recent batch of letters was one from Rockhampton, Queensland, as follows:

"A few days ago a leaflet 'Digest of Truth,' No. 10, Vol. 1, was passed on to me. I enjoyed its reading and I would be very thankful to you for sending me the whole collection, I am prepared to pay for it.

"I would also like to receive 'Christendom Astray from the Bible.' Please let me know the price, will send you the money by return post.

"Further a free copy of 'Britain in Prophecy' will be welcome, although I have a vague idea I have seen that already."

Thanking you ever so much in anticipation,

J.O.O., J.P.,

Missionary to the South Sea Islanders.

Writers for the Blind.

"H.B." writes appreciatively of those few brethren who responded to the appeal to brethren and sisters who can spare the time to become writers in "Braille" for those who are blind. These afflicted ones are in need of much reading matter, good books as well as the more usual light reading, and by "writing" ourselves, we have the opportunity of placing

our own works on the Truth in the libraries for the blind, as at Adelaide, Melbourne, Sydney, and elsewhere.

There is also the opportunity of directly supplying our own books for blind people who are "interested," and of writing letters and exhortations to those blind brethren and sisters in the Truth. A simple course of instruction has been prepared, and there is yet room for brethren and sisters to join in this good work.

Please send your name to the Editor of the "Logos" as the first step in this way of "redeeming the time." As in so many other fields, "the harvest is plenteous. . . ."

Braille Books at present for Loan, 1947.

The Origin of Man (Bro. J. Carter) "Think on These Things"; "The Quiet Moment," etc., 2 vols. (from "The Testimony"); "The Sure Word of Prophecy" (Bro. J. Carter); "The Kingdom of God" (Bro. J. H. James); "Jesus of Nazareth, the King of the Jews" (Bro. P. H. Adams).

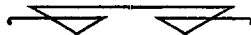
Predestination.

As promised last month, this subject is dealt with at length in this issue, and has covered a greater space than at first intended, with the result that other matter has been curtailed. We sincerely regret this but feel the importance of this subject is such as to warrant the space used.

Editor

Exposition.

"WHOSOEVER THOU SHALT BIND ON EARTH . . ."



Never did Jesus utter more memorable words than **ROME'S FALSE PRETENSIONS** after Peter's great confession recorded in Mat. 16-16. He declared: "Thou art Peter, and upon this rock I will build my church." Here was the laying of the foundation stone of the Church of Christ. Yet upon these words endless discussion has centred because the Roman Church takes them for the basis of their false and absurd claims of supremacy for the Pope. It is only the most fantastic interpretation that can see in these words any reference to a church which most certainly Peter did not found, and in a city in which there is no conclusive proof that he ever visited.

Christ's words are a promise to Peter, and were gloriously fulfilled when Peter's sermon on the Day of Pentecost won 3,000 souls (Acts 2); but it is a promise to Peter only as a representative of the rest of the twelve, all of whom were to enter the promise by making his confession of Christ their own. Thus the Church (or Ecclesia) is said to be built upon "the foundation of the Apostles and Prophets" and the "names of the twelve apostles" are represented as being "written on the twelve foundation stones of the wall" of the City of God—the city being con-

stituted of saints when in their glorified state (Eph. 2-20: Rev. 21-14).

Of course we must not lose sight of the fact that Christ himself is the one foundation stone (1 Cor. 3-11); nor must we fail to see that the Saints, in proportion as they accept and obey the Truth, are, as Peter has said, living stones in the great Temple, the Church of Christ. Jesus declared that the Gates of Hell shall not prevail against it. It shall exist for ever. What a wonderful prophecy to be uttered at a time when his mission seemed almost a failure, and he was about to announce his own death, and be condemned by the world as a malefactor!

Jesus further promised Peter, "I will give unto thee **POWER TO UNLOCK** the Keys of the Kingdom of Heaven" (Mat. 16-19). Here again, Peter represents all the other Apostles, for history shows that nothing was conferred upon him which the others did not also receive. Later, in Christ's discourse, the others are specifically included in the promise of the last part of this verse (Mat. 18: 18-19); John 20: 19-23). What was meant by the "Keys of the Kingdom"? The Key is a symbol of power to unlock; when Scribes were admitted to their office, they received as its symbol, the Key of knowledge (Luke 11-52); when a Doctor of Law was appointed by the Jews, they placed in his hand the key of the closet in the Temple where the sacred books were kept. Christ likens his kingdom of believers to a great building with gates and doors over which the Apostles have authority as porters, and with treasure rooms to which, as stewards, they have access.

"And whosoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven" (Mat. 16-19). These words were common among the Jews being used in the sense of forbidding or allowing. They represented the legislative and judicial powers of the Rabbinic office. These words, therefore, conveyed that whatever the Apostles in the spirit of Peter's confession should forbid or allow would receive the sanction of heaven.

The Apostles were given: (1) A power of understanding. The Holy Spirit opened their minds so that they entered the treasure house of Christ's teachings, and perceived the import of the Old Testament. (2) A power of invitation. As at Pentecost, their sermons were able to draw men by thousands into a knowledge of the Truth. (3) A power of exclusion. They could close the doors of the church against the unworthy. (4) A power of administration. They wisely conducted the affairs of the church.

The entire book of the Acts is an illustration of the use of the Keys. The speech at Pentecost (Acts 2), the vision of Peter which led to the admission of the Gentiles (Acts 10), the decision of the council of Jerusalem concerning the use of Jewish rites by Gentile converts (Acts 15), as well as the appointment of Deacons, the collection for the Jerusalem poor, the case of Ananias and Sapphira, were instances in point.

Those today who confess the teaching of Christ, who are trying to keep members in the footsteps of the Master, and the Ecclesia from following error, are those Peters who are pieces of the one Rock. They are the modern users of the Keys.

Peter confessed: "Thou art the Christ the Son of the **REQUIRED** living God." The consequence of this confession is the **ATTITUDE** necessity of cross-bearing. Christ asserted this of himself when "from that time forth began he to shew unto his disciples, how that he must suffer" (V. 21), and he applied it to all who would enter into his kingdom. "Jesus said unto his disciples, 'If any man will come after me, let him deny himself, and take up his cross, and follow me.'" Christ does not want us to enter into seclusion. He has no pleasure in our pains or isolation. He wants us to be exultantly happy; he wants us to seek our joy in the way he found his, by denying ourselves all that is wrong, and even those things that are lawful in themselves (like comfort and wealth) if they interfere with the principles of the Truth.

We are asked to take up our cross and follow Jesus. Our cross comprises denying certain things, "for Christ's sake" which normally we might take pleasure in doing. If we bear the cross cheerfully, it will not be long before we will find that the Divine Will will run parallel with our own, and we will find that things previously considered a cross are now a pleasure. Let us in these things manifest Peter's confidence, and Christ will accept us, and even praise us and build us into his church in spite of our flaws.

—H.C.

The "Law of Moses" Epitomised.

No. 12: ALLEGORICAL TRANSACTIONS AT SINAI.

The detailed specifications of the tabernacle are fully set out in two accounts, the first occupying 7 chapters between Exodus 25-31 and the second in the Chapters 36-39. The former outlines the instructions saying, "Thou shalt make" etc., whilst the latter records the completion, the details being prefixed with, "And he made" etc.

Why the apparently needless duplication of details? **PLAN THEN** In Scripture the certainty of God performing a matter **FULFILMENT** was often emphasised by stating a prophecy twice (e.g., Gen. 41-32). The Tabernacle was itself prophetic being "a shadow of good things to come" the fulfilment of which is absolutely sure. Thus we have first plan, then fulfilment; first command, then obedience; first prophecy, then history.

Between the two sets of records—that is between Exodus 31 and 36 events are recorded which are typical of the happenings which precede the establishment on earth of the Tabernacle of God. Thus in the absence of Moses, the people intimidated Aaron to the point where he made a gold calf which they worshipped. The cause of this apostasy was the temporary absence of their divinely appointed head. After his death this history was repeated, and after the ascension of Jesus the type was fulfilled when the ecclesia likewise gave itself over to apostasy.

When Moses descended the Mount, he broke the divinely-written stone tables in his anger, and unsheathed the avenging sword by the hand of the Levites. In like manner Christ, at his first advent, verbally castigated the iniquities of the people, and will, at his second advent, unsheath the sword against the wicked. But after judgment came atonement to Israel (Exod. 32: 30-31), even as it will at the second advent (Zech. 6-13; Ezek.: 34-34).

Besides the interpretation Paul gives us of this, we also find that Jesus after being "received up into heaven" (Mark 16-19) became resplendent in glory (Acts 7-55) as witnessed by Saul on the way to Damascus. In the age to come the saints, too, shall "shine forth as the stars" in the Kingdom (Dan. 12-2; Zech. 14, 6-7). In this they will be as the angels who at times, permitted their glory to shine forth (Mat. 27-3), and at other times withheld it.

The breaking of the tables of the law, and their replacement upon stone specially hewed out by Moses can find its anti-type in the breaking of the Mosaic law by Israel, and its re-writing "not on tables of stone, but in fleshly tables of the heart" (2 Cor. 3-3).

Thus in small measure, larger events are foreshadowed, and the Divine Architect provides a complete plan of the proposed edifice, so that events associated with Israel become a sort of a prophecy, thus enabling Paul to say, "which things are an allegory." It would, therefore, be a pity to make the mistake of those who stoutly shut their eyes and maintain there are no types and shadows connected either with the history or the institutions of Israel under Moses.

The exact quantity of the precious metals used in the making of the Tabernacle are recorded—from which it may be assumed that the exact number of the human beings to be used in the setting up of the anti-typical tabernacle is settled beforehand. The quantities are stated in Exod. 38: Gold, 29 talents, 730 shekels (1 ton, 9 cwt., 60 lbs.), silver, 100 talents, 1,775 shekels (5 tons, 1 cwt., 88 lbs.).

God's description of it is "a tabernacle where I will meet with the children of Israel that I may dwell among them . . . the tabernacle shall be sanctified by my glory" (Exod. 29: 42-43). The apostles represented it as a parabolic illustration of the relations subsisting between God and man. Outside of this view the mere mechanical particulars are of no interest.

The Ark, Mercy seat, and Cherubim constituted the very core of the Mosaic economy. Through them the glory of God was visibly revealed, and the meeting point between God and the nation established. They were secreted in the innermost recess of the tabernacle, concealed behind the veil, and imparting to that recess its character as the Holy of Holies. Thus their symbolic representation was the very first essence of Divine truth.

The Ark was a box of hardwood, about 3 ft. 9 in. long; 2 ft. 3 in. deep, and 2 ft. 3 in. wide (Exod. 25-10). The wood was overlaid, both

outside and inside with pure gold, and finished on top with an ornamental band or crown of gold all round. It contained the stone slabs on which were written the ten commandments that formed the basis of the covenant between God and Israel—from which it was called “the ark of the covenant.” These slabs were also called the “testimony” because they testified or declared the will of God. From this the ark was called “the ark of the testimony.” There were afterwards deposited in it the rod of Aaron that budded in proof of his divine election to the priesthood, and a gold pot containing a sample of the manna on which Israel subsisted for forty years. The lid was of pure gold, called the Mercy Seat, from the function associated with its use. From each end of the lid rose a winged Cherubic figure facing inwards with wings extended so as to meet the wings on the other in the middle over the Mercy Seat. The two figures were formed out of one piece. Four rings were fixed on the sides of the ark to receive two long poles or staves of shittim wood, covered with gold, by which the Ark might be easily carried.

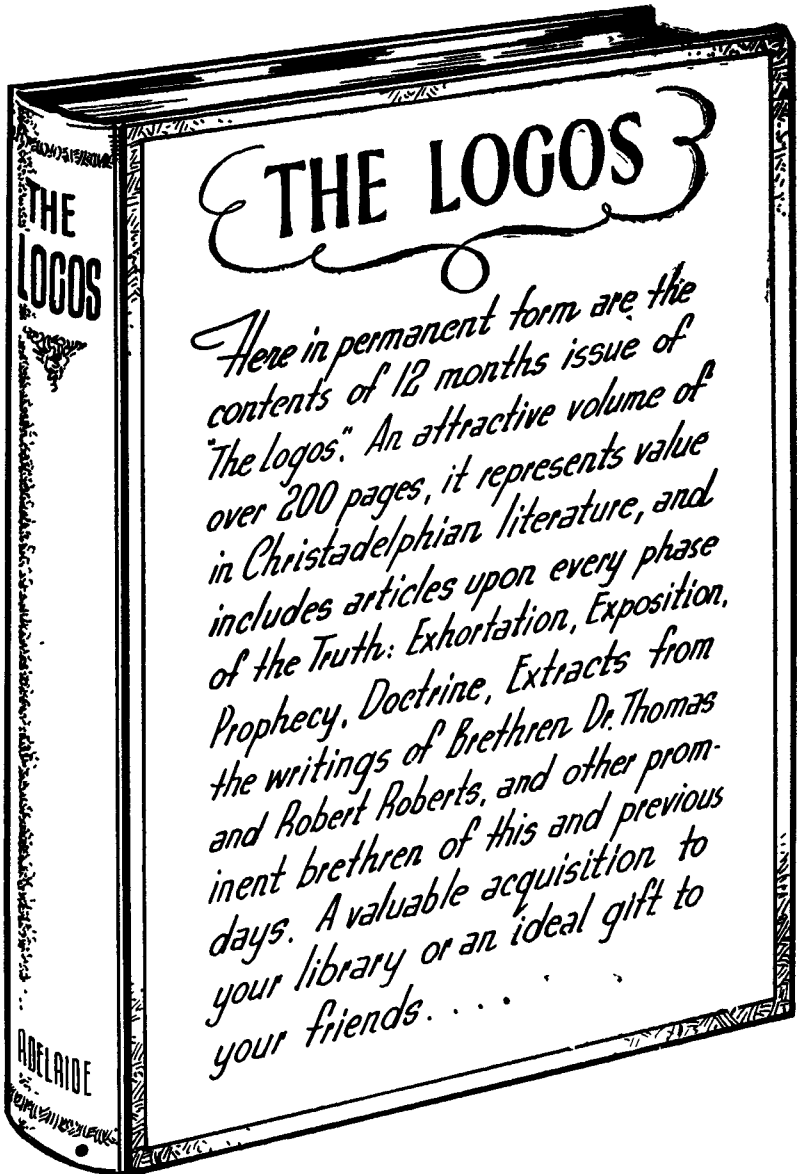
The divine glory rested on the Mercy Seat between the Cherubim, and communicated with Moses on due occasion, an example of which is given in Num. 7-89.

Thus is seen God in manifestation, telling us that He
DIETY is not to be found except in His own revelation of Himself.
REVEALED Science and Philosophy cannot reveal Him and the theory
 that recognises truth in all “religions” is a fallacy. God is
 revealed in only one place.

The glory was enthroned in the very heart of the tabernacle, which stood in the very middle of the holy court, reared in the very midst of the chosen families of Levi, whose tents were pitched in the centre of the whole congregation. God the centre of Israel’s national life is the lesson thus taught. A great contrast between Israel and the surrounding nations is here exhibited, for of the latter it is written: “God is not in all their thoughts.”

The glory rested upon a structure manufactured to divine pattern and sanctioned by blood. God would only be approached with offered blood. The blood is the life (Lev. 17-11). As sinners we are under condemnation of death (Rom. 5-18). The offering of blood is the acknowledgment of our position, and the vindication of God’s righteousness (Lev. 10-3) in our humiliation. The demand for sacrifice is one of the most emphatic assertions of God’s holiness and supremacy, and one of the most graphic and telling humiliations of man that it would be possible to devise. It expresses the beauty of mercy on the foundation of God’s exaltation, the fulfilment of which is found in Christ.





"THE LOGOS" — VOLUME THIRTEEN

Bound copies of Volume 12 are now available, attractively bound in Red and Royal Blue bindings, with "The Logos" title embossed in Gold on the back panels. We have also a few copies of Volume 6, bound in Brown cloth. The cost of "The Logos" bound is 7/- per copy, plus postage 6d.

Published
Each Month

THE LOGOS

Subscription
6s. per year

UPHOLDING THE PURITY OF THE APOSTOLIC DOCTRINE
AND FAITH.

CONTENTS FOR JULY, 1947

His Friends, If—	249	Bible Queries and Answers	267
The Logos Review	250	Editorial Notes	268
Life's Experience	257	Links in the Great Chain	271
COLORED SUPPLEMENT	260	The Law of Moses Epitomised	272
Comments on Luke 14 26	265	Melbourne Y C L A	274
Jewish Children's Fund	266	On Thought	275

Thoughts for the Times

HIS FRIENDS "IF" —

The period of betrothal is the period of each man's probation. The ultimate issue depends upon the divine estimation of this. No man is fit to perform this part of judgment. All judgment is committed to the hands of Christ, before whom we must appear to receive it, and who at his appearing is represented as saying, "Gather my saints together unto me, those who have made a covenant with me by sacrifice" (Psalm 50, 5). The supreme question of the hour in its individual application will be "How has the covenant been fulfilled?"

Have we sustained the part of the chaste virgin getting ready for the marriage presentation to the bridegroom? Have our affections fastened and fed upon Christ our coming husband? Have we been as devoted to his affairs as he wishes? as tender and loving towards him as he exacts?

The answer to these questions will appear in the shape of our lives, which will be made manifest by the faithful reproductive photography of the spirit of God in the hands of Christ. The divine mensuration of love is obedience. A love that is barren of action is useless sentiment, having no value in the divine mode of appraisal. "This is love, that we walk after His commandments" (2 Jno. 6).

"Let us not love in word, neither in tongue, but in deed and in truth (1 Jno. iii, 18). "Ye are my friends if ye do what I command." Consequently, the deeds of our life will be the index of our hearts.

—R.R.

The LOGOS REVIEW

*Being a Summary of Current Articles
and Items of Topical Interest.*

What Created Jewish Terrorism ?

Our readers will be interested to read the opinion of an English authority concerning affairs in Palestine. He is Mr. R. H. S. Crossman, M.P., the Labour member of the Anglo-American Committee of Inquiry. We publish below extracts from an address given by him in U.S.A.



One of the good things about my country is that when it is in the wrong, and it has been in the wrong very often in the past, after some time it realises its mistake. To begin with, the mass of the people always support the Government. When the Boer War started, and when Mr. Lloyd George, one of the small group of Liberals, denounced it as an unjust war, he was pelted in his public meetings, but within two years that small group of liberals who stood for justice had won their way. At the end of the war a successful reconciliation was accomplished, because at the beginning, a few men had stood together and said, "This is wrong." If my country often does things wrong, it is also a country which rectifies wrong, and I am convinced that if we go on fighting for what we think just, I as an Englishman know that my country is going to accept it in the end.

What enabled the Arabs to persuade the British Government to concede the White Paper of 1939 (the "White Paper" limited, and finally stopped Jewish immigration to Palestine—Editor) which was to end the growth of the National Home, was the Arab threat that unless that White Paper was conceded, they would hand over Britain's oil supplies to Hitler and Mussolini. In fact, the British Government paid blackmail in 1939, and it paid it in order to keep the Arabs from going to the other side in the World War. Now I have never thought that the right way to deal with a blackmailer is to pay him, and I was even more convinced that we had made a mistake when I studied the conditions in the Middle East during the Second World War.

When we of the Inquiry Committee returned to London with our report, we made it perfectly clear that in our view, the cause of terrorism in Palestine was not that the Jews like terrorism. On the contrary, there is no people in the world which has more hatred of terrorism, of anarchy, and which is more constitutional or communally disciplined than

the Jewish people. We became convinced that while the moderates in Palestine were losing ground with the young people, it was because they had not been able to achieve the revocation of the injustice of the White Paper, and that terrorism could be abolished by abolishing its causes. And so, we of the Anglo-American Inquiry Commission came to the conclusion that this rising tide of terrorism which was corroding the life of Palestine, could not be abolished by force. Our advice was neglected. I believe the British Government thought that if it cracked down on the small gang of terrorists, then the trouble would be eliminated, that suddenly a new and "reasonable" type of Jew would arise in Palestine who might accept the White Paper. The mistake the British Government made was that it forgot that the Jews in Palestine are a nation, and it forgot that nations, when they are in adversity, do not become more mild, they become more and more extremist. It is recording an historical fact which happens to every nation in adversity, and especially a small nation. It happened to the American colonists long ago. It happened to the South Africans. It happened to the Irish. We can detest it, but we have got to understand that it happens, and I take on my country this grievous responsibility, that into a democratic nation there has come this curse of terrorism.

Think for a moment of what the Yishuv has been **THE JEWS** through between 1936 and 1946. We have all had some **SUFFERED** fairly rough times, but when I think first of the three years of the Arab revolt, the three years when the Jews refused to adopt the course of violence, followed by the White Paper, followed by the stress of the Hitler attack, followed by the continuation of the White Paper policy when millions were dying in Europe, and now followed by this latest tragedy, I doubt whether any small nation has been through so much sad history in ten years. History either defeats you or elates you, either crushes you or makes you stronger. The British were made stronger by the blitz, and the Jews of Palestine have been made stronger by adversity, tougher, more national, more solid, and more impossible to liquidate. Doubt is impossible for them, and because they believe in their ultimate victory against a great power, they are going to win in the end.

It is one of the most wonderful experiences you can **GROWING IN** have, to go and see a small nation in the process of **ADVERSITY** growing up under adversity. It is a tragic thing to see it when your own country is in conflict with it, but again I maintain, that at least my country has this to it, that when those things happen, in the end we are going to rectify them, because in the end the solidarity of Palestine and Britain is something one cannot prevent. One of the things which wrenched my heart in Palestine was that the present hatred of the British is based on a passionate respect for Great Britain. It is because they believe that we are just people that they find our present actions so intolerable. As was said to me, "If it was Hitler we wouldn't mind. What we mind so desperately is that it is you who do this to us." And while that is a basis for the present fight, it is also the basis for ultimate reconciliation.—From "Palestine and the Middle East."

COMMENT: What is apparent to Mr. Crossman from his observa-

tion of things in England and Palestine, has been obvious to the eye of faith for many years. There will be ultimate reconciliation between British and Jew; see Isaiah 18. Both nations are experiencing "a humbling" today which shall contribute to their ultimate benefit.—Deut. 4: 3-31; Isa. 2:12, 16; Ps. 72-10.

HUNGARIAN BACKGROUND

During the past few weeks, conditions in Hungary have been largely featured in the daily news. This article traces events leading up to the present trouble.

Hungary offers the perfect example of the Apostle's **SEEDS OF TROUBLE** observations concerning the rich, who by fraud have gained the ascendancy over the poor, and have cruelly used their power to their own avaricious ends. For centuries the power of legislature has rested with a small group, who have controlled things to their own end. Today the rust of their hoarded "gold and silver" has entered the very soul of the nation, and is creating a fire that shall consume these previous oppressors (James 5-3). Not that the position shall be any bettered thereby, for another type of oppressor (Isa. 16-4) shall arise (Prov. 30: 21-22), to be finally crushed by the liberating hands of Christ and the saints.

Although only about three-quarters the size of England, Hungary occupies an important central position in Europe. It suffered defeat with the Central Powers in World War I, and was subjected to dismemberment which reduced its population to some nine millions, almost half of which lived on the land. Of these one million were absolutely without property, a further three millions had but scanty possessions which were insufficient to maintain themselves and families, whilst, on the other hand, one-third of the total arable land was owned by less than a thousand men, and a further sixth was divided by some 1,100 magnates of the landed gentry class. This disproportionate division of the land among an agrarian population naturally resulted in great contrasts in living conditions. Opulence and abject poverty existed side by side. The Count had his magnificent castle, and the peasant had his hovel. The living conditions of a great proportion of the people were the lowest in Europe, whilst they had little or no representation in Parliament. The government remained the preserve of a feudalistic aristocracy, dominated by a few families who did not scruple to maintain their power by ruthless suppression if the need arose. The prevailing superstition of the masses—Roman Catholicism—only helped to keep the people in bondage.

There is a monotonous repetition in the problems of many of the smaller powers, and the story of Hungary can be repeated in many other parts of Europe. It is the story of the needs of the people being made to serve power politics, the prize being political domination. Russia on the one hand, and America-Britain on the other, are striving for the control. The recent setting up of a Moscow-inspired Communistic government is one side of the story; the protests and financial assistance of America and the more subtle opposition of Britain represent the other. When M. Sulyok, the leader of Hungary's Freedom Party, recently declared in Parliament that the Communistic coup had resulted in political terror,

reigning throughout the country, he declared nothing new in Hungarian experience, for political terror has reigned in the past. His statement, "There is no freedom of the press, assembly or opinion," could with equal force have been said of pre-war Hungary as of post-war.

Following the downfall of Hungary in the 1914-18 war, **PRE-WAR PERIOD** Count Michael Karolyi, a rich landowner with expressed sympathies towards the poor—before the termination of his political career he divided his extensive land-holdings among his peasants—was elected to power. Throughout the war he had openly expressed his sympathy with the Allied cause, and it was therefore thought that he was the best to negotiate with the victors. The Allies, however, and particularly the French, were more concerned in building up a series of buffer states against Russia than concerned for the good of the people. A very harsh treaty of peace was imposed upon Karolyi, which contributed towards his fall. Internally the government was opposed by two extremes. The rich landowners, who did not relish land reform, joined forces with the Communists, who desired State control and so opposed Karolyi's policy of enlarging the peasants' holdings. Disaster from without, combined with this opposition within, caused the fall of the government, and paved the way for Communism under Bela Kun.

Bela Kun established the Hungarian Soviet Republic with Karolyi as President. Trade was declared a State monopoly, the newspapers and all literature was rigorously controlled, the Banks were expropriated, factories were closed down, and the workers transferred to the Hungarian Red Army. Unfortunately for the country, however, no adequate plans had been devised for carrying out these decrees, and in place of Utopia there was found chaos, the suppression of liberties, and political terror. The land-hungry peasants had merely changed land-lords. Instead of the wealthy families, they had to satisfy the more rapacious and exacting demands of State control. In the field of foreign politics, the time was not ripe for the ruler of Russia to assume the Gogueship over Magogue, so that the Soviet lacked the power to assist. On the other hand, the victorious Allies, fearing the effects of Communism, endeavoured to build up a series of buffer states between Russia and the West, into which a Communistic Hungary could find no place. Thus pressure was brought to bear internally and externally; the Communistic regime was found incapable of dealing with the situation, and it fell. Today Russia is reversing the policy adopted by France after the last war, and is creating a series of buffer states over which she is assuming the "guardianship" (Ezek. 38-7), and because the time is ripe, it is being adopted with some success.

Bela Kun's government was responsible for what **RISE OF ANTI-SEMITISM** is known as the "Red Terror," during which many lives were lost. Unfortunately for the Jewish community, many of the Soviet commissaries had been Jews, and with the downfall of the regime, anti-Semitism was inflamed in Hungary, and has never since ceased. By these means many Jews were "hunted" back to Palestine (Jer. 16-16), and the inevitable curse on those who curse God's ancient people came upon the nation. In the revolution and counter-revolution many thousands were murdered, and thousands more were imprisoned.

The fall of the Hungarian Soviet Republic resulted in the old Feudal aristocracy again ruling. They inaugurated what is known as the "White Terror," during which Jews and Communists were singled out for persecution and slaughter. The peasantry, together with liberty, were suppressed. The Church and the landowners combined to rule the country. Land reform was bitterly opposed. The poor were ground down as previously, whilst Fascism and Nazism found fertile fields for their sowing. Separated from the other Balkan countries because of their demands for revision of frontiers, Hungary turned more and more towards Italy and Germany. Finally, one week after Germany had declared war on the Soviet on the pretext of Russian air-raids against Hungarian towns, the Hungarian Government declared war on the U.S.S.R. on 27th June, 1941. Three years later, as the advancing armies of the Soviet reached the Carpathians, the German troops occupied Hungary, and the torture chamber, deportation and the ghetto reached a further stage in brutality and violence.

An Hungarian patriot, writing in June, 1944, declared: **POST-WAR PERIOD** "If from all their past and present trials a just social order emerges for the Magyar people, one may at least say that the martyrs of today have not died entirely in vain. But if those millions should find again, after this war, that their sacrifices did not bring them the better order which is their overdue share of human progress, it would be one of the most futile tragedies in human history."

The events of the past two years give their answer to this hope. At the conclusion of the war, the Red Army occupied Hungary, bringing a certain amount of relief to persecuted Jews and Communists, and dividing up the huge land holdings among the peasants. These reforms were not sufficient, however, to convince the people of the benefits of Communism. Perhaps they remembered the excesses of Bela Kun's administration; perhaps the anti-Communist teaching of Roman Catholicism swayed them. It may have been that the deep-engrained conservatism into which they are educated was too strong to be overthrown so quickly, or the excesses of the Red Army, and the heavy reparations imposed by Moscow, increased the enmity which Hungarians have for Russia. Perhaps it was a little of all these things which caused them to repudiate Communism in favour of the Smallholders (Peasant Party) at the elections in November, 1945.

This represented a triumph for America and Britain at the expense of Russia. It probably influenced the latter to drain Hungary for reparations, appropriating not only German assets, but a few American ones likewise, such as the Oil Wells owned by the Standard Oil Company. Thus the difficulties of the administration were increased, and when evidences of a plot to overthrow the Government and restore Fascism were discovered, Russia accused the Prime Minister, M. Nagy, and other high officials of being implicated. A new election was demanded, and is to be held in September of this year. In fear of his life, M. Nagy has left Europe for America; other members of the party have been imprisoned, whilst those abroad refuse to return home. The accusation is made that as Russia is due to withdraw her troops in the near future, she is preparing the ground for a government in this strategic centre in full sympathy with Moscow.

Concerning the title "Gogue of the land of Magogue,"
RUSSIA Dr. Thomas has written: "We have seen that Magogue is
IN EUROPE the region extending from the Ros, or Russia, to the Rhine,
 comprehending Wallachia, Transylvania, Hungary and Ger-
 many. Of course the prophecy must be future, because the Prince of
 Ros is the Gogue of Magogue; and as yet no Emperor of Russia has
 been also Emperor of Germany, etc." (i.e., Wallachia, Transylvania, and
 Hungary). "Elpis Israel."

The student of prophecy sees three world systems today
THE struggling for recognition: (1) The democracy of the West;
SOLUTION (2) the Communism of the East; (3) the Theocracy of the
 Scriptures. For the moment the fight is confined to the two
 former, for so feeble is the voice of Truth in these days that it is scarce
 heard, even in those circles where the adherents of it are to be found.
 But in the principles of the Truth alone, reposes the solution to the
 world's political and social ills, and even as the mustard seed—the
 smallest of all seeds—grows into the largest of herbs, so will the seed of
 Truth grow until it eventually fills the earth. For the moment its opera-
 tions are limited to selecting individuals from whom will be eventually
 chosen the rulers of the age to come. Thus a few humble men and
 women here and there proclaim the "joyful news" that shall be. These
 "humble ones" have been selected "that they may confound mighty"
 (1 Cor. 1-27), and this they eventually will do. Of Christ we read: "He
 shall not fail nor be discouraged till he have set judgment in the earth
 and the isles shall wait for his law" (Is. 42-4). This cannot be said of
 either Communism or Democracy, for both shall fail, and be a discouragement
 to those who place their trust in them.

The political problems that are leading Hungary and the world along
 the path to Armageddon, shall not be solved until the proclamation is
 heard: "The kingdoms of this world are become the kingdoms of our
 Lord and His Christ and he shall reign for ever and ever" (Rev. 11-15).
 Meanwhile, under the name of Communism, a despotism is extending its
 control over Europe. Though it may play a part in ameliorating some
 of the grosser abuses of men in power, and supply a few of the physical
 needs of the people, it places a soul-crushing despotism upon real liberty.
 In these struggles of nations and ideologies, one can appreciate with
 greater force the "glorious liberty in Christ Jesus." More clearly can it
 be seen that the Truth alone presents the solution to the troubles of
 mankind, whilst the systems of men are inadequate to deal with the
 current difficulties. The world sadly needs the wisdom of the "greater
 than Solomon" in order to bring righteousness and peace to the earth.
 Under his administration, the land-hungry peasants of today shall sit
 "every one under his vine and fig tree, none daring to make him afraid";
 those that err shall "understand doctrine"; the proud and lofty shall be
 brought low, and "the Lord alone shall be exalted in that day" (Isa. 2).
 Meanwhile, and until that day arrives, the "whole creation groaneth and
 travaileth in pain together" (Rom. 8-22).
 —H.P.M.

SIGNS OF THE APPROACHING END

As a young man, I thought the brethren over-estimated the writings

of Dr. Thomas, but time has given me the opportunity to read and appreciate their great value in opening the understanding to God's Word. Concerning the subject above, of which the following points, based on a reading of his expositions, are of interest:

By turning to the map of Europe and Asia, the reader **GOGUE'S** may trace out the territory of the Kingdom of Babylon as it **HOST** is destined to exist in its last form under the King of the North in his Gogian manifestation.

The names of countries furnished by Ezekiel will lead him to a conception of its general extent. Besides "all the Russias," it will take in Norway, Sweden, Denmark, Holland, Belgium, France, Spain, Portugal, Italy, Switzerland, Germany, Austria, Turkey, Persia, Greece, the Roman Africa and Egypt. This will be a dominion of great magnitude, extending from the North Sea to the wall of China and Afghanistan, and from the Ice Sea to the deserts of Africa and Arabia.

Sooner or later the power of the Soviet will be extended over all these countries. Russia is to come "like a whirlwind with chariots, horsemen, and many ships." As we watch preparation for this event, the warning of Christ to his brethren is, "Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame" (Rev. 15-16).

Gogue's power shall avail him nothing. He shall be destroyed. His horses shall be struck with blindness, and their riders with madness (Zech. 12-4). The Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth" (Isa. 24-21). Britain likewise shall be humbled. Of this "latter-day Tyre" it is asked: "Who hath taken this counsel against Tyre, the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth? The Lord of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth" (Isa. 23-9).

On page 96 of "Exposition of Daniel," Dr. Thomas makes the suggestion that a "tenth" of the Jews will be found occupying the land. This is very suggestive in view of the number at present settled there. It provides another sign indicating the "time of the end."

"There shall be signs in the sun, and in the **ECCLESIASTICAL** moon, and in the stars" declared Jesus (Luke 21-25). **AND POLITICAL** Isaiah predicts (30-26): "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; and healeth the stroke of their wound." Again we read, "In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats" (Isa. 2-20). A quietus shall be placed on all false religion in that day.

Poverty and oppression shall be relieved, for we read: "Thus saith the Lord, For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord. I will set him in safety from him that puffeth at him" (Ps. 12-5). The gain of the earth shall be equitably distributed. "Tyre's merchandise and her hire shall be holiness to the Lord; it shall not be treasured nor laid up; for her merchandise shall be

Life's Experience

To be elevated to rulership with Christ in the age to come, it is essential that we train now for the position, and the world, and not converts, abbeys or seclusion of any kind is the best training ground. There we constantly come into contact with our fellow-beings, and in the hard school of experience, with the Word of God our guide, learn to discipline, rule and overcome self.

This has ever been the case with those sons and daughters of God who are set forth as examples to us in the Scriptures. We are fortunate to be able to turn to its pages, and, metaphorically speaking, discuss with these men and women the lessons life taught them. Notably among such is Solomon. His advice to those aspiring to Godly positions, is "Fear God, for it is the beginning of wisdom." He declared that the "man that findeth wisdom and getteth understanding" is happy (Prov. 3-13). "It will become sweet to thy soul, causing discretion to preserve thee. By it thou shalt be delivered from evil men and from the strange woman, even she who flattereth with her words, and thou shalt find favour and good understanding in the sight of God and man."

Solomon's experience was extensive. He had put to the test all the pleasures and cravings that heart could desire. He declared: "I will prove mine heart with mirth and enjoy pleasure." He therefore sought out the pleasures and folly of man in order to test the benefit of those things enjoyed by the world. He gave himself unto wine and mirth and "whatsoever delights my eyes desired, I kept not from them."

We enquire from Solomon, what did he learn from his experience? He replies, "All is vanity and vexation of spirit." Laughter he terms "madness," and as for mirth. "what benefit doth it do?" But he also says, "I saw that wisdom excelleth folly as light excelleth darkness."

Solomon's advice is, "Remember your Creator in the days of your youth, while the evil days come not, nor the years say, I have no pleasure in them." In the days of youth, age seems far removed, but those who are "full of days" can appreciate the words of Moses that "we spend our years as a tale that is told" (Ps. 90-9), and can re-echo his admonition: "So teach us to number our days, that we may apply our hearts unto wisdom." It seems as though these features were brought home more fully to Solomon in his old age, causing him deep thought on the ways of life, that he might seek our acceptable words. To the wise these

THE LOGOS REVIEW

for them that dwell before the Lord, to eat sufficiently, and for durable clothing" (V. 18).

Meanwhile we have this assurance: "THOU WILT KEEP HIM IN PERFECT PEACE WHOSE MIND IS STAYED ON THEE: BECAUSE HE TRUSTETH IN THEE" (Isa. 26-3).

—A.L.B. (Canada).

are "as goads, as nails well fastened." After a life-long study he concluded the whole matter with the words, "Fear God and keep His commandments, for God will bring every work into judgment with every secret thing whether good or evil" (Eccles. 12-12).

Thus Solomon gives us a grand opening to our subject, some solid, personal experience which we can take to ourselves as a sound basis in our preparation to meet Christ our King.

THE "GREATER THAN SOLOMON" We view Jesus in company with a certain lawyer discussing matters of law. Both are well versed in the subject. We listen to the conversation. The lawyer questions Jesus: "Which is the greatest commandment in the Law?" The answer comes without hesitation, "THOU SHALT LOVE THE LORD THY GOD WITH THY WHOLE HEART, THY WHOLE SOUL, AND THY WHOLE MIND. This is the greatest commandment, and the second is similar, Thou shalt love thy neighbour as thyself. The whole law and the prophets are summed up in these."

At first there appears a variation between Solomon and Christ. But Solomon spake of fear being the "beginning" of wisdom, whilst love is its greater development. Christ looked upon the lawyer as advanced in Moses and the Prophets, and therefore also in spiritual things. In him fear for his God should have been replaced by love, seeing that all good gifts are from His hand, even unto eternal life. "To love the Lord our God with all our might" is a wonderful exercise for us to practice. The words of Hymn 52 here come to mind:

*"Is there a thing beneath the sun
That strives with Thee my heart to share?
Ah! Tear it thence, and reign alone
The Lord of every motion there."*

Such practice according to Christ is the height of wisdom, and together with the advice of Solomon is an excellent guide to all.

CAN WE FOLLOW THE ADVICE? Difficulties, however, arise. To us they appear almost insurmountable barriers. Life in various aspects appeals to us greatly, can we give God first place? For further advice we appeal to the Apostle James. He exhorts: "My brethren reckon it nothing but joy whenever you find yourselves encompassed by various trials. Be assured that the testing of your faith leads to power of endurance, only you must let endurance do its full work, so that you may become perfected and complete, deficient in nothing (James 1-3).

We might reply, "We are quite conversant with that, yet we fail to keep the love of God paramount in all our actions, other matters creeping in. We read the Scriptures regularly according to the 'tables,' and strive to follow Christ, but we are continually distressed, and so feel there is something lacking. We feel we do not rise to the position desirable, and our anxiety is to 'Love the Lord our God with all our heart.'" The answer of the Apostle is, "If any one of you is deficient in wisdom, let him ask God (in prayer) who giveth liberally with an open hand to all men, and it will be given him."

Here is a simple solution to our worries! The advice is wise, and its

results are certain. There is, however, a condition attached: "He that asks must ask in faith and have no doubts whatsoever, for he who has doubts is like the surging sea, driven by the wind and tossed about. A person of that sort must not expect to receive anything from the Lord being swayed by two minds, and therefore undecided in every step he takes."

James may have had in mind the counsel Jesus delivered unto His disciples, when instructing them in the ways of righteousness. "Ask," he said, "and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. What man is there of you whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Mat. 7: 7-10). Turning back to James once more we are reminded that "every good and perfect gift is from above, and cometh down from the Father of lights, with whom is no variable-ness, neither shadow of turning" (1-17).

Here is the source of spiritual strength. Prayer and meditation upon divine truths will cause us to grow in wisdom and understanding. They will create in us the desire to do the will of God. Let us test the truth of the advice. The conditions are not hard. Wisdom shall increase, and the more we hunger and thirst after righteousness, so shall our wants in these directions be satisfied. Daniel prayed three times daily. Was his need greater than ours? We are undoubtedly living at the epoch of Christ's return. All the signs point to that fact. This event may take place at any moment. Let us not be taken unawares. Let us bend our energies to preparing to meet Christ with joy when He shall return.

—J. MANSFIELD, Senr.

The Lord will reward those that hate us better than we have power or judgment to do; we therefore turn them over to Him, bidding our time, and tranquilly awaiting the result.

—Dr. Thomas.

He that understands the truth, but declines the obedience it commands, will be held accountable for its rejection; for "he that believeth not shall be condemned," "in a day of judgment," "when the Deity shall judge the secrets of men by Jesus Christ according to the gospel Paul preached."—Rom. 2-16; Mark 16-16.

—Dr. Thomas.

Human nature is the same in this age and country that it was in Shinar four thousand years ago. Its ambitions and impieties, its ignorance and unbelief, its hypocrisies and abominations, are as heaven-defiant and intense as ever; for as Paul says "in the flesh dwelleth no good thing," and in this there has been no change since he wrote the words.

—Dr. Thomas.

Pictorial Supplement

2—Prophecy and the Press



The Cartoon is today an accepted and effective feature of newspaper reporting. It crystallises some current trend of thought into pictorial form which is easily assimilated by the public mind. It caricaturises men, politics or nations in such a way as to emphasise the essential point of some exposition.

The art of caricature dates back to the ancient past. It can be said to be one of the "divers manners" by which God made known His purpose (Heb. 1-1). In the images and forms conjured up in the visions of Isaiah, Daniel or John, there are found word pictures which reveal the course of history in a single revelation.

Similarly by the use of Cartoons, a lengthy exposition of a current or anticipated event can be compressed into a drawing. The most startling headlines fail to provide the emphasis of these pictures. Thus to the student of prophecy they are of the greatest significance, and we find the artists prognosticating future occurrences, or interpreting contemporary happenings in accordance with our expectations based on the study of God's Word.

Our readers will agree, the Press supplements the Word of Prophecy in this time of the end, and as our Pictorial Supplement reveals, it does so most vividly by the use of the cartoon.

RIGHT: "The Riddle of the Sands" is the title of this illustration from "The Bulletin." The sly looks of Stalin portrayed as a Sphinx dramatises the tortuous nature of Russian international politics, particularly in relation to Egypt, whilst the "Hammer and Sickle" displayed on the Pyramid serves to emphasise the designs of Russia on that territory. Bible students could sub-head the Cartoon, "The Land of Egypt Shall not Escape," for prophecy indicates the ultimate domination of that territory by the "King of the North" (Ruler of Russia)—Dan. 11-42. Thus the cartoonist predicts from current trends that which the Scriptures declares shall occur after the return of Christ. Hence its great significance.



**THE RIDDLE
OF THE SANDS**

BLACK SEA

ISTANBUL (CONSTANTINOPLE)

RUSSIA



T U R K E Y



EUPHRATES

CYPRUS

MEDITERRANEAN SEA

BRITAIN
FRANCE
GREECE
YUGOSLAVIA
ALGERIA

OIL PIPE LINE

LEBANON



IRAQ

OIL PIPE LINE

JERUSALEM

PALESTINE

SUEZ CANAL



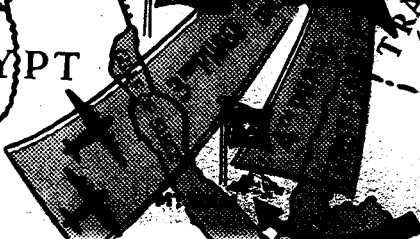
JORDAN
TRANSJORDAN (EDOM & MOAB)

SAUDI ARABIA



EGYPT

NILE



AT MT SINAI WILL BE ESTABLISHED THE JUDGEMENT SEAT.

TIDINGS OUT OF THE EAST AND THE WEST SHALL TROUBLE

ARMAGEDDON



Scylla is represented in the classics as a Mermaid who dwelt in a cave in a high rock and snatched seamen out of passing ships. On another rock dwelt Charybdis who thrice a day sucked in and spouted out the sea water. The passage of the straits between these rocks thus presented a rough and dangerous journey.

The cartoonist uses the legend to indicate the Ship of Peace will have a rough and dangerous journey negotiating the storm gathering between Russia, Turkey, and the Western Powers concerning the future of the Dardanelles.

Scripture declares: "The King of the North (Russia) will come against him (Turkey) like a whirlwind" (Dan. 11-40).

TWIXT SCYLLA AND CHARYBDIS.

"A headache for the U.N.O." is the title of this "N.Y. Herald Tribune" cartoon.



OUR WARFARE

*In which attacks upon the Truth from
whatever Quarter are met and Repelled*

"Casting down imaginations and every high thing that exalteth itself
against the knowledge of God."

IS CHRIST CORRECTLY REPORTED IN LUKE 14-26?

Our attention has been several times directed to Professor **THE** Walter Murdock's reply to the querist who declared that Luke **ATTACK** 14-26 debarred him from being a Christian. This reply, which was largely featured in the Australian Press, implied that this passage of Scripture is contradictory of the spirit of Christ's teaching. The text reads: "If any man come to me, and hate not his father, and mother, and wife, and children, and brothers, and sisters, yea, and his own life also, he cannot be my disciple." According to the Professor, the essential spirit of Christianity was expressed by John in such words as "He that loveth not his brother abideth in death": "If a man say, 'I love God' and hateth his brother he is a liar." He implied that John and Luke are at variance with each other in their writings, and declared, "We can only say that Luke was obviously a fallible reporter."

Unfortunately millions, possibly, read a statement such as this, and imagine, in the simplicity of their hearts, that the Professor is right, and Luke, who is not here to defend himself, was, indeed, an untrustworthy reporter. But the question goes deeper than this. The Bible claims for itself divine inspiration. The claim is either false or true. If it is false, as such reasoning would imply, let it be scrapped in its entirety. If that be the case, the chances of salvation are nil, and the only wise philosophy is to "eat, drink and be merry, for tomorrow we die."

We accept the Bible as the Inspired Word of God. We **OUR** believe that Luke correctly reported Jesus in the text. **STAND** tion. Moreover, we maintain that there is no discrepancy in the passage quoted and the general tenor of Christ's teaching. It is only the method of expression that is a little strange.

The Professor admits that Christ's "teaching was often misunderstood in details," and correctly observes that "Christianity is a gospel of love, not a gospel of hatred." But he assumes that it was Luke who was here mistaken, and not those who have come after.

Respect and love for parents and others are among the **THE** first principles of Mosaic and Christian precepts, but they **DEFENCE** are not the most important. The first love, and the greatest respect must be for God. Jesus taught the "first and greatest.

commandment is, Love the Lord thy God with all thy heart, soul and mind": the second greatest is, "Love thy neighbour as thyself." Here we have two loves, the one greater than the other, and as is customary of Oriental figurative language, the importance of the first love is emphasised by so debasing the second that it is rendered as "hate" (see the note in the Diaglott).

A similar example of such language is found in Genesis 29. In V. 30 it is recorded that Jacob loved Rachel more than he loved Leah, and to emphasise this in V. 31 Leah is represented as being hated.

The Professor endeavoured to set John against Luke, but John, himself "reported" similar language, recording the words of Jesus, "He that hateth his life in this world shall keep it unto life eternal" (John 12-25). Literally construed, how many under such circumstances will gain eternal life? Yet this is harsher language than that reported by Luke, for it is more difficult to hate one's own life than even that of those we look upon with affection. Here, again, the language is figurative to indicate that self-preservation must be subordinated to the demands of the Truth.

Christ taught, and experience proves, that the acceptance of His teaching enters so deeply into a person's life, and so sways his outlook and judgment of things as to divide friends and families. "From henceforth there shall be five in one house divided three against two, and two against three. The father against the son, and the son against the father; the mother against the daughter, and the daughter against the mother." When such a crisis arises, our allegiance to Christ demands that He have the first place in our lives. "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me" (Mat. 10-37). This is the sense in which the statement in Luke is to be understood, and is quite compatible with Christ's teaching in other places.

The more the Bible is read and studied, the greater does its beauty shine forth, and the more completely can we assert that it is the inspired word of God.

JEWISH REFUGEE CHILDREN'S FUND

Balance brought forward	£80 6 2
Sister C. (Canada)	2 14 9
W.H.W. (N.Z.)	3 0 0
S. & H.A. (Q.)	0 4 0
A Brother in Christ	0 2 0
Total to hand	£86 6 11

Amount already forwarded to Youth Aliyah Fund—£100.

Debit balance—£13/13/1.

The restrictions and reservations and insulations of the truth are inconvenient in the present Gentile age, but they are as binding as the laws of nature on all who would call on God in sincerity and truth.

—R.R.

Bible Queries and Answers

We Invite Readers to Forward Subjects for Comment in these Columns.

????????

"Three Days and Three Nights" (Mat. 12-40)

QUERY: In Mat. 12-40 Jesus said he would be in the heart of the earth "three days and three nights." The record states, however, he was resurrected the "third day" (Mat. 16-21; 17-23; 20-19). Can these two accounts be reconciled?—(R.S.)

ANSWER: Evening and morning, or night and day, are the Hebrew terms for a day (Gen. 1: 5, 8, 13, 19; Dan. 8-14 Margin), and according to traditional Jewish computation as recorded in the Talmud, and used in the Scriptures, a part of a day is reckoned as the whole. Here three days and three nights literally refer to one whole day, a part of two others, and two whole nights, but in describing it as he did, Jesus used language the Jews could understand, and terms with which they were familiar.

In Esther 4-16 the same term is used to describe a similar period, for in Chapter 5-1 the completion of the time is stated to have elapsed "on the third day."

There is little doubt that Jonah was in the belly of the fish the exact time that Christ suffered death, and that "on the third day" he was cast out on the shore, even as Christ, at the same period was resurrected from the dead.

"After Three Days He shall Rise" (Mark 8-31)

QUERY: Can this statement be reconciled with the one that states Jesus "rose the third day (Mat. 16-21)?"—(R.S.)

ANSWER: Yes! A careful reading of Mark 8-31 will show that the subject of discussion of this verse is not limited to the time

Christ was in the grave. He declared: "The Son of Man must suffer many things, and be rejected of the elders, and of the chief priests and scribes, and be killed and after three days rise again." This was literally correct. The sufferings here referred to, together with the rejection of Jesus by the elders, occupied an extra day above the time Christ was in the grave, so that, "after three days (suffering, trial and death) he rose again."

"Israel and Judah"

QUERY: "In your pamphlet, 'The Jewish Problem,' on page 6 at top appears the statement, 'My people Israel and Judah.' Is not Judah Israel? Why separated?"—(J.O.J.)

ANSWER: The statement appears in a quotation from Jeremiah 30-3: "I will bring again the captivity of my people Israel and Judah, saith the Lord." Following the refusal of Rehoboam the son of Solomon to accede to the request of his subjects to lighten the burdens placed upon them by his father, ten of the tribes revolted to Jeroboam, whilst only Judah and the very small tribe of Benjamin remained loyal to Rehoboam (1 Kings, 12-20). This division was never healed, and the two kingdoms became known as Israel and Judah.

The wickedness of Israel superseded that of Judah, and they went into captivity first, although it was not long after that Judah, likewise, experienced a same fate.

Though there was a partial restoration under Nehemiah and Ezra, the captivity of the Jews has continued to the present, and was made absolutely complete with the overthrow of the Jewish State in A.D. 70. Mingled among

the nations, all identity of individual tribes has been lost, but it is apparent from the Scriptures that when the Kingdom shall be again set up (Acts 1: 6-7; Acts 15-16), the returned Jews will again be segregated into their respective tribes (Ezek. 48). The division, caused by the oppression of Solomon, will be healed by the wise administration of the "greater than Solomon." Ezekiel declares: "Thus saith the Lord God: Behold I will take the children of Israel from among the heathen (nations) whither they be gone and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall

be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all" (Ch. 37: 21-22).

It is interesting to note that whilst the ten tribes were first scattered because of their greater wickedness, they will be the last to be saved. Zechariah records: "The Lord shall save the tents of Judah first" (Zech. 12-7). This statement, together with Hosea's prophecy (Ch. 3: 4-5), which faithfully prognosticates the condition of Israel during the years of the dispersion, overthrows the idea current today that the ten lost tribes are to be seen in the British peoples.

EDITORIAL NOTES

How Many Read?

From the many interesting letters received during the past month, we select the following extract:

" . . . God's Word must be our standard and guarantee at all times . . . So many do not read at all. They feel quite justified if they have done the daily readings, and feel that is all they need, forgetting the Pearls in God's Word which could be theirs by searching, and the joys that are missed by non-attendance at the ("Elpis Israel") Classes. But then, when the ten lepers were healed, only one returned to give thanks; there was only one appreciative soul among them. And so, I suppose, it is the same today. Some devour the Word as it were, even hunger and thirst for it. Others, sad to say, only need a little bite to satisfy, and so will never grow in stature in Christ Jesus . . ." (From a letter by Sister A.C.).

Is War With Russia Inevitable?

This sixteen-page booklet is now available. It deals extensively with current events in Europe, and indicates how they are proceeding according to the anticipations of the prophets. The statements of our pioneers are contrasted with the conditions in Europe today; the illustrations are in colour, and the cover includes an order form for free literature. The subject is topical, and we ask the co-operation of brethren and sisters in bringing it before the notice of the public. 42,000 copies are being printed in the first edition, and it is hoped to produce a second edition within a few months. The cost of production is slightly higher than at first anticipated, the price being 14/- per 100 copies, plus postage. Address orders to Box 226 C, G.P.O., Adelaide, South Australia.

EDITORIAL NOTES

Paul the Apostle

This is the title of a new book received from England. Written by Brother W. H. Boulton, it exceeds 200 pages in length. The print is clear and easy to read, the illustrations are numerous and interesting; the attractive Dust-cover portrays the "ship of Adramyttium" being driven by seas and wind on to the rocky coast of Melita. To the present time has not permitted us to more than glance at its contents. We hope, at a later date, to review. The price is 8/6 a copy, plus postage.

An Appeal to Our Subscribers

We would appeal to those who have not, as yet, forwarded their subscriptions for the current volume, to do so as early as possible. This materially helps us in the work of the Truth in which we are engaged, not only in the production of the "Logos," but in other avenues as well. The current volume closes with the August number.

From Canada comes this interesting note: "Here in Verdun, Quebec, Canada, we are practically in isolation. Montreal, which is the second largest French-speaking city in the world, and has a population of over a million, has some 800,000 or more Catholics. You can thus see that the Truth has not much chance to grow here. We are not discouraged, however, and are in touch with other brethren in Canada, and also those in U.S.A."

Brother Bruce Philp, writing from Lakemba, states: "The May issue was of particular interest, containing as it does, the record of your recent visit. The reports of the various meetings preserve the memory of a particularly happy week. With regard to the May instalment of the epitome of "The Law of Moses," the remarks on "The Antitype" were good to read. The Revised Version clarifies the text of Hebrews 9: 11-12, which reads, "But Christ having become a high priest of the good things to come, through the greater and more perfect tabernacle not made with hands, that is to say, not of this creation, nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption." The Revised Version also clarifies the apostle's words in Heb. 13: 19-20, referred to in the epitome. In discussion with me on one occasion, a brother endeavoured to link the last aspect of the 19th verse with the first aspect of the 20th verse, to convey the thought that it was "through the blood of the everlasting covenant" that God would make you perfect in every good work to do his will . . ." He endeavoured to divorce the "blood of the covenant" from the "bringing again of the Lord Jesus from the dead." This is proved to be palpably incorrect by a reading of the revised version. This states, "Now the God of peace, who brought again from the dead the great shepherd of the sheep with the blood of the eternal covenant, even our Lord Jesus, make you perfect in every good thing to do his will . . ." (Heb. 13: 20-21). This leaves no room for viewpoints on the matter. The truth of the position is clear."

We pass on the suggestion of Brother Philp's which followed, to the effect that we mark our Bibles with the Revised Version rendering in order to be able to understand the subject more precisely. Authorities are agreed that the R.V. rendering of Heb. 9: 11-12 is correct. The verb is in the "middle voice"; that is, it expresses the actions done by a person on behalf of himself, not for the benefit of others, though, in this case, this ultimately followed. In English there is no "middle voice." There is passive or active voice. You either do or are done to in English. This is not so with the "middle voice" of Greek. "Having obtained in himself eternal redemption" expresses the idea of this verse. Christ thus provided the perfect antitype of the High priest who first offered for himself, and then for the people (see Heb. 7, 27).

"The Guiding Light"

A letter to hand from Brother H. Twine speaks of the increasing measure of support being received from the country ecclesias in Queensland in connection with the Gospel Proclamation work engaged in by him in conjunction with his daily work which takes him to the country districts. Recent visits have been made to Toowoomba, Toogoolawah, Nambour, Wynnum, Moggill, Terra Nora and Ballina (N.S.W.).

Brother Twine edits "The Guiding Light" (the Sunday School magazine), and recently has taken over the full responsibility for the financing of the magazine. Brother Twine desires that the paper be continued as a free paper to the scholars, and accordingly has appealed for freewill offerings to assist. Those ecclesias or brethren who desire to help this worthy work can write to Brother Twine at River Terrace, Chelmer, S.W.3, Brisbane, Queensland.

"The Christadelphian Good Companion"

This is the title of a new monthly publication put out by Brother M. Milverton, 25 Henderson Street, Northcote, N.16, Victoria. It is designed as an intermedium between youth and adulthood. The Editor defines the periodical as "a magazine entirely for the youth of the brethren and sisters in Christ (or otherwise); it is a new, but necessary work." In this age when the cross-currents of life tend to draw young men and women into the vortex of worldliness, the need of such a publication is surely obvious. The Editor hopes "to be able to raise this magazine of ours to a standard of respect and guidance in all our relations and contacts with each other." He calls upon the assistance of others to this end, and we would suggest that interested readers write to Brother Milverton for further particulars concerning this new venture.

People who are wheedled into the truth by a mild, rose water style of advocacy are not worth the labour of catching, since they will be as tender and delicate as their mode of capture, and unfit for the robust service of Him who is content with nothing short of the absolute surrender of the whole heart and intellect to Himself and His concerns, as an everlasting hobby.

A Christadelphian Looks at Life

LINKS IN THE GREAT CHAIN

We were glad to be able to stand for a while in the sunshine and let the life-giving rays warm and comfort us. We stood on a high vantage point, overlooking one of the great waterways of the earth. In the bay, boats, large and small, nosed their way along. Some vessels were moored alongside wharves. Some were anchored in the stream. We fixed our gaze upon one, and faintly discernible, was a chain holding the vessel to her mooring.

Sometimes the waves outside are fierce. The stormy blast tosses high the waters of the deep, and the little boats run for shelter. As we looked at the particular vessel below us, we wondered what would happen if the sheltered waters were whipped to a greater fury than expected; if the great chain snapped, and the vessel was at the mercy of the waves! Why, it would be dashed against the shore and destroyed. How much depended upon the great chain! Oh, how important became each link!

"Jesus, our anchor!" These are the words of the apostle. And Truth is joined to that anchor in these days by the living Ecclesias, all links in the great chain. New Zealand is the first land upon which the sun shines on the first day of the week. At 11 a.m., when New Zealand saints rise to rejoice before their God, it is 11 p.m. Saturday in England. As the English saints turn to slumber from the sin or sanctity of the evening spent, New Zealand remembers "all of like precious faith wherever they might be," before their God. The sun sweeps onward . . . At 1 p.m. New Zealand time, the saints of Eastern Australia commence their act of remembrance, at 1.30 New Zealand time, the Adelaide saints swell the refrain. 8 p.m. N.Z. and the beloved in Perth are gathered at the table of the Lord. 9.30 p.m. and South Africa contributes its thanksgiving. 11 p.m., whilst New Zealand saints turn to slumber, their day's service done, it is 11 a.m. in England—the hour of prayer has come. As New Zealand slumbers through the hours of darkness, the saints on the American continent conclude the joyful day of praise. Links in the great chain.

This morning we received a letter from a far country. Our brother had written: "In a city of 67 thousands, there live about 50 so-called Christadelphians, and these 50 are split up into no less than six different meetings, each potter declaring the other potter has marred his vessel, and fit only to be cast into the valley of Hinnom or Tophet." A chain is only as strong as the weakest link! Think, brother; think, sister; think, think, think! As links in that great chain, isn't it necessary that we each one become converted to the Truth, so that we will strive to help maintain the Ecclesias before their God, sound in belief, faith and practice.

"ENGEDI."

"Keep that which is committed to thy trust, avoiding profane and vain babblings."—I Tim. 6-20.

The "Law of Moses" Epitomised.

13.---*The Ark and Its Contents*

The Tabernacle was a symbol pointing the way to **CHRIST** complete communion with God which should ultimately **PREFIGURED** be revealed in Christ. In itself it did not comprise this complete communion. This is shown by the Apostle's comment upon the fact that whilst many priests served in the first Tabernacle (the Holy Place), only one priest (the High Priest—Lev. 16-17) was eligible to serve in the Most Holy (Heb. 9-7). He declared: "The Holy Spirit thus signifying that the way into the holiest of all was not yet made manifest whilst the first tabernacle was yet standing" (V. 8).

The Tabernacle was thus "a shadow of things to come" which had its "substance in Christ" (Heb. 10-1; 8-5; Rom. 2-20; Col. 2-17), and through Christ, in the multitudinous Christ-body—the Saints.

The most important ingredient was the Ark, and the most characteristic feature of the Ark was its capacity as a container, for it contained the Tables of the Law, Aaron's Rod that budded, and a golden pot containing a sample of the Manna upon which Israel existed during the forty years wandering in the wilderness. The antitypical fulfilment is seen in the saints, and their head the Lord Jesus. They are "containers" enclosing the antitypical requirements of those things found in the Ark.

1. The Tables of the Law

These are enshrined in the heart, and distinguishes a son of God from a son of the world who "receiveth not the things of the Spirit" (1 Cor. 2-14). The tables of the Law in the Ark teach that it is obedience to divine law that makes a man well-pleasing to God, and fit for divine use in the age to come. Obedience is demanded of all, and even Christ learnt it "by the things he suffered" (Heb. 5-8). Peter describes the approved as "obedient children" (1 Pet. 1-14), whilst the Psalms are full of similar exhortations (Ps. 37-40). How glorious will the earth be when ruled by such men, and when obedience to divine law will be demanded of all, and willingly rendered (Isa. 2).

2. Aaron's Rod that Budded

The history of the event is given in Numbers 16 and 17. At a time of insurrection against Moses and Aaron, God made evident His selection by causing the rod of Aaron to bud. This rod was then laid up in the Ark as a "token against rebels," and thus stood for the principle of divine appointment as against the voice of the people. Israel itself, as the chosen nation, both spiritual and natural, exhibit this principle.

Again the budding of the rod pointed forward to resurrection—and especially the resurrection of a greater High Priest than Aaron—even Christ. Christ's resurrection showed that the divine choice was with him in spite of the insurrection of the multitude who demanded his crucifixion.

3. The Golden Pot of Manna

This reminds us of the spiritual food which if a man eat he shall live forever (John 6-51). This spiritual food is found in the doctrines of Christ who has promised those who overcome they shall be permitted to "eat of the hidden manna" (Rev. 2-17), which will convey immortality to the eater. The golden pot stands for faith (1 Pet. 1-7) "without which it is impossible to please God" (Heb. 11-6).

The wood of the Ark was covered with gold.

ATTRIBUTES

Its lid was known as the Mercy Seat and was of pure gold, whilst stretched out above it were two

THE ARK

FORESHADOWED

Cherubim, the wings of which overshadowed the Ark.

Between these two Cherubim, and above the Mercy Seat, the glory of God shone forth on special occasions.—Ps. 80-1. Thus the Ark symbolised the manifestation of Deity in mortal flesh (the wood—see 1 Tim. 3-16) in the glorified Christ (the golden mercy seat or propitiary—Rom. 3-25), and in the glorified saints (the Cherubim—Ezek. 1). As, in ages past, the glory of God shone forth to Israel from between the Cherubim and above the Mercy Seat, so will it be manifested by the Saints (the Cherubim) and the Lord Jesus (the Mercy Seat) in the coming age—Rom. 5-1. In the final state, "the tabernacle of God will be with men" (Rev. 21-3).

Around the top of the Ark was a crown, or ornamental border (Exod. 37-12), which speaks of the royal character of those who constitute the Ark in the age to come. It is a kingly institution that is contemplated in the finished work of God on the earth. Christ and his brethren manifesting the glory of God, will be a community of kings and priests, exercising power, receiving homage, and conferring blessedness—on the basis of God exalted and honoured by a tried faith (Gold 1 Pet. 1-9) in a previous time of evil (the wood).

The rings on the four corners of the Ark to receive the gold-covered wood staves by which the Ark might be carried, speaks to us of the pilgrim stage of mortal life manifested in faith. The poles represent mortal minds qualified by the knowledge of the truth—thus constituting them priests by whom only the Ark was to be carried.

The staves were left in the rings and never withdrawn (Exod. 25-15), thus showing the priests had to be ever ready to carry the Ark where directed. In our times it indicates that faithful men are expected to follow the fortunes of the Truth wherever they may lead.

On the day of atonement when the High Priest entered the Most Holy, he took a censer full of burning coals of fire from off the altar, and with incense caused a cloud of smoke to cover the mercy seat. To approach otherwise meant death (Lev. 16-12). Incense is the symbol of prayer (Rev. 8-3), and the fact that Aaron was commanded to offer this incense on pain of death shows the importance of prayer. The incense had to be of specific kind showing that prayer must be in harmony with the truth. Moreover, it had to be "beaten small," not offered in lumps, thus indicating that the daily habit of prayer (Luke 18; 1 Thess. 5-18); Prov. 23-17)—a little at a time—is the method with which God is well pleased.

The incense had to be vaporised by fire taken off the altar (Lev. 16-12). Any other fire used brought death to the offerer. Christ is the

altar (Heb. 13-10)—the fire his sufferings. All prayer must be offered through Him.

Thus we see that despite His exalted state, God is pleased with the prayer of the upright (Prov. 15-8); nor will prayer or praise and thanksgiving come to an end with the immortal state (Isa. 61-3; Rev. 19, 5-7).

Upon the Mercy-Seat blood was sprinkled once a year. Where does sacrifice find its counterpart in the age to come among those who shall be immortalised? Only in the sense of remembrance, and in Rev. 5, 9-10 is given a picture of the saints in glory recalling to mind this very feature. In such a manner the love of God and the faith and obedience of His son will be perpetuated throughout the ages.

MELBOURNE BRANCH Y.C.L.A.



Caught in a happy mood, this group of young people from the Melbourne Ecclesia, have been enjoying themselves at a Sports Night, held every four weeks. A suggestion that we should provide some form of entertainment for the young people was brought to fruition when a branch of the Young Christadelphian League of Australia was formed in Melbourne some 12 months ago. The League has proved very popular and has grown in numbers since its inception. We extend an invitation to all to join with us and so assist in this co-operative movement and the spreading of the Good News concerning the coming King and His Kingdom.

—B. S. Rogers, Sec.

On Thought



Thought is the exercise of the mind or intellect in relation to impressions received via the medium of the senses. Impressions produce thought; thought produces deed; deed produces habit, and habit produces destiny.

Man as a mortal creature is born with certain principles rooted in his nature. Our Divine information states: "Behold I was shapen in iniquity" (Ps. 51-5). "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5-12). The principle of sin, rooted in human nature, is an idea-imparting principle, and its result is manifested in thoughts, imaginations and actions in harmony with their origin. Thus we read: "Every imagination of the thoughts of his heart was only evil continually" (Gen. 6-5). "The heart of son of men is full of evil, and madness is in their heart while they live" (Eccles. 9-3). "The thoughts of man are vanity" (Ps. 94-9). "Out of the heart proceed evil thoughts" (Mat. 15-19). And because these evil thoughts inevitably produce consequent action, the same list of unlovely characteristics are styled by Paul, "The works of the flesh" (Gal. 5-19). The outcome of all this is death! See Rom. 6-23; 1 John 2, 15, 17.

There is, then, a great immeasurable gulf between the natural mind and its destiny, and the mind of God. It is written, "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord" (Isa. 55-8). We meet at regular periods to remember Christ and his loving sacrifice! But in what special particular? Why, we remember that through Him we that were once far off have been brought nigh by the blood of Christ. In other words, the salvation effected by Christ bridges the gulf existing between the mind of God, and the mind of man.

It is a Divine axiom that—"As a man thinketh in his heart, so is he" (Prov. 23-7). The Divine offer of mercy thus appropriately enough invites men to "Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy." (Isa. 55, 6-7).

The carnal mind left to unrestrained production, will inevitably produce carnal words and deeds, and the certain end—death. "To be carnally minded is death." How then, seeing a change of mind is called for, as the basis of salvation, may we acquire the Spirit mind, or God's mind? By exactly the same process as indicated at the commencement. By the process of impression. A reference to the ancient mode of writing should help us here.

A soft clay tablet was needed; pliable, so as to receive the impression of the sharp instrument used by the scribe, or penman. When he had completed his inscription—to ensure permanence—the tablet was subjected to fire, baked, and the tablets we may see today in the Museum bear testimony to the success of this method.

God is a great Penman. He has quarried out of the mass of humanity

certain pieces of clay, which are more or less impressionable. Upon the yielding substance of their brain flesh, the Divine Penman has already made certain impressions. There has been inscribed in our minds the first principles of Divine truth; in other words, a portion of the Divine mind. The result of this impression was soon manifest in that we **thought** the Truth as revealed in God's word; we **spoke** the Truth when we witnessed a "good confession"; and we **did** the Truth when we rendered obedience in baptism, **yielding** ourselves as servants to God and to righteousness.

But this yielding process must continue, we must ever be pliable to the Divine Penman. His inscription is not completed with the first principles only. Nay, the impression will not be complete until there is to be seen in us the "fulness of God" (Eph. 3-19). The Father's Name written in the foreheads of the saints, is comprehensive of the complete law of the spirit of life in Jesus Anointed.

Christ, we remember as the outstanding example of clear, and legible, Divine penmanship. So clear that he told Phillip, "He that hath seen me hath seen the Father." It is because this inscription of God's character and attributes is to be manifested on the principles already affirmed, that we find so much profitable Apostolic exhortation devoted to thought feeding, and thought control.

For example, Paul to the Philippians, 2-5: "Let this **mind** be in you, be in you, which was also in Christ Jesus." Why? Because it was the mind of God, and must therefore produce God's thoughts, God's words, God's works, God's character, and will ultimate in God's nature. Hence the exhortation of Peter (1 Epis. 4-1), "Forasmuch then as Christ hath suffered . . . arm yourselves with the same **mind**!"

We ask how? Paul answers, "Whatsoever things are true, honest, just, pure, lovely, of good report; if there be any praise or virtue **THINK ON THESE THINGS!**" (Phil. 4-8). That is how we may acquire the Divine mind, by feeding upon Divine impressions. The Apostolic certainty in regard to the application of this principle, comes out in Paul's injunction to "Meditate upon these things; give thyself wholly to them; that thy **PROFITING** may appear to all" (J Tim. 4-15).

Now we see how true worship is an act of thoughtfulness. The fulness of Divine thought in us. We obtain Divine assistance in the attaining of our objective which is "Casting down imagination, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity **every thought** to the obedience of Christ!" (2 Cor. 10-5). Let our attitude be that of the Psalmist:

"Search me, O God, and know my heart;

Try me, and know my **THOUGHTS**:

And see if there be any wicked way in me,

And lead me in the way of everlasting."—(Ps. 139: 23-24).

—A.R.M.

Published
Each Month

THE LOGOS

Subscription
6s. per year

UPHOLDING THE PURITY OF THE APOSTOLIC DOCTRINE
AND FAITH.

CONTENTS FOR AUGUST, 1947

The Coming Joy	277	Editorial Notes	285
The Logos Review	278	"Theu Lord, Knowest Me!"	286
Bible Queries and Answers	280	'Bewray not Him that Wandereth'	287
A Bishop Attacks the Bible	282	Meetings of Much Importance	290
"The Logos"—Vol. 14	285	The Law of Moses Epitomised	293

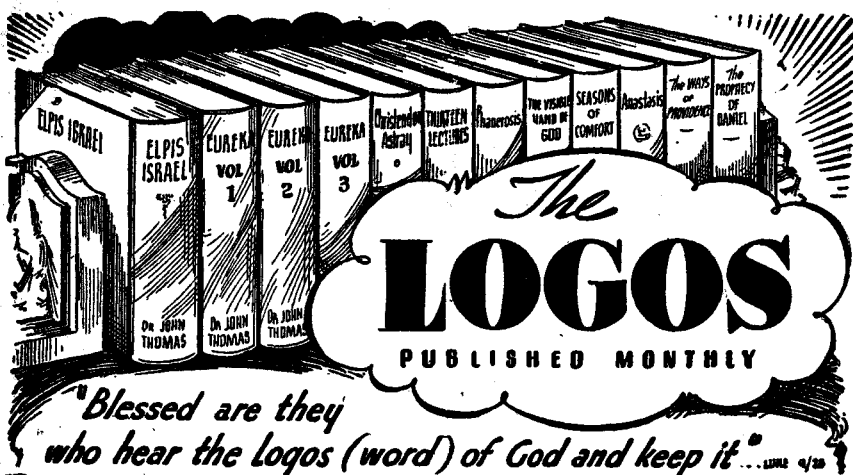
Thoughts for the Times

THE COMING JOY

Can the sons of God be found consorting in the pleasure seeking of a world that knows not God, and obeys not the Gospel of our Lord Jesus Christ? Can they give countenance to assemblies and occasions in which God is dethroned, and pleasure placed on the seat of honour and power?

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

—R.R.



No. 12

AUGUST, 1947

Vol. 13

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

WISDOM IS THE PRINCIPAL THING; THEREFORE
GET WISDOM.

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



Edited by H. P. Mansfield.

Subscription: Six Shillings per annum.

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



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

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

"THE LOGOS"

"The Logos" is devoted to the spiritual edification of individuals called out of Gentile darkness unto divine light.

The charge for 12 months' issue of this periodical is 6/- per volume, including postage; the volume commencing with the September issue.

The Editor's address is 62 Denman Terrace, Mitcham Estate, South Australia. Communications can be directed to that address or to Box 226C., G.P.O., Adelaide, South Australia.

Orders for books should be forwarded to "Logos Publications," Box 226C., G.P.O., Adelaide, South Australia.

"Digest of Truth" is produced monthly by Brother E. G. Highman, and all matters relating to that publication (other than editorial matter) should be directed to Mr. E. Highman, Box 226C., G.P.O., Adelaide, South Australia. The cost of "Digest of Truth" is 1/4 per 100, or 13/- per 1,000 copies, plus postage, payable in advance.

Subscriptions for "The Logos" in Adelaide are payable to Brother G. Brumby, Leicester Street, Parkside, South Australia.

Subscriptions for "The Logos" in Sydney are payable to Brother R. Mansfield, 18 "Charwall," 136 Warner's Avenue, North Bondi, N.S.W.

All Money Orders, Postal Notes, Cheques, etc., should be made payable to "The Logos," Adelaide, South Australia. Exchange should be added to Interstate or country cheques.

Through the liberality of certain subscribers, it is possible to grant a number of copies of "The Logos" free to those who, through adversity, are unable to pay the subscription price. Application for such should be made to Box 226C., G.P.O., Adelaide.

Suggestions for improvement and constructive criticism are always welcomed, and we appreciate hearing regularly from our subscribers.

THE LOGOS COMMITTEE.

OUR POLICY

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

"Take Heed to Thyself and unto the Doctrine."

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

Published
Each Month

THE LOGOS

Subscription
6s. per year

UPHOLDING THE PURITY OF THE APOSTOLIC DOCTRINE
AND FAITH.

CONTENTS FOR AUGUST, 1947

The Coming Joy	277	Editorial Notes	285
The Logos Review	278	"Thou Lord, Knowest Me!"	286
Bible Queries and Answers	280	'Bewray not Him that Wandereth'	287
A Bishop Attacks the Bible	282	Meetings of Much Importance	290
"The Logos"—Vol. 14	285	The Law of Moses Epitomised	293

Thoughts for the Times

THE COMING JOY

Can the sons of God be found consorting in the pleasure seeking of a world that knows not God, and obeys not the Gospel of our Lord Jesus Christ? Can they give countenance to assemblies and occasions in which God is dethroned, and pleasure placed on the seat of honour and power?

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

—R.R.

The LOGOS REVIEW

*Being a Summary of Current Articles
and Items of Topical Interest.*

Can Communism Afford to Fight Catholicism?

The "Advertiser" of 8/7/47 contains an article from the pen of D. Wilkie, in which he refers to what he terms "the inner struggle for the soul of Europe." He declares: "New rumours are afoot of a possible concordat between Kremlin and Vatican." He makes reference to the Editorial comment in the Vatican official organ, "Osservatore Romano," in which an appeal is made to the West to show greater understanding of Russia, whilst he queries the motive behind Russia's "almost ostentatious approval on occasion of religion in Eastern Europe." He asks, Is Russia reviving the Eastern Orthodox Church as a rival of the Vatican?

These moves are of greatest interest to students of the Bible, and will play their part in the shape of things to come. In the article, "A New World Order" (see "Logos," February, 1943), the author stated: "Shortly Turkey will disappear altogether under the dominating heel of Russia, which nation will likewise dominate Europe, with Rome occupying the ecclesiastical throne (Dan. 7: 25; 2 Thess. 2: 4-9; Rev. 17). A temporary peace will enable the two influences (Russia and Rome) to collaborate, a peace which Paul indicates is the calm before a great and dreadful storm (1 Thess. 5-3). It is during this peace that deluded millions will hail the introduction of a new order only to be rudely shattered by the drums of war again (Rev. 16: 14)."

Although "peace" has since come to the world, the advent of the Atomic bomb and the disturbing nature of international politics must fill the hearts of men and women with fear. The fate of the recent Aid-Europe Conference in Europe, when eight out of the twenty-four nations asked to attend declined the invitation, served to indicate how divided the nations are. Persistent rumours continue to link Russia and Turkey, and Rome and Communism together, in accordance with the statement made above.

The state of things today serves to show that the quotation above is based upon a true interpretation of the prophets. In writing as he did the author followed the lead given by the late J. Thomas in the "Exposition of Daniel" (1868). He wrote concerning the ruler of Russia: "As the head of a confederacy of the adherents of the Greek and Latin Churches, it will be his policy to cause their priesthoods to be respected as useful co-operators in the subjection of Europe to his will" (p. 54). Again, he wrote: When "he gets possession of Constantinople he will not be hostile to the Pope. On the contrary, he will honour and acknowledge him, and be the enemy of the Holy Land" (p. 55).

Although openly Communism and Roman Catholicism are **WORLD SYSTEMS** hostile to each other, the prophetic Scriptures indicate that ultimately some sort of coalition will occur. This may well be as sensational as Constantine's advocacy of Christianity in 32 A.D., or the declarations of the Byzantine Emperors, Phocas and Justinian, in favour of the Pope in later years. Communism and Roman Catholicism are world systems, and must either fight each other to the death or collaborate. They cannot afford to ignore each other.

Entrenched in Constantinople, the Ruler of Russia will fulfil the prophecy of Daniel 8-25: "Through his policy also he shall cause (priest) craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of Princes; but he shall be broken without hand." The Prince of Princes here referred to is the Lord Jesus Christ, who is coming to subjugate the nations to his control so that eventually "the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever" (Rev. 11-15). In such an event alone is there any hope for the future.

Another month has passed by—a month of daily increasing trouble. **"THERE IS NO PEACE"** The Burma assassinations; the tense Palestine situation; the Dutch versus the Indonesians; an obdurate and secretive Russia; the terrifying eruption in Nicaragua of the volcano "Cerro Negro" belching forth white-hot rocks and poisonous, death-dealing gases; the Greek Nationalists versus Greek guerrillas; the "flying saucer" scare in the U.S.A. and Canada; the Communist arrests and imprisonment of leading Hungarian statesmen; the same in Rumania and Bulgaria, with Anglo-American protests; strikes and supply shortages, and so on, ad infinitum. Never in the history of the world has so much trouble been heaped into such a short space of time. And now the Press reports that the Soviet has cordoned off the "Uranium mines" in Germany, and is using some 35,000 men in this area, many tons of Uranium ore having already been sent eastward to the U.S.S.R. Dr. Hans Bomka, eminent atom scientist, asserts his conviction that "Russia has solved the secret of atomic warfare." Said he: "Russia has tons of Atom-bombs. Atomic research there was under Professor Abraham Joffe and Peter Kanitza, the latter now studying low temperature research at Cambridge University" ("Sun," 20/7/47).

The Prime Minister of Australia (Mr. Chifley) has expressed great concern "about the economic position into which the world is drifting." "We find Europe a scene of frustration, because people see no signs of the new world they had hoped for" ("Sun," 23/7/47). In "The Catholic Weekly" (17/7/47), Pope Pius XII. said: "The year 1947—what judgment shall the future ages pass on it? It has almost reached half of its course, and up to now, to the time of speaking, has it brought anything else to the world except the apparently irreconcilable opposition between the mighty onrush of problems in which it is sinking and entangled, and the humiliating lack of solution for them? Future generations will either bless or curse it."

Hopeless, indeed, is the world situation. We read much of the various

names ascribed to the political creeds, but there is only one true name for them all—"Kakistocracy," as the Holy Scriptures declare, "The basest (Heb. "shephal," the lowest) of men" (Dan. 4-17). In consequence of this, "Yahweh is known by the judgment which he executeth; the wicked is snared in the work of his own hands" (Ps. 9-16). No doubt this was in the mind of Christ Jesus our Lord and Saviour when He disclosed the "signs" presaging His return to the earth from His Father's throne: "Upon the earth distress of nations, with perplexity" (Luke 21-25). Associated with this, "Men's hearts failing them for fear, and for looking after those things which are coming on the earth" (V. 26). Present-day events prove the written word of God to be infallible in its testimony. "Not one word shall fail!" This is the "seal" of God's declaration. He knows "the end from the beginning." The "signs" of the times are indeed electric in the immensity of their fulfilment of Divine prophecy. The whole world's troubles can very easily be traced to their attitude to the Palestine problem as a national homeland—a Jewish State. The Arabs have threatened to convert any such State into another Jewish "ghetto." But they "know not the thoughts of the Lord."

C. R. WOTTON.

Bible Queries and Answers

We Invite Readers to Forward Subjects for Comment in these Columns.

????????

Question: "Please recommend a book for the finding of the exact meaning of names used in the Bible." (J.O.J.).

Answer: Young's or Strong's Analytical Concordance is extremely helpful in this regard. Both give the original words in Hebrew and Greek, with their varied shades of meaning. At the same time, care has to be exercised in regard to these definitions, and the Bible itself is often found its best interpreter.

As far as the Bible itself is concerned, the Revised Version is the most authentic, whilst the Diaglott is extremely helpful in regard to the New Testament.

Books such as "Elpis Israel" and "Eureka," when used in conjunction with the Index, are of invaluable

assistance. They will often give an interpretation of a passage or a definition and explanation of a word that is both illuminating and clear. We recently had need to state a definition for the word "Diabolos" ("Devil" in our Version), and found by far the most enlightening one in "Eureka," Vol. 1, page 241.

Young's and Strong's Analytical Concordances cost approximately £3. "Elpis Israel," 12/- Volume, "Eureka," 36/- a set of five volumes, plus postage. The Revised Version of the Bible is obtainable at various prices from most book shops.

Question: "Paul wrote something to the effect that although Christ died at Golgotha, he must die within you. What is here meant? (J.O.J.).

Answer: Possibly Galatians 2-20 is the quotation in mind: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God."

Paul was "crucified with Christ" by "baptism into his death" (Rom. 6-3). This symbolised that he had "put off" or, figuratively, "crucified" the "old man"—human nature (Col. 3-9; Rom. 6-6)—when he put off the works of sin and rendered obedience unto God, firstly by baptism, and afterwards by a continuance in righteousness. Human nature having been crucified, the life Paul lived was not his own, but was Christ's who "dwelt in his heart by faith."

The change, of course, was not complete. Human nature is only typically crucified at baptism, so that we continue to sin. The time is coming, however, when it shall be literally "put off" by the return of Christ, "who shall change our vile body, that it may be fashioned like unto his glorious body." (Phil. 3-21).

Question: How is the following explained: "My Kingdom is not of this world?"

Answer: The quotation is from John 18-36, where Christ's interrogation at the hands of Pilate is recorded. The Master declared that his kingdom was not of the world or political order (Gr. "Kosmos") of the day. If it had been of that world, his servants (the word is the same as that rendered "Officers" in Vv. 3, 12, 18, 22), would have fought to have saved him being delivered unto the Jews.

Notice that Jesus does not deny

his kingship or kingdom. Pilate recognised this, saying: "Art thou a King, then?" Christ replied in the affirmative: "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth" (V. 37). In view of this affirmation, Pilate addressed the Jews as follows: "Behold your King!" "Shall I crucify your King?" (John 19: 14-15).

But Christ has not yet received his kingship. His first advent-mission was not one of Kingship, but of Sacrifice. He came as the "slain lamb," not as the "Lion of the tribe of Judah." He could anticipate the Kingship, and speak of the time when the disciples should occupy thrones, reigning over the twelve tribes of Israel restored to Palestine (Mat. 23-39; 19-28). The Cross came before the Crown. He thus spake a parable showing that it was necessary to go away to receive the Kingdom and return to establish it (Luke 19-12; John, 14-3). He expressed this truth to Pilate thus: "But now (for the moment) my kingdom is not from thence" (John 18-36). The time was not ripe for his officers to forcibly establish the King's power, but that time will come (see Ps. 149: 6-9; Rev. 19-11). His kingdom was not of that world, or political set-up in vogue at his crucifixion. Only a small proportion of the Jews were in the land, and the nation was subject to Rome. When Christ's kingdom shall be established, the Gentiles shall be driven from Palestine (though they shall come periodically to worship before the King—(Zech. 14-16), and the "first dominion" shall come to the "daughter of Zion" (Mic. 4-8).

OUR WARFARE

*In which attacks upon the Truth from
whatever Quarter are met and Repelled*

"Casting down imaginations and every high thing that exalteth itself
against the knowledge of God."

A Bishop Attacks the Bible



There appeared in the Adelaide "Advertiser" (25/3/47) an article commenting on the book, "The Rise of Christianity," by the Bishop of Birmingham (Dr. E. W. Barnes), in which he questions the validity of what he terms "four fundamental Christian issues"—the Virgin Birth, Christ's physical resurrection, His miracles and usefulness, and Infant Baptism.

That Dr. Barnes does not possess the necessary Scriptural knowledge to enlighten people and diffuse the Truth abroad, we hope to demonstrate in this article.

Concerning the Virgin Birth, he says the Hebrew word **THE VIRGIN BIRTH** "Almah" should be translated "young woman." We can find no instance in the Old Testament of the word "almah" being applied to a married woman. The word occurs in the Hebrew text some seven times, and is four times translated "virgin" (Gen. 24-43; Son. 1-3, 6-8; Isa. 7-14), once "damsel" (Ps. 68-25), and twice "maid" (Ex. 2-8; Prov. 30-19), but a glance at these passages will show that in every instance the reference is to an unmarried woman, which is, in fact, the meaning of the word. It can apply to quite a young girl, and is so used in the case of the infant Moses' sister.

In the prophecy concerning Immanuel, Isaiah declared: "The Lord himself shall give you a SIGN: Behold a virgin shall conceive and bear a son" (Isa. 7-14). We cannot see how a son being born to a young married woman could be regarded as a "sign." Surely it is one of the most ordinary events of human life; one that would be continually occurring among them.

Moreover, the virgin birth is implied in other prophecies. In Eden it was promised, the seed of the woman (not of the man) should bruise the serpent's head (Gen. 3-15). To David God declared of this same seed, "I will be his father, and he shall be my son" (2 Sam. 7-14). Thus Paul comments: "When the fulness of time was come, God sent forth His son, made of a woman made under the law" (Gal. 4-4).

The doubt that Christ performed miracles must be viewed from a logical aspect. We must remember that Science means knowledge reduced to a system. We may with our knowledge of existing forces, affirm that certain things are possible; but unless we possess infinite knowledge of all forces, we are not in a position to say that anything is impossible, unless it involves a contradiction.

Josephus, the Jewish historian, in his book, "*The Antiquities of the Jews*," book 18, chap. 3, says: "Now there was about this time Jesus, a wise man, if it be lawful to call him man, for he was a doer of wonderful works." Josephus was a Pharisee, and lived contemporary with Christ. His admission that "he was a doer of wonderful works" means a great deal, because the Pharisees were among those who rejected Him as their Messiah, though they apparently knew him for an exceptional man. Nicodemus, the Pharisee, said to Jesus: "We know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him" (John 3-2).

Celsus, Porphyry and Julian, historians of the 2nd, 3rd and 4th centuries, all wrote of him and the miracles he performed, one attributed them to the art of black magic learned whilst in Egypt.

Deny the possibility of miracles as the Bishop of Birmingham has done, and nothing remains of the Divine record which is itself a miracle (Heb. 1-1). The faith of those heroes of Heb. 11 becomes foolish credulity. When a man of such standing in the church can seriously propound such theories and still remain in office, it is quite evident the prophetic words of Paul are having verification: "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4-3). Men like Paul, Peter, John and others whose calm, logical writings illustrate that they were not moved by hysteria, declared they were eye witnesses of these things, and were prepared to suffer death in support of their testimony. But their blood was shed in the cause of a myth if the bishop is to be believed—they had not the intelligence to perceive that the miracles they witnessed were frauds and that their Master, to whom they devoted their life, was a trickster! This is the logical conclusion to which one would be driven by the bishop's book.

The next consideration is the physical resurrection of Christ. The bishop doubts this really happened. Paul could point to over five hundred brethren who were prepared to testify that they had seen Jesus (1 Cor. 15-6), but Dr. Barnes proves them all liars, or mistaken. The Apostle who said, "Before God, in the things that I write unto you, I lie not" (Gal. 1-20), also affirms that Jesus did rise from the dead. "And if Christ be not raised . . . then they also which have fallen asleep in Christ have perished": "For since by man (Adam) came death, by man (Christ), came also the resurrection of the dead" (1 Cor. 15: 17, 18, 21). David prophesied of his Son thus: "Neither wilt thou suffer thine Holy One to see corruption" (Ps. 16-10). On the return of Jesus to this earth it will be asked

of him regarding the scars on his body, "What are these wounds in thine hands?" He shall reply, "Those with which I was wounded in the house of my friends" (Zech. 13-6).

The Apostle Paul, who declared that Jesus has risen from the dead, also warned of the need to "wrestle against spiritual wickedness in high places" (Eph. 6-4). Jeremiah prophesied of the time when "The Gentiles shall come 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).

Regarding infant baptism, we quite understand the **INFANT** bishop's quandary in this respect, for the very good reason that the Bible does not teach it. The Bible teaches: **SPRINKLING** "He that believeth and is baptised shall be saved" (Mark 16-16). This, of necessity, precludes the possibility of infant baptism, for it is obvious that a baby could not "believe the gospel."

In conclusion, we quote the words of Dr. Thomas, who **UNHAPPY** was baptised March, 1847 (100 years ago): "The gospel of **POSITION** the kingdom, so efficiently preached by the apostles, was soon **OF THE** after perverted by "men of corrupt minds" (2 Tim. 3: 1-8), **CLERGY** whom Paul, who was very severe, but not too much so, upon this class of professors, styles, "seducing spirits, speaking lies in hypocrisy, and having their conscience seared as with a hot iron" (1 Tim. 4: 1-3). These characters were the "successors" from whom modern apostles and ambassadors of Christ have originated. When the Hebrew commonwealth was broken up by the Romans, they claimed to be successors to the priests and Levites of the law, as well as to the apostles. Thus they united a worldly priesthood (for all Christ's disciples are kings and priests elected for the purposes of the approaching kingdom) with eldership; and became a distinct order unrecognised by the scriptures, by which they are repudiated as "reprobate concerning the faith." This order of men, as I have already stated elsewhere, had the presumption to style themselves God's heritage, or "clergy," as though he had a delight in them above all other professors! But with all their praying and preaching, and profession, neither they nor their successors love the Lord; for they do not obey Him; and He has made obedience the test of love, as it is written, "Love is the fulfilling of the law." They corrupted, and perpetuate the perversions of the faith from age to age; therefore, says the scripture, "Let them be accursed when the Lord comes" (1 Cor. 16-22); Gal. 1: 8, 9; Mat. 7: 21-23).

"But while this is undeniably true of the order, I am free to admit that there have been, and no doubt are, many sincere, honest, and moral men who bear the names of 'clergyman,' and 'minister'—many, who conscientiously believe their theories to be the true sense of scripture, and who would suffer the loss of all things, and life itself, rather than surrender what they believe to be the truth. There have been many such, and may still be, should occasion arise to necessitate their manifestation. These are men who are in advance of the systems by which they have been created 'clergymen' and 'ministers.' Their position is an unhappy one. System has made them, and they conscientiously support and per-

"THE LOGOS" ——— VOLUME 14

This number of "The Logos" completes Volume 13 of **VOLUME 14** our periodical, and, God willing, the new volume will commence in September. "The Logos" Committee would appreciate the co-operation of brethren and sisters in increasing, if possible, the circulation of the magazine for the new volume, and would be pleased to receive the names and addresses of any who may be interested in becoming a regular recipient of same. One of the features of the new volume will be a series of articles by Brother Philp upon the subject, *The Two Babylons.*"

POINTS OF INTEREST

The United States Martz "Revival" Company recently **PERTH** descended on Perth in a similar fashion to their "hillbilly" preaching in other capital cities. The girl "preacher," seven-year-old Renei, and her people, drew large crowds to their performances. When they sailed for England on the "*Asturias*," a large crowd saw them off and sang as a farewell, "**I'm All Packed Up for the Journey**" and "**I'm Bound to Make Heaven My Home.**" We would pass this "religious" vaudeville by with the silence it deserves, were it not for the fact that the Elim Foursquare Gospel Church, who conducted the "campaign," published a long notice after the departure in "*The West Australian*," in which it stated amongst other matters, that "Throughout the campaign, and since they have gone, letter and personal messages continue to flow in from the people of almost every Church and Christian organisation in the State—Salvation Army, Seventh Day Adventist, Methodist, Roman Catholic, Baptist, **CHRISTADELPHIAN** and others, expressing deepest appreciation of what they freely state as being "one of the greatest spiritual uplifts in living memory."

Brother Boyle, of the Perth Ecclesia, advises that the brethren in Perth desire to repudiate this statement so far as it applies to them. Christadelphians do not support or sympathise with the folly of Christendom. We are pleased to publish this disclaimer.

OUR WARFARE

petuate the system, having been indoctrinated by their predecessors into the belief that the system is the religion of God!

"Therefore, fear not the clergy, neither regard them, but turn from their darkness to the light that shines forth from the Word of God: and deliver yourself from the power of Satan incarnate in the hierarchies of the world. Come out from among them, and be separated, saith the Lord, and touch not the unclean and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty."

—E. GROGAN.

A Christadelphian Looks at Life

“Thou Lord, Knowest Me !”

“The exact death roll may never be known because many were blown to pieces, and there were many migratory workers registered by name only. It is doubtful whether their own relatives would even know they were in Texas City”—thus spoke the Red Cross Official. The newspaper account had taken our attention. We read it as did millions throughout a horror-stricken world, when Texas City, U.S.A., was struck by a series of terrible disasters. Thousands were dead and injured, and damage was estimated at £39,000,000. But what thoughts it aroused in our minds.

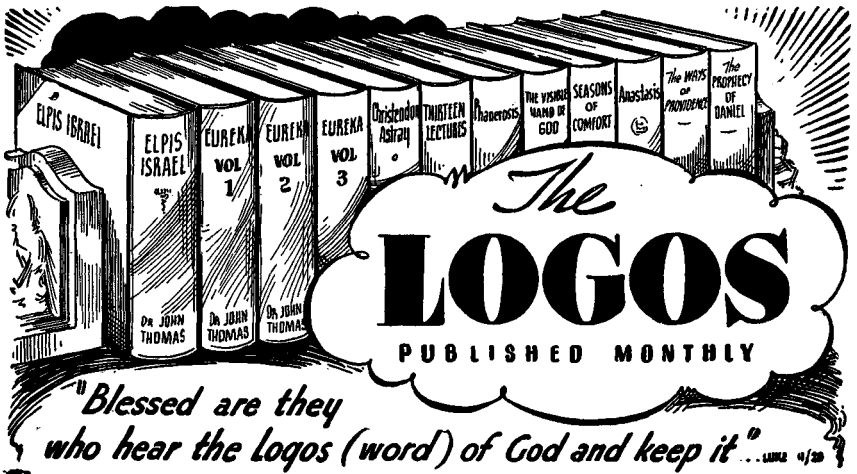
The Texas State Legislature had paused to pray for the dead and the dying. President Truman had asked all Government Agencies to help in the relief of sufferers. The Prime Minister of Australia had extended the nation’s deepest sympathy. All of which was very kind, and perhaps comforting, but how futile, how very, very futile? The Legislature hadn’t been able to prevent the disaster, the President could not supply perfect relief, the Prime Minister’s sympathy could not restore to life those who had perished—man could not even record the names of all who had perished.

How many countless thousands of the people of the Most High rest in nameless graves. Some rest in lonely resting places known only to the One above, some who remain tend the earthen couch of others who have fallen asleep, but, oh, let time race by, and then the watchers, too, would join them in their weakness, and all would be forgotten; finally the ashes would mingle with the dust.

“Thou, Lord, knowest me!” What thrilling words, what joyful knowledge, what inspiring confidence. “Thou, Lord, knowest me!” At home, in work or play; journeying by land or sea or air; in whatever estate, rich or poor; mourning or rejoicing; awake, asleep; in life, in death: “thou, Lord, knowest me!” He knows us, and will remember all His people in the great day when the nameless graves are opened. Thus we can rejoice in all the changing circumstances of life, for He sees us.

“Thou, Lord, knowest me!” What a solemn warning! He knows our ways—His eyes are ever upon us. We sincerely feel that some amongst the Ecclesias think that our Father loses sight of them when they turn aside for a season from the way of the Truth into the theatres, picture-shows, lottery offices, race-tracks, dance-halls, lodge meetings—one day they will find that this is not so—“**thou, Lord, knowest us!**” Christadelphia, let what the Eternal knows of us be to our acceptance in the Great Day, and not to our rejection.

—“ENGEDI.”



Index

Volume Thirteen

SEPTEMBER, 1946 — AUGUST, 1947



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

WISDOM IS THE PRINCIPAL THING; THEREFORE GET WISDOM.

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



Edited by H. P. Mansfield.

Subscription: Six Shillings per annum.

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



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

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

Contents of Vol. 13

September, 1946, to August, 1947.



General Articles

Jewish Refugee Fund—	
6, 71, 85, 149, 224,	266
The Federal Elections	8
Conditions 1900 Years Ago	12
Sis. R. Roberts' Favourite Scripture Text	13
The Coming Man	17
The Logos Volume 13	20
Special Zionist Night	29
Abraham, Father of Israel	33
Cost of The Logos	59
Elpis Israel Classes	59
Digest of Truth	69
Religion, Politics and the Bible	70
The Creator's Mighty Power	79
Miracles in the Age to Come	84
This is a Dying Life	103
A Most Amazing Volume	104
Gnostics, Ancient and Modern	108
We Are Wonderfully Made	110
The Object of the Gospel	115
Meditations	132, 156
God's Family in Heaven and Earth	135
Communism, Democracy, Usury and Babylon	137
Confession and Abjuration	146
But For a Moment	155
The Book of Proverbs	161
Eyes to the Blind	164
Report to the Brotherhood	165
Zion Haters	184
Love and Severity Contrasted	197
The Lord Came from Sinai	215
Fraternal Gathering at Camp- sie	216
Israel and The Law	229
Whatsoever Thou Shall Bind on Earth	243
Life's Experience	257
Prophecy and the Press	260
On Thought	275
Points of Interest	285
Bewray not Him that Wandereth	287
Meetings of Much Importance	290

Thoughts for the Times

Yet a Little Longer	1
Great Anxiety at Christ's Com- ing	25
Worldly Love and Apostolic Love Contrasted	49
An Hour Ye Think Not	73
Prayer	97
Cultivating the Spiritual	121
Glorious and Gladsome Mar- riage	145
Scripture Reading the Anti- dote to the Flesh	173
God Exalted in His Strength	201
Humility, Patience and Tribu- lation	225
His Friends "If"—	249
The Coming Joy	277

Editorials

Publicly from House to House	7
The Logos Misrepresented	38
All Men Shall Know the Lord	86
After 100 Years	157
Babylon the Great is Fallen	182
The Pitcairn Islanders—Is War With Russia Inevitable— Truth in Braille	220
Elpis Israel in Palestine— Digest of Truth—Writers for the Blind	242
How Many Read? — Is War With Russia Inevitable?— Paul the Apostle—An Ap- peal to Subscribers—The Law of Moses—The Guiding Light —The Good Companion	268

Book Reviews

Individual Volition Refuted	9
A Doctrinal and Ethical Trea- tise	126
Can We Improve on Anastasia?	189

The Christadelphian Treasury

Section 10—Final Words

(Cont. from Vol. 12).

Privileges and Responsibilities —My Message—Our Race for Life—The End at Hand ..	15
A Christadelphian Standard— The Old Landmarks—Neu- trals a Danger— Ec- clesias—Our Perilous Times —Ominous Signs	39
Present Day Dangers—Perils of the Last Times — Contend Earnestly — Forewarned : Forearmed—Hold Fast .. .	88
Be of Good Courage—Difficult Times—An Old Christadel- phian's Message—A Joy in Old Age—Key Note in Life— Comfort Ye My People—Our Most Dangerous Enemies— Christadelphians	105

Illustrations

Russia's Growing Power ..	77
Goodwill Toward Men	102
Dr. Thomas at 25	157
The Hanging Gardens of Baby- lon	185
Babylon Today	186
The Sacred Way	187
Babylonish Idolatry	188
The Riddle of the Sands .. .	261
Armageddon	262
Russia Moves East	263
Twixt Scylla and Charybdis ..	264
A Headache for the U.N.O. ..	264

Digest of Truth

They Shall Build Houses .. .	21
Birthpangs of 5th World Em- pire	22
God Treadeth on Waves of Sea	24
Is Civilisation in Danger? ..	42
Pan Asiatic Threat to Peace .	43
The Fate of Gogue	44
Epitome of One Faith	44
Water Evaporation	45
Complete Immersion or Sprink- ling?	45
A Religious Fallacy	60
With God There Is No Vari- ableness	61
Who Is This That Cometh from Edom?	62
Evolution Refuted by Fact ..	93
The Tides	94
World Events	95
Brethren of Christ	117
Gleanings	117
Christ's Second Coming .. .	118
World Events	119
Divided Christendom	141
We Are Wonderfully Made ..	142
The Spiritual Outlook	143
Is Humanity Doomed?	169
A Flying Dragon	170

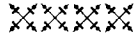
Our Warfare

Is Individual Freewill a Fact? 230	
Is Christ Correctly Reported in Luke 14-26?	265
A Bishop Attacks the Bible ..	282



A Criticism and a Reply

"Bewray not Him that Wandereth" Isa. 16.3



I have carefully read an article by J. Mansfield in the **TO THE "Logos"** for April, 1947, entitled, "**Bewray Not Him That Wandereth.**" I do not, however, believe the writer has rightly divided the Word of God, concerning His purpose with scattered Israel who (let it not be forgotten) are still under God's curse for their sins, not yet nationally repented of.

It is recorded that a remnant should return, and this fits in with the facts as we see today. It is this remnant, **not** the whole twelve tribes of Israel, upon whom descends the great Northern Confederacy (see Zech. 8-12); Ezek. 38). This being the purpose of the God of Israel then Britain is only carrying out His will, and cannot therefore be condemned as J. Mansfield indicates on pp. 176-178.

It is quite true, as Dr. Thomas says ("Elpis Israel," p. 401), "The restoration of the Jews is a work of time." "I will save the tents of Judah first" (Zech. 12-7). This is the first stage restoration, a "partial and primary restoration of Jews before the restoration of the remaining ten tribes (Jer. 21-10): Ezek. 34: 12-16). The present is the "pre-adventual colonisation of Palestine on purely political principles" and nothing more. The real redemption of Israel, we are informed, is purely upon Divine principles, as Isaiah says (Ch. 1-27). There are at present in Palestine a population estimated at 500,000 or more. If the Lord through Britain allowed an unlimited influx of Jews there would be more than was needed to fulfil His purpose with them when Gogue comes down. Therefore to find fault with Britain's treatment of the Jews amounts to a fault-finding with the Lord of all power and wisdom, I should say.

—H.M.

On receiving the above critique from the Editor, we **REPLY** fully reviewed our article, but fail to see where the "fault-finding" complained of above can be read into it. Our objective was to present facts, and to draw attention to the way in which God is using Britain's present policy with Palestine to fulfil His purpose, expressed over 25 centuries ago (Isa. 16). With much of the above we are in agreement, but we do take issue over statements such as, "Britain is only carrying out His will and cannot therefore be condemned." "To find fault with Britain's treatment of the Jews amounts to a fault-finding with the Lord." We take issue because the Scriptures themselves find fault with Britain's treatment of the Jews, and at the epoch of Christ's manifestation to the nations, the decree goes forth to this

nation: "Bewray (do not falsely accuse) not him that wandereth" (Isa. 16-3). God's purpose is manifested as much in Israel as it is in Britain, and yet our critic does not scruple to condemn the former, whilst defending the latter.

At the same time, we are pleased to receive the criticism, for it enables us to express more clearly the points raised. We believe that God uses the policies of nations as a rod for Israel's back, but that does not exempt a Haman or a Hitler from the punishment and condemnation they have justly earned. In recent years, events in the Middle East have caused the "latter-day Moab" (Britain) to reverse her previous policy, so that the state of things which Dr. Thomas anticipated would occur when Gogue descends upon the mountains of Israel, is even now apparent. He declared, "The protection of the shadowing-power (i.e., Britain) would seem to have been inefficient" ("Elpis Israel," p. 444). If this is fault-finding, and not factual reporting, our brother will admit we are in good company. Our critic above assumes that because God's purpose demands that Israel should be punished, the nations which mete out the punishment should not be condemned. If these nations were not free-will agents this would indeed be logical reasoning, but they do not persecute Israel in obedience to God's will, but because of their hatred for the seed of Abraham. As far as the latter is concerned, their wickedness resulted in the Divine protection being withdrawn, so that the Gentiles found their evil intent against Israel was unhindered, but the day is approaching when the Lord again will be "a wall of fire round about" (Zech. 2-5).

NATIONAL WICKEDNESS PERMITTED It was the purpose of God that Hazael should supersede Benhadad as King of Syria, so that his evil motives might be a means of punishment to Israel (2 Kings, 8-13, 10-32), but this did not prevent Elisha weeping and speaking of the "evil" that Hazael should do "unto Israel." Because Hazael gave expression to his own will in his policy towards Israel, he was justly condemned and finally punished by God. (2 Kings 13: 22-24; Amos 1). The Scriptures are full of similar illustrations.

Assyria and Babylon are notable cases in point. They, like Britain, had not Jewish welfare, nor the will or purpose of God, at heart, but their own self-aggrandisement. They were used as a rod against an "hypocritical nation" to "take the spoil, and to take the prey, and to tread them down in the mire of the streets." The Assyrian was not interested as to whether God's will was served, his policy was to subjugate the nations and elevate his own pride and arrogance. God used the Assyrian to His ends, and because his motives were evil, He afterwards justly condemned and punished him. The Divine comment is illuminating. The Assyrian is represented as the rod of God's anger and the staff of His indignation. But did this save him from the curse that comes upon those who of their own freewill curse God's people, natural or spiritual? No. The prophet declared: "Howbeit he meaneth not so, neither doth his heart think so." It was not the Assyrian's intention to obey the Divine prerogative, but "It is in his heart to destroy and cut

off nations not a few" (Isa. 10-7). Therefore "it shall come to pass that when the Lord hath performed His whole work upon mount Zion and on Jerusalem I will punish the fruit of the stout heart of the king of Assyria and the glory of his high looks" (Isa. 10-12). Was the prophet "fault-finding" when he laid bare the motives of the Assyrian as pride and arrogance? By no means. This is factual, not "fault-finding."

If Britain is only carrying out God's will, and therefore should not be condemned, then she should not be punished. The Scriptures teach, however, that she shall be humbled, and shall be caused to reverse her present policy (Isa. 18). With our brother, we believe sufficient Jews are in the land for the present purpose of God, and the final restoration will occur after the return, but this does not exempt Britain any more than Assyria was exempted when God's purpose was complete with Zion.

Jeremiah 50 records a prophecy concerning the redemption of Israel that seems to be having its fulfilment today. The Jews are represented with their faces Zionwards. They are in great trouble, scattered among the nations, no permanent resting place, and weeping (Vv. 4-6). Jeremiah comments: "All that found them have devoured them; and their adversaries said, 'We offend not, because they have sinned against the Lord, the habitation of justice, even the Lord, the hope of their fathers'" (V.7). The cry of the adversaries (heard so often today) was an hypocritical cry, and they justly deserved the retribution they felt.

In 1882, Britain was given Egypt as a ransom for Palestine. The captive has not yet been delivered, however. **THE RANSOM** Britain has not fulfilled her contract. A champion for Jewry shall shortly return who, whilst bringing his own people under the rod, will deliver them from the Gentiles (Rom. 11-26). Even now Tarshish is experiencing the humbling of her pride which the Scriptures predict (Isa. 2: 11, 16; 16, 6-7), and the day is at hand when the Divine decree shall go forth to the King of the South, "Keep not back, bring my sons from far and my daughters from the ends of the earth" (Isa. 43: 3). Then shall the redemption be complete.

—J. MANSFIELD.

Brother Bruce Philp advises that he has now available a **SYDNEY** limited number of roneoed copies of the address, "A Tale of Two Cities—Jerusalem and Rome." He has delivered this address at Newcastle, several of the Sydney Ecclesias, Melbourne, Adelaide and Perth, and should any of our readers be interested to obtain a copy, he will be happy to send some along. Brother Philp's address is 44 Hampden Road, Lakemba, N.S.W.

If the kingdom and empire of our Lord demand this symbolical number (144,000) of righteous men for the administration of its affairs, they must be angled for. It may be that two only are wanted to complete the number; and how can we tell if the two are to be found in an audience of six thousand, or of nine persons? We ought therefore to go to work with as good a heart in reasoning with the few as with the many; for after all, the many are only called; it is the few who are chosen.

—Dr. Thomas.

A Reply to "Engedi"

Meetings of (much) Importance



On p. 183 of the "Logos," April, 1947, a brother signing himself "Engedi" (meaning, I take it, "Fountain of Truth") briefly depicts five different meetings.

Paragraph one portrays the "Luxuriously furnished room" of the U.N.O., where are gathered (56 not stated) representatives of various black and white nations, whose secular and religious views are as variegated as the colours of the rainbow. These are represented as having met together in these "rich" surroundings to "arbitrate" a workable peace.

The second paragraph depicts . . . "a humble room" and "a quiet voice of confidence reading." "He is our brother" at "an Elpis Israel cottage meeting." Both these meetings are set as occurring in the year 1947, and the brother is reading from "Elpis Israel," p. 112, 1910, ed. or p. 101 ed.

Without questioning the truth of what "ENGEDI" portrays, may I alter the setting of this "room" to a London tenement house, the date back to 1848-9, nearly 100 years ago. The "brother" who is writing instead of reading, is a person who shows high intellectual and observant powers. He has been in this room for a period of four months writing night and day, and "oscillating between the couch above, and the desk below." Having completed the work upon which he was engaged—that of "Elpis Israel"—he was about to go to press with his manuscript, "London, September, 1849," but upon revising the manuscript, he found ". . . parts touched upon too lightly . . . on others too diffuse. He therefore condemned it as unsuitable." Imposing upon himself another four months' writing, it then saw the light, January 1st, 1850. (Author's Preface).

Now, who was this "highly endowed person?" He was one who had been educated to follow the profession of "curing the body" of its various pains and aches, and had the letters of M.D. attached to his name. But from circumstances beyond his control, his life was turned into the channel of endeavouring to cure peoples' minds of the religious errors of his day, as they then appeared to him, concerning the soul, its subsequent inheritance, the Kingdom of God, the devil, and various other misconceptions.

To this purpose he devoted his life. It is because very few brethren—whom he was the instrument by which they were drawn together—realise the stupendous work of love that this man did on their behalf—partly for his own—that I alter the setting of the "room." What he wrote in 1848-9, and his chronological times, has since then been proved to have been misapplied. Concerning their ultimate fulfilment, in God's appointed times, this is certain and sure. Thus we come back to paragraphs one and two, and in the light of present-day revelations, view these "arbitra-

tionists" of the "U.N.O.," and what this man is writing. This is what he is writing:

"The peace of arbitrationists is peace based upon the transgression of the divine law, and hostility of the covenanters to the gospel of the kingdom. It is an impure peace, peace with the Serpent power (sin-in-the-flesh alias the devil) reigning over the blood-stained earth. Such a peace as this avaunt. Eternal war is better for the world than such a compromise with sin. The peace Messiah brings is first pure. It is a peace the result of conquest, the tranquility which succeeds the bruising of the Serpent's head."

Just so, brethren Thomas and "Engedi," but will the brethren realise that this "peace of conquest" spoken here was mistakenly chronologically expected to occur in 1866-8 by Dr. Thomas? In his computation he allowed forty-five years for the whole time of the Sixth vial, commencing in 1820-3 (see pp. 354-55, *Elpis Israel*, 4th ed.). We in 1947 are therefore over 80 years beyond 1865, and this "peace by conquest" has not yet come. We are, however, those 80 years nearer to this event, and although Dr. Thomas "foresaw" a war of "conquest" happening in "the remaining fifteen or twenty years, which have" yet to expire before the 75 years of Vial-wrath are complete (dating from 1849 when *Elpis Israel* was written to 1868, see pp. 323-4, 4th ed.) which "will make the ears of the nations tingle, and their blood run cold," his vision was not only premature, but it came far short of what the "conquest" peace will be, for there were no torpedoes, submarines, aeroplanes, fighter bombers, air-rockets, poisonous gases, or atomic bombs then in use. Since he wrote in 1849, there have been (since the "end" according to his interpretation of the 2,400 years in 1860) numerous wars, including two world wars, and yet another looming near, how near no one can actually say. Each of these wars, numbering in all perhaps a dozen, has exceeded the former in intensity, and yet in 1947, the "conquest" that succeeds in bruising the serpent's head has not yet been fought and won. It will then be clear to "Engedi" and all who are interested in studying these things, that the Doctor violently shortened the length of the sixth vial to forty-five years, for he commenced its beginning to pour out in 1820-23, writing: (p. 370, 1910 ed.):

"When we look into the history of our own time, it is easy to perceive that the sixth vial began in 1820-3."

If this is the true date of this, he must have curtailed its length by over 80 years since 1820 to 1865, and consequently missed out the occurrences of these 80 years, not yet ended. The Doctor expected Christ to be here under the sixth vial (*Eur.* Vol. 3, p. 16), which he believed would end in 1865. He also expected prior to this date the colonisation of Judea, Turkey to be "no more," and Constantinople acknowledging the sceptre of the Autocrat (p. 355 or 323). But, alas for Dr. Thomas (and joy for us who would otherwise be left out of the plan of salvation—Editor), "men should never prophesy the future from present appearances" (p. 384).

Dr. Thomas has, more or less, guided my footsteps into that path which leadeth unto life, and following his advice, I have studied the Bible and gathered from it that "the throne of Judea," spoken of by "Engedi"

in his third par, was "overthrown" about 593 B.C., since which time it has not been "occupied," but is held in reserve till the person whose "right" it is comes, and then it will be given to him."

Will "Engedi" then please say who was the "Gentile Monarch" whom he says in "B.C. 397 sits upon the throne of Judea?" I write this to correct, or be corrected, if my chronological data is wrong. -W.S.

Editorial Comment: We believe all students of Dr. Thomas' writings realise that his reckoning was faulty in relation to his expectation of the time of Christ's return. At the same time, we do not believe he judged this matter "by present appearances" as indicated above. It is true that he compressed into a very narrow period events that have taken a much longer time to fulfil. Personally we are glad that this was so, for if the Doctor had believed that 100 years were to pass before his expectations should find realisation, his writings would doubtless have lacked the urgency of their message.

In connection with the statement in "Engedi's" article: "A Gentile sits upon the throne of Judea (B.C. 397)," it must be remembered that the throne that was overturned in the days of Zedekiah was the throne of David, not the throne of Judea. There were numerous kings who subsequently occupied the throne of Judea, but none has yet "raised up the throne of David." By stating that "A Gentile sits upon the throne of Judea" we take it that Engedi is referring to the "Governor" of Malachi, 1-8.



"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 measure of control from Moscow.

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

1946.

—CHURCHILL.



ELPIS ISRAEL, p. 436.

"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 Lion and the Bear. 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, Belgium, France, Spain, Portugal, Sardinia, Naples, Bavaria, Hungary and Greece. Countries all included in the catalogue given by Ezekiel in his prophecy of Gogue are symbolised by the head, breast, body, thighs, legs and 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."

1848.

—JOHN THOMAS.

The "Law of Moses" Epitomised

14—Outside the Veil in the Holy Place

The Sanctuary and furniture comprised a meeting place between God and Israel. "There I will meet with thee, and I will commune with thee from above the Mercy Seat from between the two Cherubim which are upon the Ark of the testimony" (Ex. 25-22). This teaches that God may only be found and approached in the manner specified by Himself; that certain conditions are necessary for communion. It is not open to wilful, unhumiliated man in the fullness of his pride, but only over the humbling implications of a blood-sprinkled Ark, or through a God-vindicating slain lamb.

The curse is removed when "the tabernacle of God is with men" (Rev. 21-3). Then things now hidden will be revealed. The angels will be seen "ascending and descending upon the Son of Man" (Jno. 1-51). The Creator will be approachable by immortalised men and women (Rev. 22-4; 1 Tim. 6-15). Israel shall be instructed aright (Isa. 30-21), communion with God shall be complete (Isa. 65-24). Till then we are limited in our experience of divine beneficence. Thus the tabernacle comprised a prophecy pointing forward to the glories of the future.

A veil divided the Holiest from the Most Holy Place
THE VEIL (Ex. 27-21). Typically it represented the flesh of present
TYPICAL mortal nature as possessed by Christ in his natural days
OF JESUS (Mat. 27-51; Heb. 10-20), dividing the two states, the present one of weakness and the future one of glory. The veil had to be torn aside before it was possible for anybody to enter the anti-typical Most Holy Place (Heb. 9-8: 10-19). This was done in Christ. It could not be done in any other, for whilst any man could have been crucified, no other man displayed the necessary righteousness in order to be subject to a resurrection unto immortality (Heb. 9-24). Thus the veil, whilst it represented the flesh nature, particularly stood for Christ's nature, through which only could the "new and living way" be opened.

The veil was composed of "blue, purple, scarlet and fine-twined linen of cunning work" (clever and complicated needle work), and was embroidered with Cherubic figures (Ex. 26-31). Looking at Jesus, we find the answer to these symbols. "Fine-twined Linen" represents righteousness (Rev. 19-8; Mat. 22, 11-12). The "cunning work" points to the express provision of divine workmanship as exemplified in the begetting of Jesus (Mat. 1-20; Luke 1-35; Heb. 10-5; 1 Cor. 1-30). A mere son of Adam would have been fit for killing, but not for raising to immortal

When the Deity has a purpose to perform or develop, He lays hold of any of His creatures whose peculiarity He requires in the operation.

—Dr. Thomas.

life. It was needful that Adamic nature should be divinely handled, divinely shaped, divinely embroidered with the anti-typical "fine-twined linen" before there could be in the nature of Adam the morally undefiled and holy one required for the taking away of the sin of the world, that the way to eternal glory should be manifested through the veil.

Yet such a one had to come in the death-stricken sin nature in order to redeem it from its hopeless condition. Hence "Scarlet," representing sin (in the sense of human nature), is introduced into the veil (Isa. 1-18; Rev. 17-3). How has this any application to the Son of God who was "without sin?" It is stated, "he was made sin for us" (2 Cor. 5-21). Here human nature is synonymous with sin. Again, it is taught he came in the "likeness of sinful flesh" (Gal. 4-4; Rom. 8-3); that by a figure God hath laid on him the iniquities of us all (Isa. 53-6), and that he bore our sins in his own body to the tree (1 Pet. 2-24). In a phrase he was made in all points like his brethren (Heb. 2: 14-17), but unlike them he did not give way to the disabilities of the flesh. Thus we see in the combination of the "fine-twined linen" (righteousness) and the "scarlet" (sin-nature); a sinless man made subject to the consequences of sin in Adam. Thus, though sinless in a moral sense, he is said to have "died unto sin once" (Rom. 6-10).

The "Blue" of the veil pointed forward to the healing effects of Christ's work (Prov. 20-30; Isa. 53-5), whilst the "purple" is the colour of royalty, and foreshadows the ultimate glory. Thus the veil comprised a prophecy pointing to the One who should open the way to the Most Holy (Divine Communion). He would be a royal personage (purple) as well as a holy one (white). A bearer of human nature (scarlet), as well as the healer (blue) of the consequence of sin, whilst manifesting the divine glory (the Cherubic figures) at both stages of his manifestation. The fulfilment of this prophecy is seen in Christ.

The veil was hung upon four pillars which could well represent the four Gospel writers whose combined testimony has revealed Christ, the anti-typical veil in the days of his flesh (Heb. 10-20) to the world. The pillars were made of wood—perishable human nature—coated and beautified with the gold of faith. They stood in sockets of silver, indicating the foundation of purity—for silver is always the figure of purged character (Mal. 3-3, Isa. 1-22, 25).

The veil separated the Holy from the Most Holy Place. These two compartments are representative of the present life in its divine relations and the future life (Heb. 9: 8-9). In the Holy Place (answering to the present state) there was no glory of God, and no natural life, for this was excluded by the coverings of the Tabernacle which formed the roof. The only light was supplied by the seven-branched candlestick.

This teaches that the light—or knowledge—of the Truth can only come from God through His word, for the natural light—that which a man thinks himself to be right—is so often wrong (1 Cor. 2-14). The darkened interior showed that religion is an affair of divine revelation outside of which man remains in ignorance. The so-called "natural" religion is a myth.

The light was caused by the combustion of oil supplied **"THY WORD to the lamp morning and evening, without which it would IS A LAMP"** have gone out (Exod. 27-21). Nothing less than the daily reading of the Word can answer to this type. David declared, "The entrance of thy words giveth light."

The oil was supplied by Israel: "pure oil, olive beaten for the light" (Lev. 24-2). This suggests the careful, painstaking study of the Holy oracles, rather than the haphazard and indifferent glossing over of the same.

The golden candlestick stood on the left of the Holy Place as one entered the door. In the front of the veil was an altar but not for sacrifice. It would not be appropriate to have an altar for sacrifice in the Holy Place, for the latter typified a believer's state subsequent to having made his offerings through Christ. The altar of burnt offerings was outside the tabernacle in the holy court. The altar in the Holy Place was the altar of incense on which, morning and evening, it was the high priest's part to offer incense with fire taken off the altar of sacrifice. Like the Ark, it was of wood covered with gold, and was finished on top with a royal crown, and had gold-covered staves always in the rings ready for use. On the Ark these features represented the community of the saints in the age to come; on the altar they represented the same community in the present state.

The altar of incense represents the sacrifice of **PRAYER AND ATONEMENT** prayer (Rev. 5-8) offered with Christ-fire on the gold-plated foundation of faith, without which it is impossible to please God (Heb. 11-6). The incense being offered morning and evening indicates God's pleasure in daily prayer (Heb. 13-15). No strange incense was to be used. In other words there is only one manner of approach—through the way appointed of God. "I will be sanctified in them that approach unto me" was His comment on the destruction of Nadab and Abihu when they presumed to offer strange fire.

The altar of incense was associated with atonement in being touched once a year with "the blood of the sin offering" slain and offered outside (Ex. 30-10), which is an intimation that prayer is only acceptable through Christ. It is to be noted that the altar of incense was in the Holy Place to which no stranger had access, whilst it was served by the Priests; the antitype is found in the royal priesthood (1 Pet. 2-9), of which the saints form part.

On the right-hand of the holy place, against the inner side of the south wall of the chamber, stood a table about 3 feet long, 18 inches

"Is War with Russia Inevitable?"

Illustrated in Color

Topical Maps

Secure a **FREE COPY** by applying to Box 226C, G.P.O., Adelaide.

broad, and 2 ft. 3 in. high, made of hard wood covered with gold (Ex. 25-23). On it were placed two piles of cakes, of fine flour, six in a pile, twelve in all. On each pile was placed a vessel of frankincense in process of burning. The cakes were renewed every Sabbath, and the old ones eaten by the priests in the holy place. They were called the shew-bread (Ex. 25-30), because always on show "before the Lord." What did they show? From their number association is made with the twelve tribes, and from the fact of them being eaten constitutes them an offering for a memorial (Lev. 24: 7-8), thus associating an Israelitish character to the whole economy of true religion and hope and holiness, as existing in this imperfect state (John 4-22; Rom. 9-4; Acts 28-20: 26-7).

The show-bread (or "bread of God"—Lev. 21-6) certainly pre-figured Jesus (John 6-33), but also emphasised the Israelitish nature of the hope (John 4-9; Mat. 1-1; Mic. 4-7; Isa. 9-6; Gal. 3-8).

It is no exaggeration to assert that the theology of Christendom has built up a theory of salvation which is far removed from Scriptural truth. Luke relates how Jesus, "beginning at Moses and all the prophets, expounded unto them in all the Scriptures, the things concerning himself," after first rebuking certain disciples for their slowness to believe "all that the prophets have spoken" (Luke 24-27). The word "all" three times used, is most significant.

If we could have listened to that wonderful exposition, we might have said as they did, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us, the Scriptures?" But we can yet outline these prophecies, at least as to their main headings.

As the Divine purpose is unfolded in the Scriptures, the Messiah is foreseen successively as:

- (1) The lineal descendant of Eve, who should destroy sin, and therefore death. (Gen. 3-15.)
- (2) The lineal descendant of Abraham, who should possess the Holy Land, and become the medium of world-wide blessing (Gen. 12: 7; 22: 18, etc.).
- (3) A prophet "like unto Moses" to whom the people must listen, or else pay the penalty for their refusal (Deut. 18: 18, 19).
- (4) The lineal descendant of King David, who should sit on the restored throne of David in Jerusalem, thence ruling the Holy Land and the whole world — actually to reign as a visible King (2 Sam. 7).
- (5) The warlike destroyer of worldly opposition (Ps. 2); the King of righteousness; the Prince of Peace (Isa. 9-6).
- (6) The sin-offering by whose shed blood there should be forgiveness of sins (Isa. 53).

The Scriptures contain a mass of pronouncements thus setting forth the hope which God has given to man in the Messiah; so many, indeed, that no feature rests upon only a single reference for proof. The sum total exhibits the Messiah as reigning in the Kingdom of God on earth, in the everlasting company of all those who shall have gained the promised salvation. In short, the combined testimony, concerning the work of Jesus, proclaims of **TIME OF BLESSINGS FOR THIS EARTH** which, is in fact, the Gospel message (Gal. 3-8).

“Digest of Truth”



This publication is designed to interest strangers in the “One hope of our calling” and is most suitable for house to house distribution. The articles, all of which are short and pithy, include a variety of topical subjects including Prophecy, Doctrine, Answers to Questions, etc., and are interspersed with invitations to the reader to apply for further literature. Space is made available for the inclusion of a local address if such is desired.

The distribution of literature of the Truth is an important work, and one of the most effective means of its propagation, and by means of “Digest of Truth” it is possible for all (even those in isolation) to engage in Gospel Extension work. We would suggest that the reader take a regular supply of these leaflets each month, and distribute them in his immediate surroundings. It has been well written: “God saves by preaching, and to place in the hands of our neighbours literature advertising and expounding the Truth is, in these days one of the most efficacious forms of preaching. This work is a wholesome and public witnessing for the salvation of men. No less arduous and no less pleasing in the eyes of God is this work when performed by those in isolation.

All correspondence concerning “Digest of Truth” should be addressed to Mr. E. Highman, Box 226C. G.P.O., Adelaide, S.A. The cost of “Digest of Truth” is 1/4 per 100, or 13/- per 1,000 plus postage.

FILL IN AND FORWARD IMMEDIATELY.

Order Form.

Brother E. Highman,
Box 226, G.P.O. Adelaide.

Please forward.....copies of “Digest of Truth” to the following address.

Name.....

Address.....

.....



CHRISTADELPHIAN PUBLICATIONS AT PRESENT ON HAND.

THE GOOD CONFESSION: Comprising an imaginary conversation between a Christadelphian and a believing stranger desiring to be immersed into the name of Christ. By Robert Roberts. Price 6d., plus post.

THE ORACLES OF GOD: Proving the safe and certain claim that the Bible is the inspired Word of God, and illustrating that the "assured results" of Higher Criticism are based upon very flimsy foundations. By John Carter. Price 4/7, plus post.

"SEASONS OF COMFORT," by Brother Roberts. 52 excellent exhortations illustrating the true Christadelphian "spirit." Price 10/6, plus postage.

"ANASTASIS," by Dr. Thomas. Demonstrates the nature of the body that shall rise from the grave at the return of Christ. Price 1/1, plus postage.

"ELPIS ISRAEL." The standard work of Christadelphia. A splendid exposition of the Kingdom of God, by Dr. Thomas. Price 13/-, plus postage.

"MARRIAGE." Ought Believers to Marry Unbelievers, by Sundry Christadelphians. Price 6d., plus postage.

"THE JEWISH PROBLEM." This question is prominently before the public notice, and the solution is clearly outlined in this pamphlet. Price 6/- per 100, plus postage.

"THE DIVINE CHARTER FOR THE FUTURE." Illustrating God's New Order for mankind and presenting a digest of the Truth in Christ Jesus. Price 7/6 per 100, plus postage.

JEREMIAH: His word and work in the divine guidance of the nation of Israel. An exposition by C. C. Walker. 6/10, plus postage.

"CHRISTENDOM ASTRAY FROM THE BIBLE." Brother Roberts exposition of the Truth as opposed to the phantasies of the clergy. Price 2/8, plus postage.

"RANSOM FOR ALL," by C. C. Walker. Overthrows the errors of Judge Rutherfordism. Price 6d, plus postage.

"PROPHETS AFTER THE EXILE." An exposition of Haggai, Zechariah, and Malachi, by Brother John Carter. Price 7/8, plus postage.

"THE APOCALYPSE AND HISTORY." An exposition of the book of Revelation in its historical setting. Third edition. Re-written and brought up-to-date. Price 7/3, plus postage.

"EPISTLE TO EPHESIANS." Brother Carter's exposition aids in the better understanding of Paul's beautiful epistle, and brings into prominence the powerful reasoning of the beloved Apostle. Price 5/6, plus postage, 6d.

"CLERICAL THEOLOGY UNSCRIPTURAL," by Dr. Thomas. This booklet is in the form of a conversation between friends in which the Truth is demonstrated, and Clerical theology proved to be unscriptural. Price 8d, plus postage.