

*"Blessed are they  
 who hear the Logos (word) of God and keep it"*... LUKE 8/18

**CONTENTS OF VOLUME FOURTEEN**

**1947-48**

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.



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

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

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AND FAITH.

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## Introduction to Volume Fourteen

Our Fourteenth Volume commences with this number. In other words, the time has again arrived for those readers, who have not already done so, to renew their subscriptions. When we commenced this work, in April, 1934, we little imagined the labour and responsibility it would entail, nor the extent to which it would grow. The first copies of "The Logos" were typed on foolscap sheets of paper, and the covers were hand-printed by Brother G. C. Hollamby. The circulation of the first number was limited to some 18 copies, which were handed around. The second volume was professionally duplicated on half-foolscap size, whilst the third volume appeared in "all the glory of print."

Time has revealed mistakes both of commission and omission, but we have tried to learn by experience, and the helpful suggestions and constructive criticisms of our readers have stimulated us to better efforts, so that a consistent improvement has been manifested in the contents. From widely separated parts, from brethren and sisters in the isolation of the country or in the confines of a large and busy city, from all parts of Australasia and overseas, have come these helpful letters that have served to rouse our enthusiasm for the work, so that "The Logos" Committee has been borne along by a momentum created and sustained by our readers. They have made the publication of this little periodical possible. It is their co-operation that has assisted us in producing, in addition, some 20,000 copies of "Digest of Truth" each month, as well as a succession of pamphlets such as "New World Order," "The Jewish Problem," "The Divine Charter for the Future,"

**"Is War With Russia Inevitable?"** and so forth. The growing circle of beloved friends in the Truth, has been one of the most pleasing features of the work, and though we might only know each other by the signature at the conclusion of a letter, the time is approaching when we may have the happy pleasure of meeting personally, under ideal conditions, those whom now we can only appreciate as correspondents.

The policy of the "Logos" has remained unaltered from the beginning. It recognises the Bible as the only Inspired and Infallible Word of God. It does not believe that outside the Bible any man's work is perfect, and therefore it does not give a slavish deference to any person or writer, living or dead. But having stated as much, we also reaffirm our belief that the Scriptures are nowhere so consistently and beautifully expounded as in the writings of Dr. Thomas and Brother R. Roberts. Some take offence at such a statement. They claim their own writings are superior to that of these two "leaders in Israel." We do not agree with this opinion. We have given deep thought and consideration to the writings of our late brethren, and have experienced the pleasure of a better understanding of God's Word thereby. "The Logos" believes that the divisions and contentions on fundamental issues, that have from time to time riven the Body, have been caused by some departing from the teaching of these two pioneers. Contention is justified if the theories advanced are in accordance with the Scriptures, but, in many instances this was not so. We believe that the only hope for Ecclesial unity is to revert back to the foundation of fundamentals clearly, simply and truly laid in the beginning.

"The Logos" is designed for individuals rather than communities. When each unit is sound, the Body is healthy. It therefore becomes the duty of each member to comprehend "the spirit of wisdom and revelation in the knowledge of Christ" (Eph. 1-17). He needs to have a clear conception of the main doctrines of the Truth if he is to become a constructive influence for good in his ecclesia. The study, rather than the mere reading, of God's Word, should be his daily delight, and no better means can be devised than through the aid of such teachers as the authors of "Elpis Israel," "Eureka," "Temple of Ezekiel," "Ministry of the Prophets," "Christendom Astray," "Ways of Providence," and so forth.

But Ecclesial unity is of relative unimportance in the face of our eternal salvation. The trend of world events makes the possibility of us being called before the Judgment Seat of Christ before this Volume is completed by no means remote. We shall be judged as individuals, and no matter how progressive the Ecclesia has been with which we may have been associated, if our attitude to the Truth does not measure up to what is required, we shall be rejected. The exhortation is solemn and

onerous, "Work out your own salvation with fear and trembling." The brother who permits his mind to be dominated by others, without the support of a "thus it is written," or a "thus saith the Lord," is jeopardising his eternal future. The words of the Psalmist are full of meaning: "Thou (Lord) hast magnified thy word above all thy name" (Ps. 138-2). God is thus honoured where His word is respected and properly interpreted.

"The Logos" hopes, with the help of its readers, to continue to play its small part by providing "meat in due season." It takes this opportunity of sincerely thanking those many brethren and sisters who have contributed towards its support, and who have assisted our labours by their kindly advice, guidance and assistance. Through the material help of some, we are in a position to supply a certain number of copies free to those who cannot afford to pay the subscription rate, and, as advertised on our cover, we are anxious that such should receive it.

We plan (God willing—and in these significant days these words are more to the fore than ever before) to improve the contents and presentation of the little periodical during the coming twelve months. We look forward to the co-operation of the reader in bringing it before the notice of others, and so increasing the scope of its usefulness.

#### THE LOGOS COMMITTEE.

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#### JEWISH REFUGEE CHILDREN'S FUND.

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A cheque for £100 was presented to Mrs. Warburg on her visit to Adelaide. Mrs. Warburg represented the Youth Aliyah Fund, and the cheque was presented on behalf of the readers of "The Logos."



# The LOGOS REVIEW

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

## *The Jews in the News*



Our Pictorial Supplement this month deals with an aspect of the Jewish problem that is not usually found in the world's Press. Christians, by their very belief, have a bias in favour of this nation. They realise that the purpose of God is bound up in its future. To them it is a significant and wonderful fact that such a small area of land as Palestine, and so few people as the Jews who are returned there, can so vitally affect international politics. The Holy Land has today assumed an importance in the eyes of the nations out of all proportion to its size; its strategic value is great, and it is viewed as one of the key positions in the modern world.

This, together with the urgency of the Jewish desire to return to the land of his fathers, is of the utmost importance to the student of "Elpis Israel (see p. 441), who sees in these events the great sign of Christ's return. The advent of Hitler, and the terror that Jews experienced in Occupied Europe has caused them to turn with greater longing to the land promised to Abraham and his seed. They have been "hunted back" to Palestine in accordance with Jeremiah 16-16, on a scale comparable only with their experience under Pharaoh.

But the doors that were once opened have now been closed. International politics have played their part in Britain withdrawing in great measure her assistance, and in a world that does not recognise justice or mercy, but bows only to the weapon of force, tempers become frayed in Palestine, and "violence and destruction" are not unknown in the land. The Jew is becoming "forsaken and hated" (Isa. 60-15), as witnessed in the recent turning back to Germany of shiploads of refugees. The door of entrance is becoming more tightly closed, and immigrants are wrongly labelled "illegal," and are turned away from the soil of Palestine.

We look forward to a great change in this state of affairs. Instead of being "forsaken and hated," Jewry shall become "an eternal excellency, a joy of many generations" (Isa. 60: 15). There "shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob" taught Paul (Rom. 11-26). This shall be the Lord Jesus Christ, who shall be recognised by the wounds he received some 2,000 years ago in



"the house of his friends" (Zech. 13: 6; 12-10). In that day, representatives of the nations "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). Of that time, we read (Isa. 60-18): "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise."

The doors shall be opened wide to receive Jews from every land. The term "illegal immigrants," shall no more be applied to them. God, through the Lord Jesus Christ, "shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from the islands of the sea" (Isa. 11-11). It is interesting to read the late Brother Walker's remarks upon this quotation in "The Ministry of the Prophets," written over forty years ago. He interprets the "isles of the sea" as comprehended firstly in the islands of the Mediterranean, one of the chief of which he states to be Cyprus, which was even then being referred to as "a side door to Palestine in the colonisation movements of Zionism." The importance of Cyprus has today been accentuated by the use Britain is making of it. It has become the dumping ground for the so-called "illegal" immigrants, and today some 20,000 or more Jews are there established in camps.

The troubles the Jews are experiencing are preparing them for their noble future. As we write this, **SALVATION CAN COME FROM ONLY ONE SOURCE** the news is recorded of the Palestinian order for a world fast by Jewry in protest of the British action in transporting shiploads of refugees back to Germany

In addition, it is announced that Thursday, 28th August, will be observed as a day of prayer. This is all very significant. Such an action is more powerful in its effect than the call of Jewish terrorists to fight instead of fast. What can fighting accomplish? When Israel matches flesh against flesh, or weapon against weapon, defeat is sure and certain. They have access to a far greater Power which is more effectual to save than they realise. When Israel in Egypt raised its voice to God, He provided a deliverer in Moses. The same will be true of these days, Moses, himself, being witness. His words are recorded in Deuteronomy 4-30 thus (R.V.): "When thou art in tribulation, and all these things are come upon thee, even in the latter days, thou shalt turn to the Lord thy God, and shalt be obedient unto his voice; he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them."

The "Prophet like unto Moses," the "Seed of Abraham and David," confirms the words of his prototype thus: "Ye (Jews) shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23-39). The Jewish fast and day of prayer is thus a significant change in the national outlook, and heralds a more realistic approach to the God of Israel who can save.

All these signs herald the near approach of that day when the "first dominion shall come to the daughter of Zion" (Mic. 4-8). The "redeemed of the Lord shall return," and "sorrow and sighing shall flee away."

The troubles and gloominess of the present only make the glory of the future more brilliant by way of contrast.

Our readers will be interested in the illustrations in our Pictorial Supplement, and many a prophecy will be recalled to mind by the aspect of Jewish life there depicted.

—H.P.M.

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## World Economic Crisis !

**“Go, ye rich, weep and howl for your miseries that shall come upon you.”—James 5-1.**

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We commenced our review of this subject with two  
**A VOICE** extracts from the writings of Dr. Thomas. These show  
**FROM THE** how the saints, by their understanding of God's Word, are  
**PAST** enabled to live in advance of their contemporaries, and  
 anticipate events to come. From “Eureka,” Vol. 3, p. 409,  
 we read: “The merchandise and revenue of the revived Tyrian Mother  
 passed from her to Alexandria, Venice, Lisbon, and at length to Britannia;  
 who holds on to them as her own peculiar and especial inheritance. She  
 hopes to monopolise them as long as the sun and moon endure. Though  
 this is objected to by other nations, and among these the United States,  
 they have not the ability, and never will have, to divert them to their own  
 ports and coffers. The decree of heaven is against them; for “the  
 abundance of the sea shall be turned unto Zion, and the wealth of the  
 nations shall come to her: “for the nation and kingdom that will not  
 serve the city of Yahweh, the Zion of the Holy One of Israel, shall  
 perish, and be utterly wasted” (Isa. 60: 5, 11, 12, 14). Thus the com-  
 merce and riches of the world, instead of migrating westward, are to  
 return to the Holy Land, where Tyre of old used to rejoice with Israel,  
 when Solomon and Hiram were in league. And this will come to pass  
 when Britain shall have exchanged her present rulers for “those who  
 dwell before Yahweh”—when the nations of the British Empire are  
 ruled by the Lamb and his 144,000 on Mount Zion—by the Eternal Power  
 incarnate in Jesus and his brethren “glorified together”—Rom. 8-17.  
 Then, in the words of the prophet, “The merchandise and hire of Tyre  
 shall be holiness to Yahweh; it shall not be treasured nor laid up; for  
 her merchandise shall be for them who dwell before Yahweh, to eat  
 sufficiently, and for durable clothing” (Isa. 23-18). Thus, “the wealth of  
 the sinner is laid up for the just”; “for to the sinner God giveth travail,  
 to gather and to heap up, that He may give to him that is good before  
 God” (Prov. 15-22; Eccles. 2-26). How vast has been the travail through  
 which the Daughter of Tyre has passed in hewing her way to her present  
 greatness! What oceans of blood she has shed, what tears and groans  
 she has extorted from her labouring and ill-fed millions devoted to the  
 creation of wealth! It is gathered from all the face of the earth, and  
 heaped up in store; but not for the capitalists, who pride themselves in

its possession; nor for the impoverished multitudes, who as mere beasts of burden toil without cheer in its accumulation. No, it is for none of these; it is "for the just who dwell before Yahweh"—"the poor in this world, rich in faith," then in possession of the kingdom promised to the obedient" (James 2-5).

Some 20 years earlier, in "The Herald of the Future Age," our late brother had written: "Britain must let go its grasp of the Asiatic trade and its accompanying dominion; but what power shall they pass next after her? . . . Instead of the United States "eating the Riches of the Nations, and boasting themselves in their glory," and "nations bowing themselves down at the soles of their feet," when they shall monopolise the Asiatic trade and its concomitant dominion, the States will themselves be the humble suppliants of the favour of a long-previously despised, but then glorious and triumphant, people." ("Herald," June, 1947).

The close of World War 2 brought to an end the **LABOUR** Coalition Government of Britain, which had so successfully **RULES IN** guided the country through the dark days from Dunkirk **BRITAIN** until ultimate victory. It was followed by a short and bitterly contested pre-election campaign. The Leftists, under Atlee, promised a bright future, in which benefits would be mutually bestowed as the result of the nationalisation of Power, Steel, Transport and Banking. The Conservatives made no grandiose pictures of the future, promising nothing but "sweat and tears." Possibly the astute Churchill foresaw the present critical position, and supported his campaign with a sober view of the future; a view which necessitated the "tightening of belts," the cutting of imports to a minimum, and an all-out production effort in industry—not for home consumption, but for export.

Churchill, however, was not given the opportunity to "win the peace." His party was overwhelmingly defeated at the polls, and Mr. Atlee became the new Prime Minister. Difficulties began almost immediately. America cancelled the lease-lend agreement which, although designed and operated as a war-time measure, could have been of inestimable value to Britain during the immediate post-war period of rehabilitation. Britain was then forced to pay for imports in cash—sterling or dollars, according to the origin of the commodity; and import she must, for she relies upon such to supply raw materials to her industries, the products of which she exports to pay for the food she imports.

Prior to the war, huge amounts of sterling and dollar **"HOWL,** credits existed, and Britain was rated among the wealthy **YE RICH!"** nations of the earth. But these credits soon wilted under the strain of war. She paid in dollars for huge quantities of ships, planes, guns and ammunition from the American Continent, and also sustained financially a number of Refugee Governments in London. In addition, huge armies had to be maintained in Europe, India and Egypt. Eventually her once enormous financial resources were dissipated. When the war ended, Britain was in debt everywhere.

Critics of Britain point out that in pre-war days too much emphasis

was placed on the exports of her industry rather than the exploitation of her agriculture as a means of saving on the importation of food. This neglected point had been somewhat remedied when the exigencies of war made the import of foodstuffs most precarious, and made necessary the production of the utmost quantities of food inside the British Isles. Much has been achieved along these lines, until today Britain has a far greater number of agricultural tractors per hundred square miles than any other country.

Credit to the extent of some thousands of millions of dollars was then extended by America to the British Isles, but being spent at the rate of several million a day, this loan did not last very long. The time is rapidly approaching when Britain's real crisis will appear. The loan will finally run out, and from present appearances, it does not appear as though the members of Congress will be in favour of extending a further loan to a Government that, in their opinion, wastes dollars in making experimental excursions along Socialistic lines.

Concerning the "time of the end," Dr. Thomas has recorded an opinion, based upon the prophets, which is most significant in view of the present crisis. In the "Herald" he wrote: "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 student of the prophets needs not to be instructed, that it is their last stake, and that He, to whom the earth belongs and the fulness thereof, will overturn their tables, and bestow the spoils upon His Beloved Son."

This crisis is now upon the world, and to cope with it, Britain has temporarily suspended the free convertibility of sterling into dollars overseas, while she bides her time, consults the United States, and searches desperately for a solution. The situation, however, is but an important step towards the time when "the commerce and riches of the world, instead of migrating westward, are to return to the Holy Land," where Tyre of old used to rejoice with Israel, under the league which Solomon had with Hiram.

The United States and Russia are also contenders for the trade of the world, and can be expected to do their best to make capital out of Britain's agony. The former proposes to extend large credits to Western Europe in order that these countries might have sufficient economic stability to ward off the encroaching power of Russia, and, at the same time, purchase American products and so stave off depression in the States. Russia holds a dominating position in Eastern Europe, and is endeavouring to extend westward (and in this she shall ultimately succeed). Though "contender for the prize," America is bound to assist Britain, for their interests geo-politically coincide. She can ill-afford to allow an impoverished Britain withdraw troops from occupied Germany and Japan, and so allow Russia to fill the vacuum thus created. America is hard pressed everywhere by Britain's dollar crisis. Even in Japan this

is felt, for she can only pay back the credits allowed her by America by selling her goods in sterling areas.

The words of Dr. Thomas, though 100 years old, very aptly sum up the position. He wrote: "If the products of **WHAT** the East could be procured cheaper at New York, or New **BRITAIN** **FEARS** Orleans, can the reader divine any possible expedient that could prevent the transfer of trade from London to these cities? In that case, Europe, and England too, would come to America for their supplies. Demands will be greatest where supplies are cheapest; this is the antagonism that England has to fear. It is a principle which no monopoly can withstand, and the government that gives national expression to it, becomes the antagonist and successful rival to the British." (Herald, June, 1847).

Russia has not hesitated to make capital out of Britain's anguish. She has helped to force Britain to deal with dollar areas, and so cause a further drain on Britain's precious credit. This is part of Russia's policy to drag down the capitalistic nations, and make Europe ripe for Communism. Russia has no soft heart spot for anyone but herself, as was demonstrated when she refused the Emperor of Japan communication through the Russian Embassy in Tokio to the United States, and needlessly prolonged the war in the Pacific for nine months, until she could be in the position to make demands on Japan at the Peace Conference. This helped to weaken the United States and Britain, as did also the UNRA fiasco in Yugo-Slavia, Austria and other Balkan countries.

Recently Russia has moderated her attacks on Britain, and has abated her main strategy of driving a wedge between Britain and America. We are reminded by one observer that the Bear is never so dangerous as when it gives a loving hug. The next few weeks should give some indication as to whether Russia is now willing to respect Britain's vital interests in Western Europe and the Middle East, or whether she intends to exploit Britain's plight to her own advantage. All this is helping to bring about the final and fatal division between the East and the West, noted in the Prophets.

The question remains, Who shall assume to the opulence of the modern Tarshish? Is Britain about to stage a remarkable recovery, or will the power be assumed by America? Is the world to settle down to a period of peace and happiness? We again quote Dr. Thomas from the "Herald" of 100 years ago: "The prophet Isaiah has solved the question for us, and, if we believe his testimony, we can now see, that the Asiatic Trade and accompanying dominion are to be transferred from Britain, the Tarshish of Ezekiel, not to these United States, but to Jerusalem, when the Kingdom and Throne of David are again restored to Israel." In this truth the saints of God can take hope and comfort for the future.

BROTHER G. JOLLY,

## OUR DANGEROUS ENVIRONMENT.

(The following is the substance of a letter to the Editor).

I received the bound copy of Volume 6 of "The Logos" and "Where It Happened," for which I thank you. I was sorry the "Index to Eureka" is not at present procurable, as I have just completed the reading of that wonderful work. Would you please send a copy as soon as it is available?

I always look forward to the arrival of "The Logos" and relish the articles contained therein. I am especially pleased to read your denunciation of the pleasure-seeking and worldliness which pervades the ecclesias today. It is, I think, the greatest danger to our spiritual welfare that we now face. It is a very subtle form of temptation. In the early days of Christianity the issue was clear cut. "Renounce Christ or be tortured and burnt at the stake" was the issue before the believers then. Today conditions are different. We enjoy religious freedom. The State even protects us from molestation. Living conditions are much easier. Wages are high. We have more leisure time. The world offers us many amenities such as motor cars, labour-saving devices, entertainment, picture theatres, radio, etc. And in the enjoyment of these things, the people do not want the Gospel. This attitude seems also to permeate the household. The Apostle John wrote, "The whole world lieth in wickedness!" I wonder how many brethren realise that these words are infinitely more applicable today. The world is full of Bibles. The laws of all civilised countries are ostensibly based on the Bible, and yet wickedness is rampant, and God's name is dishonoured and taken in vain. The world is thus more guilty, and, according to the Scriptures, is ripe for destruction. If the friendship of the world incurred the enmity of God in the Apostolic age, how much more so today? I hope you will never cease to warn the brethren of these perils.

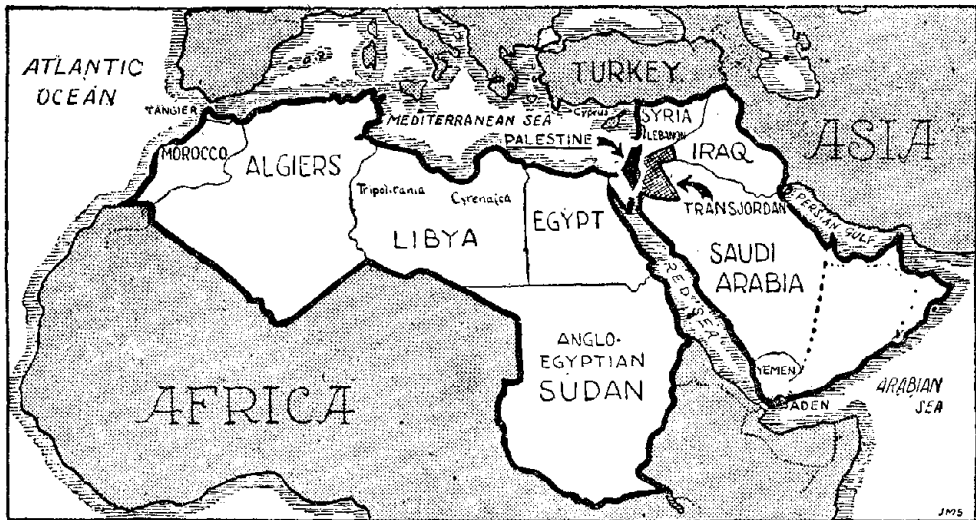
I am enclosing a money order for the renewal of "The Logos," also for 200 copies of "Is War With Russia Inevitable?" and 100 copies of "The Jewish Problem," and the balance for "Digest of Truth." I intend sending a copy of each of the two booklets to the members of Parliament who are now in session in —. If only one of Adam's condemned race finds salvation as the results of our humble efforts, how wonderful it will be to be able to rejoice together in the day of salvation. May it speedily come.

With best wishes in the Master's service. Your fellow servant.

(Comment: Supplies of "Index to Eureka" are now to hand, and a copy has been forwarded as directed. We believe that the letter above gives scope for sober reflection by all Christadelphians. We are living at the epoch of the Return. Of this there is no doubt, but our environment is a dangerous one. We are Apostolically warned that the "last days" would be "perilous times" (2 Tim. 3), and noted for those very conditions outlined above. Let us never relax our vigilance. The Truth offers far more than the world can possibly give, and we shall, in due time, reap our reward, "if we faint not.")

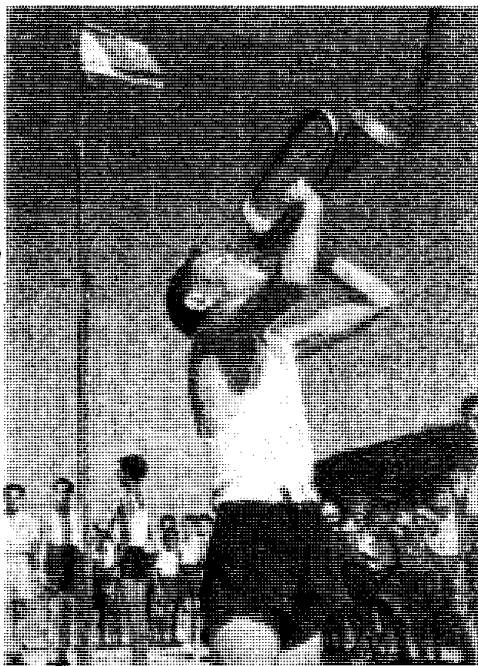
"The Logos" will be pleased to learn the result of forwarding the pamphlets referred to above, to the Members of Parliament.—Editor).

**CAN YOU SEE IT—WITH A MAGNIFYING GLASS?**



The map above shows the minute area of Palestine (blacked in)—with Transjordan (half-black), next to it—the land promised to the Jews. The colossal area of the Arab lands, stretching right across North Africa and through the whole of the Arabian Peninsula, are shown, unshaded. This comparison of areas should be borne in mind when considering the Arab objections to Zionism.

**"MY PEOPLE HATH BEEN LOST SHEEP."—Jer. 50-6.**



**THE STAR OF DAVID** honoured  
in Palestine.



**THE STAR OF DAVID** affixed to  
their clothes as a sign of shame  
has become a symbol of honour

**TERRORISING IS NOT EXCLUSIVELY A JEWISH  
ATTRIBUTE.—Isa. 16-3.**

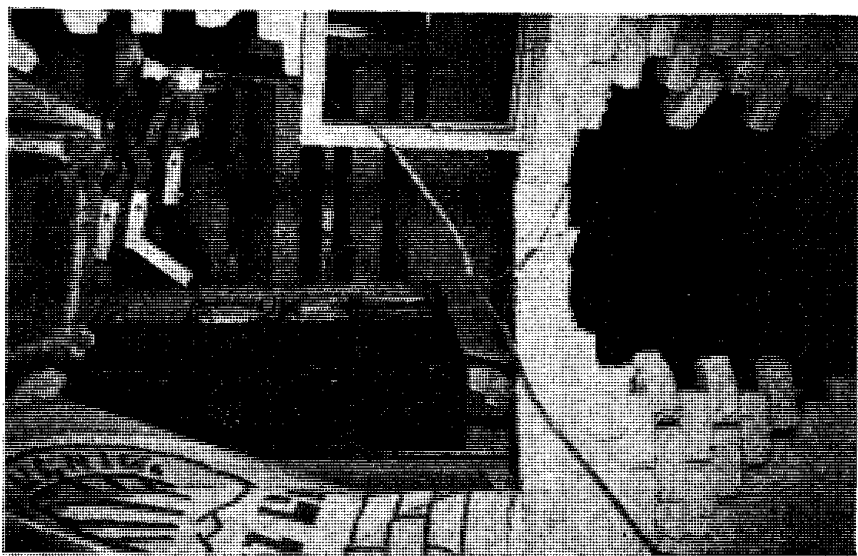


The two pictures depict Wizo House, Tel Aviv, after British Military Raid 29/6/46. The Jews accuse the British troops of wanton and wilful destruction. They allege that though the keys were offered, the troops preferred to use dynamite. Christadelphians look forward to the time when "Violence shall no more be heard in the land, wasting nor destruction within thy borders" (Isa. 60-18). These words of the prophet are significant in view of current happenings.

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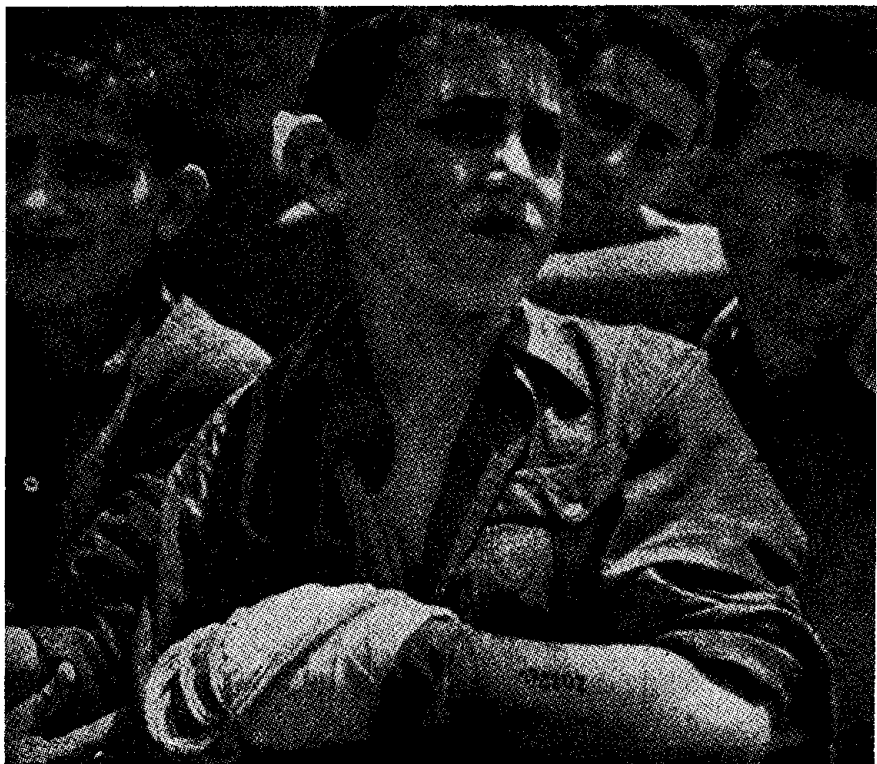
"There is hope in thine end, that thy children shall come again to their own border" is portion of Jeremiah's prophecy, and the motto of the Youth Aliyah Fund to which so many "Logos" readers have contributed. Some 22,000 children have been taken from poverty and degradation to Palestine by this Fund.

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## FOREVER BRANDED IN BUCHENWALD CONCENTRATION CAMP.



Thousands of boys and girls in Palestine today bear this tattooing of neat blue numbers on their arms. It is the mark of the German concentration camp, and a reminder of the grim horror they have experienced. They are being nursed back to a better way of life in Palestine.



**Orphans in Germany.** 400 Jewish children are still in Bergen Belsen Camp, Germany. "They shall come with weeping," declared Jeremiah, "it is the time of Jacob's trouble, but he shall be saved out of it" (Jer. 31-9: 30-7).

The prophet declared, "I will restore health unto thee, and I will heal thee of thy wounds," saith the Lord" (Jer. 30-17). Such a state is a prelude to the time when God will reveal unto them "the abundance of Peace and Truth" (Jer. 33-6). The Jews shall proclaim "Blessed is he that cometh in the name of the Lord" (Mat. 23: 20)

## Editorial Notes

The hearty congratulations of "The Logos" Committee **90 YEARS OF AGE** is extended to Brother R. McNamara, of Cessnock, N.S.W., on the attainment of his 90th birthday. Sixty-seven of these ninety have been spent as a Son of God (1 John, 3-1). Originally an adherent of the Roman Catholic Church, our brother accepted the Call at an early age, and gave his allegiance to the King of the Jews. In a recent letter he writes: "There are very few who have heard the voice of Yahweh: 'Come out of her my people.' All my family tried to break me off; the male part abused me, the sisters coaxed, but, like Peter, and the other Apostles, I left all for Jesus. At 10 years of age, I had read the New Testament and was convinced that Rome did not come up to the Christianity of that remarkable book, neither could I see that the Protestant Churches were much better. I learned Adult Baptism from the New Testament, but, under Providence, the strongest force of enlightenment came from the reading of a book named "Twelve Lectures," now called "Christendom Astray." The soil was good for the seed, and I read the book in 17 days, so engrossed was I. Later I was glad to meet Brother Roberts on his first visit to Australia, in Sydney, and I still have an autographed letter of his."

The local newspaper, the "Cessnock Eagle," published a short paragraph on our brother, in which was included the following: "For some 67 years, Mr. McNamara has been a staunch and active member of the local Christadelphian community. His faith today remains as keen as ever. The good wishes of all will go with our aged pioneer as he commences the last decade towards his century."

The "Logos" suggests that despite the good age of our brother, the signs of the times are so significant as to strongly suggest that he, like Simon of the first century, "may not see death" before the advent of the Lord's Christ (Luke 2-26).

The Adelaide Ecclesia can boast a sister who, though considerably younger than Brother McNamara in point of years, has been in the truth some 68 years. Our Sister Jerdan, mother of our Sister Colquhoun, is one of the pioneers of the Truth in South Australia, her pilgrimage to the Kingdom commencing from Goolwa, a little town some 60 miles from Adelaide, where the Truth was first established in this State.

The oldest member of the Adelaide Ecclesia (and a consistent supporter of "The Logos" for some years), is our Sister Evans, of Goodwood Road, Mitcham Park. She has spent over 60 years in the Truth. She is, moreover, a consistent and enthusiastic member of the Westbourne Park, "Elpis Israel" Class. Sister Fred Cobbledick also has exceeded 60 years in the Truth as a member of the Adelaide Ecclesia.

It is a delight to "The Logos" to hear from brethren and sisters who have "borne the heat and burden of the day" for so long, and to number such among our readers. We recently had the pleasure of

several letters from such. Sister G. Salter, of Sandgate, Queensland (a correspondent with "The Logos" for many years), has exceeded 82 years; Brother Ryall, an earnest Gospel Extension worker, of Winton, Queensland, will be 84 on September 5th. The good wishes of "The Logos" are extended to all these brethren and sisters who, at the close of a long life of service, can anticipate greater enjoyment in the future, when they shall "renew their youth."

This is the title of a book by Brother W. H. Boulton, **"PAUL THE APOSTLE"** supplies of which are at hand. The cost is 7/6, plus postage. A correspondent writes: "This book is a decided acquisition. Our brother has a very simple, yet enlightening style of writing. We can strongly recommend this book, for by reading it one seems to live and walk with the great Apostle."

From Brother Bruce Philp, of Sydney, comes the following report: "The first meeting of the Combined **SYDNEY 'ELPIS ISRAEL' CLASSES** was held on Tuesday evening, 26th August. The object of the Committee is to foster the "Elpis Israel" work in Sydney, and to provide a meeting ground upon which all classes can outline their particular experiences in class-management and study, so that classes generally can benefit from the experience gained.

The business of the meeting included discussion of ways and means of creating closer contact with the classes in other States and overseas. To achieve this, it was decided to obtain from the Adelaide Classes the monthly "Items of Interest" sheet which groups all this news.

Other discussion revolved about ways and means of improved study methods, improved attendances, formation of new classes, and so forth. It was adopted as policy by the Committee, that the Committee meetings are open to all class members, who are welcome to discuss the business of the meeting, and to take part in the making of decisions. The family aspect of the business of the Truth is to be elevated.

The Committee was able to benefit exceedingly by its knowledge of the many splendid works and methods of the Adelaide Classes Committee."

Brother G. C. Hollamby reports that the second **ADELAIDE SECOND DEVOTIONAL MEETING** "Elpis Israel" devotional meeting for 1947 will be held (God willing) at the home of Brother and Sister Hollamby, 40 Tutt Avenue, Kingswood, on 23rd September. The previous meeting, held on 25th July, was a splendid success. It was spiritually uplifting and yet homely, and those who attended went away all the more strengthened in faith for the attendance. A cordial invitation is extended to all our readers to attend the meeting at Brother Hollamby's home.





“Babylon the great, the mother of harlots and  
**FOREWORD** abominations of the earth,” is the Divine symbol for  
 Roman Catholicism. Every student of Scripture will  
 recognise that the utmost repugnance is exhibited in the Word of God  
 for this iniquitous system. The most awful language is used to describe  
 it. It is held up as responsible for most of the evils experienced by  
 man as well as the bulk of the persecution meted out to the Saints  
 throughout the ages, whilst its adherents are Divinely reckoned to be  
 beyond the pale of salvation. But nowhere is this detestation exhibited  
 with such force as the command given to the saints at the epoch of its  
 destruction. They are told: “Rejoice over her, thou heaven, and ye holy  
 apostles and prophets; for God hath avenged you on her” (Rev. 18-20).

Rome is not only linked with Babylon, but is also shown to have  
 spiritual affinity with Sodom and Egypt (Rev. 11-8).

My object, through these articles, is to illustrate the close identity  
 between the worship of Roman Catholicism and those ancient citadels  
 of paganism and vice, and to show how true is the pseudonym of “Baby-  
 lon the Great.” In doing so, I desire to acknowledge great help received  
 in the development of the thoughts, from many brethren, both in the  
 land of the living and those who, though asleep in Christ, yet speak  
 through their esteemed writings. For much of the historical develop-  
 ment I must thank the late Alexander Hislop, whose “Two Babylons”  
 clearly manifests deep research in historical matters. My sincere regret  
 is that this man with such a clear perception of the Roman Apostacy  
 was yet content to remain a member of a system which is Divinely and  
 historically revealed as a true daughter of the mother church. Gibbon  
 has with truth recorded: “During ten centuries of blindness and servitude  
 Europe received her religious opinions from the oracle of the Vatican;  
 and the same doctrine, already varnished with the rust of antiquity, was  
 admitted without dispute into the creed of the reformers, who disclaimed  
 the supremacy of the Roman pontiff. The synod of Chalcedon still  
 triumphs in the Protestant churches; but the ferment of controversy has

subsided . . . " Later, in his great historical work, he wrote: "In the great mysteries of the Trinity and Incarnation the reformers were severely orthodox; they freely adopted the theology of the four or the six first councils; and with the Athanasian creed they pronounced the eternal damnation of all who did not believe the Catholic faith."

So much for Protestantism, whose ranting against Catholicism is no more than Satan's kingdom divided against itself. We stand upon a higher plane in these matters, and view them from the eminence of the Truth. And if from that height the horror of Rome is more apparent, the eye of faith can pierce the gloom to the time when Divine vengeance will be meted out to this system, and the reign of Antichrist will be overthrown by the intervention from Zion of the King of the Jews. Great will then be the triumphal acclamation: "BABYLON THE GREAT IS FALLEN, IS FALLEN!"

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## The Two Cities

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### ROME'S COMPLETE DESTRUCTION

The eighteenth chapter of the Revelation powerfully records the future destruction of the Roman Catholic organisation at the hands of the Divine Avenger. The judgment has long been written by "He that doeth right," and with violence we see this wicked city

Rome cast down, and utterly vanish from the surface of the earth. No longer does it reign over the kings of the earth, and cause the nations to languish under its superstitions, wickedness and tyranny.

But verse 2 takes our attention. Powerful words thunder forth. "**Babylon the Great is fallen, is fallen!**" Doubtless the repetition can be related to the two aspects of Rome's destruction, firstly the loss of temporal power in 1867-70 at the end of the 42 months (1260 years) of Papal tyranny as Mistress of Europe (Rev. 13-5)—an event which the ecclesia of that day anticipated—and secondly, its complete destruction at the coming of the Christ of God (2 Thess. 2-8). However, we pause to enquire more deeply as to the double emphasis placed upon the fall, and as a result, a glorious vision opens up showing that the dread judgment of the fearful apostacy at the return of Christ, when Yahweh's plan has come to fruition, is upon a system of falsehood which is exactly the replica of an apostacy of antiquity, even ancient Babylon. The unfolding of this drama combines majestic and enlightening clarity with inspiring and ennobling strength for the children of Yah.

The Apostle Peter (1st Ep. 1: 10-12) testifies that the Spirit of Christ in the prophets of Israel, caused them to prophesy of the grace that should come in the sufferings of Christ, and the glory that should follow.

**LATTER-DAY BABYLON** The deep sueffring of Israel during the Babylonian captivity is expressed concisely in these words: "By the river of Babylon we sat down and we wept when we remembered Zion" (Ps. 137-1). But the sufferings of

Israel prepared the hearts of their prophets for the testimony by Spirit-revelation of the joyful finale (v. 8), "O Daughter of Babylon, who are to be destroyed, happy shall he be that recompenses unto thee, the deed which thou didst to us."

This directs our attention to a power successive to Babylon, even the "daughter of Babylon." This thought is Scripturally endorsed and enlarged by Zechariah's prophecy (1: 20 to 2: 13), wherein, after speaking of the four powers, Babylon, Medo-Persia, Greece and Rome, which were in turn to subdue Judah, it is prophesied that Jerusalem will be inhabited; a call will be made to Jewry in the north country; Yahweh of Hosts will dwell among them; many nations will be joined to Yahweh in that day; and all flesh will be silent before Him in reverential obeisance. In the midst of this thrilling vision of yesterday, our day, and tomorrow, come the words, "Deliver thyself, O Zion, that dwelleth with the Daughter of Babylon" (v. 7). This did not relate to the Babylon of antiquity, for the words were not uttered until some twenty-five years after the overthrow of that power in the reign of Darius the Persian. Hence this trumpet blast of deliverance for Israel shows us that the daughter of Babylon remains unto the end of the Gentile Age, for final judgment and destruction. Thus, in type and anti-type, historically and prophetically, "Babylon the Great is fallen, is fallen." Babylon historically was destroyed at the hand of Cyrus, of whom it had been proclaimed: "He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid" (Isa. 44: 28). Further, it is stated that "I will subdue kings before him . . . I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, Yahweh, which call thee by thy name, am the Elohim of Israel." Historical records speak of Cyrus as a King amongst men—a man head and shoulders above his contemporaries in every respect.

How fitting, therefore, was Cyrus as the type of the greater shepherd "who performs the pleasure of Yahweh," who "builds Jerusalem" and "the Temple," and "in whom are all the treasures of riches and knowledge," even the Lord Jesus Christ. For truly He emerges as the anti-typical Cyrus, before whom all Kings shall finally be subdued, and Whose first mission is to avenge the Holy, and destroy Babylon the Great: "These shall make war with the Lamb, and the Lamb shall overcome them, for He is Lord of Lords and King of Kings."

WHAT CONNECTION HAS ROME WITH BABYLON? The intriguing question naturally follows, Why is the title of "Babylon" borne by the Roman Catholic apostacy? Existent as it has been for 1634 years since the political birth of Constantine, the man-child of sin, in A.D. 313 (Rev. 12: 1-5), it has developed such a record of ecclesiastical sorcery, political viciousness, social corruption and hypocrisy, and intrinsic badness and sadism, that no child of the Deity shrinks from the mental test of recognising in Roman Catholicism, the Apocalyptic woman who bears in her hand a golden cup full of abominations and filthiness of her fornication (Rev. 17-4), and upon whose forehead a name is written, "Mystery,

**Babylon the Great, the Mother of Harlots and Abominations of the earth** (Rev. 17-6). She is drunken, it is written, "with the blood of the saints and the martyrs of Jesus" (Rev. 17-6). Those who loudly disclaim "sectarianism" and speaking "slanderously" of Roman Catholicism, are not motivated by exact knowledge of her virtues, but by an abysmal ignorance of her blood-stained history and viciousness, and by a natural Gentile tendency to cloak with respectability anything surrounded with an abundance of temporal possessions.

The emphatic denunciation of Rome by the Lord Jesus **THE TWO WOMEN** has succeeded in building up the faith of the Household in these latter days against the claims of this forward harlot that she is "the chaste spouse of Christ." The sisters of the Ecclesia should not feel discouraged in their strivings because the metaphor of a woman is used to denote something so foul and corrupt. Remember that the Ecclesia of Christ is regarded by him as "a chaste virgin" (2 Cor. 11-2), and is spoken of as "thou fairest among women" (Song 1: 8). To this one He says, "How fair is thy love, my sister, my spouse! How much better is thy love than wine! and the smell of thine ointment than all spices! thy lips, O my spouse, drop as the honeycomb: honey and milk are under thy tongue; and the smell of thy garments is like the smell of Lebanon" (4: 10-11). We could almost regard it as a thought extended from the fact that whilst Eve sinned and afterwards caused the man to sin, for "Adam was not deceived, but the woman being deceived was in the transgression" (1 Tim. 2: 14), so through another woman, even our sister Mary, the Redeemer was born. The words of Gabriel were: "Hail thou that art highly favoured, the Lord is with thee; blessed art thou amongst women . . . that holy thing that shall be born of thee shall be called the Son of God" (Luke 1: 28, 35).

But before we come to grips with the question as to why the title of "Babylon" is applied to the Roman system of error, we must note that the harlot has daughters, born of her infamy with the kings of the earth (Rev. 18-3). Inheriting the traits of the mother and the father, church and state, we recognise in the daughters, the state-churches of Christendom, and the dissentient bodies, comprehending the Anglican, Methodist, Baptist, Seventh-Day Adventists, Jehovah Witnesses, Congregational bodies, etc., all manifesting the doctrines or practices of the mother. False in teaching, reprobate to the Gospel of God, they are for the most part, strongly nationalistic and zealous in the father's interests, filling the armies, piling up the munitions. To any who may say, "We have cast off many of Rome's ways and thoughts, and we are walking closer to God," we would reply, "Come further, for it is written, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues,' and to this word you must hearken."

The Ecclesia can rejoice when, after the bloodiest **"MY DOVE THAT ART IN THE CLEFTS OF THE ROCK"** destruction of history, come the testimonies of the faithfulness of the children of Yahweh in all lands. From England, America, New Zealand, come reports of imprisonment, labour camps, humiliation and mockings for the people of Jesus, who follow Jesus and the way of peace,

and not the way of Cain and murder. Our joy mingles with sorrow, when from Germany comes the news that some amongst our beloved German brethren in manifesting their faithfulness, sealed their testimony with their blood—their life cut off—but only for a short time—beneath the Nazi executioner's axe. But how we rejoice that beneath every flag, the Ecclesia has manifested the true "patience and faith of the saints" (Rev. 13-10). And what power it places in our hands when preaching to those sincere hearts who are perturbed in their minds by the self-evident wickedness of the apostacy in this matter.

Much evidence must of necessity be considered before all the aspects to be brought to bear upon the question, "Why does the modern Papal-Protestant system bear the name of Babylon?" can be gone into, but at this stage it can be again briefly stated, that this system is exactly the replica of an apostacy of antiquity, even that which existed in ancient Babylon, and what it harmonises in doctrine, practice, and its treatment of the people of the Most High.

—BRUCE PHILP.

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## Observations from Abroad (Continued from Volume 13).

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### 4. *England*

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During several days prior to reaching Tilbury Docks, London, the Atlantic Ocean was in a furious mood, and the waves lashed the "Rangitiki," causing heavy seas and spray to shower the top decks and bridge of the vessel. Simultaneously, the British Wireless broadcasts told of the severe results of unusual falls of snow and rain, creating floods and havoc in parts of England. We certainly gained the impression from the daily publicising of these untoward conditions that it would be difficult to travel far in England on dry land.

On the 19th March, the long-looked-for land was cited. In the distance were to be observed the Scilly Isles. Then Land's End, and the "Lizard" Lighthouse were seen. England at last! What excitement was evident among the passengers. There in the distance was the land described by the poet as, "This blessed plot, this earth, this realm, this England." Almost one hundred years ago, in June, 1848, this country was visited by a notable man whose arrival, however, passed unnoticed by the people. Dr. Thomas arrived for the purpose of proclaiming the gospel of the Kingdom. He has described the object of his visit in the following statement:

"My earnest desire is to see developed in Britain a people who shall be separate and distinct from all others, the foundation of whose distinctiveness and separation shall be the intelligent belief and obedience of the Truth, not mere opinionists and speculators, but a people in whom is 'full assurance of faith' and 'full assurance of hope.' Such a people



would be 'a people prepared for the Lord.' The 'religious world' so called is the apostacy foretold by Paul. A prepared people must be separate and distinct from this in faith and hope and love."

After Dr. Thomas completed a tour of nearly five months throughout the United Kingdom, he resided in London while composing "Elpis Israel."

It is interesting to note an American testimony written in March, 1865, by Benjamin Wilson, who had so much to do with the preparation of the "Emphatic Diaglott." Benjamin Wilson wrote: "Perhaps it is not too much to say that as a writer, Dr. Thomas has done more than any other man of this generation, in opening up the Scriptures, and showing the intimate connection between faith and obedience in order to salvation. This we think is due to him—we give him full credit for what he has done, and for what we have received at his hands."

Finally, from his own acknowledged "son in the faith," Brother Robert Roberts, we have this hearty appreciation of Dr. Thomas' service for the Truth. The following was penned in August, 1865: "Dr. Thomas is not an apostle as a matter of commission; but as a matter of fact, he has fulfilled the function of an apostle for the truth in relation to this age of the world. He has brought to light and expounded the Gospel when, humanly speaking, it would never have been known in the nineteenth century. His patient and clear-minded studies, providentially directed, have extracted from the mists of theological absurdity on the one hand, and philosophical speculation on the other, the clear shining of the truth as harmoniously developed in the whole Scriptures, the prophets and the apostles; and his self-sacrificing labours have made it known over an extended circle which would otherwise have remained unilluminated. This is a fact which no generous and candid mind can ignore. It is a fact which entitles Dr. Thomas, apart from all other considerations, to the deference and esteem of those who are sufficiently wise to appreciate the truth he has made manifest. In saying this we do not inculcate hero worship. It is a Scriptural principle to hold in reputation and esteem highly those who are distinguished in the word of ministering the truth to perishing men; and this principle needs no defence. It is only strictly accordant with the feeling which actuates the bosom of Deity, and which will find judicial expression in causing to shine as the stars those who have turned many to righteousness."

With a keen desire and eager anticipation we look forward to fraternising with our brethren and sisters in the Lord, with those in England who have been brought out of Gentile darkness to the glorious light of God's Truth as set forth by Dr. Thomas in his work in Great Britain.

The "Rangitiki" proceeded along the coast of Cornwall and Devonshire, the rugged and very picturesque countries of the South-West of England. The English Channel conspired to compete with the turbulency of the Atlantic, and performed its part very successfully. Late on the 19th March, the "white cliffs of Dover" were sighted, and we retired in "eager anticipation of the arrival of tomorrow."

—J. MANSFIELD.



The "Law of Moses" Epitomised (Continued from Volume 13).

## 15. *Inside and Outside the Tabernacle*



The smoking frankincense (symbolising prayer—Rev. 5-8) on the twelve cakes of shew-bread (representing Israel) in the Holy Place (Ex. 25-30), tell us that the class in Israel who are reckoned as the true and final commonwealth of Israel are those only who are as an odour of a sweet smell to the Creator in the genuine thanksgiving and praise that ascend continually from their circumcised and enlightened minds. Abraham's faith and obedience is required from such.

The next feature which challenges our attention are **WALLS OF POLISHED GOLD** the walls of the holy place. They were covered with gold, probably polished so that the inside would be dazzling in its effect. This became a speaking parable of that mental condition that renders men acceptable to God, for gold is the symbol of a tried faith (1 Pet. 1-7), without which "it is impossible to please God" (Heb. 11-6).

The exit from the Holy Place was through curtains or hangings suspended on five gold-sheathed pillars of shittim wood, standing in sockets of brass. They were of "blue, purple, scarlet, fine-twined linen" (Ex. 26-36), and represented Jesus through whom we enter into the anti-typical "holy place" by immersion into His name. We have previously seen that the veil which separated the holy from the Most Holy was of similar material, and likewise represented Jesus. It was suspended by four pillars which suggested the four gospel writers who have exhibited Jesus to the world. What is suggested by these five pillars? It is significant that the epistles were composed by five men—Paul, James, Peter, Jude and John.

The structure is remarkable. It would not be possible to fit together a portable chamber that would be more solid whilst standing, or more easily taken down when the time came to resume the journey. There were no need for nails or hammers—merely a process of fitting together adjusted parts. The basis consisted of 100 heavy sockets of silver, which were let into or laid on the level ground—each socket weighing about a hundredweight, and having a square hole on its upper side to receive one of the two tenons at the bottom end of each gold-covered board. Two sockets went to one board to hold it in its true position. There were in all forty-six boards, each board about 15 feet in length (or height as it would reckon when reared on its end) and 2 feet 3 inches in breadth. They were made of shittim wood covered with gold from end to end on all sides. The sockets being placed in the correct order on a ground plan measuring two sides of about 50 feet each and one end of 18 feet across, the boards would be reared upon their ends close together, forming a square enclosed on three sides—the east side being left clear for the

curtained door. There were four corner pieces, each formed of two boards coupled together above and below and let into four sockets underneath. But boards standing on end would not be very stable, so they were bound together by bars passing like hoops round a barrel along the entire length of the tabernacle on the three sides. The bars had hold by brackets or rings solidly fixed in the boards. The bars were four in number, and to receive them there were four rings on the outer surface of each board at regular intervals from top to bottom. In addition to these four bars on the outside of the boards, there was a middle stay shot through the centre sideways of each board, midway between top and bottom, having the two bars above and two below. There would remain a tendency in the side walls at the open end to fall in. To correct this a cord was fixed to the top of each board by a hook, and carried to a pin stuck in the ground some distance outward from the base of the board. Thus keyed together, the walls of the tabernacle possessed great cohesion and stability.

What are the spiritual lessons to be derived from the mechanical features of the Tabernacle? As a whole it represented the structural allegory of God's purpose, elements of which may be fitted into the details of the Tabernacle's structure. There were, for example, 52 gold-covered boards, and there may be as many prominent names as that among the servants of God. There were two boards braced together at the corner pieces—there were always pairs at the turning points of Israel's history—Moses and Aaron, David and Samuel, Ezra and Nehemiah, and so forth. Unlike other elements of the Law and Tabernacle, however, it is impossible to say with certainty if this was the allegory intended in the construction.

The framework of the tabernacle being set up, it **TABERNACLE'S** was next clothed in a remarkable manner. Four **UNIQUE** coverings were laid over it so as to form a roof and **COVERING** hangings on three sides, leaving the door end clear.

The four coverings were not all of the same material, nor of quite the same dimensions or pattern. The first was of similar character to the door-hangings, and the veil—a composite fabric of blue and purple and scarlet, on a ground of fine linen. It was formed of ten parts or curtains, divided into two sections of five each. Each curtain was about 42 feet long, and 60 feet in breadth; and had 50 loops of blue down one side at regular distances, and 50 gold hooks or buttons down the other, allowing of their being fastened together. Five were fastened together into one curtain; and the one curtain so obtained was spread over the tabernacle lengthways, from side to side, so as to fall over and cover the west end and sides of the tabernacle. The other five were fastened together in the same way, and laid over the forepart of the tabernacle. From the dimensions given, this part would just reach to the door end, but not fall over the end. The second covering was of goat material, whether skin or hair does not appear, as "hair" is not in the original. It was probably goat's hair woven into a kind of thin matting. It was formed in the same way as the first covering of separate curtains; tacked together, but the curtain were eleven in number, instead of ten,

and the hooks were brass instead of gold. They were tacked together in two unequal sections, of five curtains and six; also in length they exceeded the curtains of the first covering by three feet. They were laid across the tabernacle over the first covering in the same way as the first covering on each side by one cubit, or 18 inches; also, being broader, through the front section, having six instead of five curtains, it overlapped the first covering on the west end, and also fell a little way over the door front, forming a sort of head or frieze to the entrance 2 cubits or 3 feet deep. The third covering was of rams' skins dyed red, and the fourth of badger skin, or seal skin. These coverings do not appear to have been divided into curtains, but were probably stitched together in one piece, according to the shape of the skins used. They would be drawn over the goat's hair curtains, and form the outer roofing or protection for the whole.

The literal purpose served by these coverings is obvious. Resting on the sloping cords all round the tabernacle, they would not only afford protection to the holy interior with its vessels, whether from sand or the desert, or the ravage of rain storms, but they would impart to the whole structure a certain air of gracefulness and majesty, which was becoming the habitation of the Holy Presence in Israel's midst.

For Scriptural reference to the matters referred to above, read Exodus 26.

Any practice in an ecclesia which presents attractions to the flesh *per se*, will have the effect of drawing into itself elements which will tend to organic corruption. People who come from any other motive than the love of the truth, bring spiritual miasma with them, and injure the body politic.

"Eureka" is a breeze of truth that comes from the high hills of prophetic vision upon the nearly-stagnant atmosphere of the plains of ignorance below, blowing away the sultry vapours and dispersing incipient disease. It is a temple of light, resplendent with the hues of precious stones; in the courts of which those who love the light and the truth will often be found.

"Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." These are the words of Christ, and just as true today as when uttered. The way of God's exact teaching and ordinances, the pride of the human mind does not like to submit to. Few find the way because everybody looks at every other body's example, and concluding that the majority must be somewhere about right, they cast in their lot with the promenaders of the broad way of destruction, and leave a few to the unpopular and trying ordeal of walking in the obscure way that leads to life. Let those few be thankful and be on their guard against the seducing "counsels of the ungodly."

R. ROBERTS.

The question is, What does the Bible teach? and if the answer to this question should put us in opposition to every living soul, we can only accept our position with submission, if with sorrow, and say with David, "Let God be true and every man a liar."

R. ROBERTS.

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# THE LOGOS

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UPHOLDING THE PURITY OF THE APOSTOLIC DOCTRINE  
AND FAITH.

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### Thoughts for the Times

#### "BEHOLD THE JUDGE STANDETH AT THE DOOR"



This is a juncture of affairs that will affect us with joy or fear, according as we have been living in harmony or otherwise with the calling to which, by the Gospel, we have been called. If we have consented to accept the part of strangers and sojourners with Christ, estimating and conducting ourselves as his stewards, making his commandments the rule of our lives, bearing testimony to him, and occupying in his service in the midst of a world that denies him and dishonours God, all the while fostering our affections for the glorious hope that will be realised in his appearing, then we shall naturally conform to Christ's own suggestion: seeing the signs, we shall "lift up our heads for our redemption draweth nigh."

If, on the other hand, while knowing and assenting to the facts concerning Christ, we have lived negligently of his commandments, consulting present ease and comfort, and accepting the smiles of a world that disowns him, we may reasonably regard the prospect with apprehension. If we have laid up for ourselves treasure on earth, we cannot be surprised that Christ comes empty-handed for us from heaven. If our hearts condemn us, God is greater than our hearts, and knoweth all things. There is yet time. Let us examine ourselves. Let us judge our own selves.

—R.R.

# The LOGOS REVIEW

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

## 'The Logos' Policy on the Nationalisation of Banking



Seldom has Australia been so divided over an issue as it is concerning the proposed nationalisation of banking. In the bitter feelings aroused, thousands of men and women have sought relief by the signing of petitions, the lodging of protests, the violent denunciation of the opposing party, and even demands on the part of their State for secession from the Commonwealth.

### **WILL A BETTERMENT OF CONDITIONS RESULT?**

In these things we see manifest that "evil" which the prophet said "shall go forth from nation to nation" in the time of the end (Jer. 25-32). There is a ruthless spirit of antagonism in the midst of nations which threatens to rend in two the body politic. Sections and classes of the community are at enmity with each other, and the resultant environment is not good. It makes for harsh materialism which destroys any spirituality. It replaces calm, logical reasoning with blind prejudice and extremism. It elevates selfish interest at the expense of love, moderation and contentment. The times are "perilous" as Paul warned they should be (2 Tim. 3-1). The evil influences of 2 Timothy 3 are about us as we go to our daily avocations. Satan's kingdom is divided against itself, a sign that it is about to fall.

What is our policy at such a time? In the spirit of Isaiah 58-1 we raise our voice in exhortation. There is a vital need to heed the voice of wisdom in these days. It is essential that we stand strictly aside from the clash of politics and other interests. We have nothing to do with these things. We do not look to the "powers that be" to provide an amelioration of conditions. We believe with all our hearts that of all the current political theories extant, none is adequate to provide a solution for the human load of misery, worry and fear that oppresses mankind. We take our stand with David: "Surely men of low degree are vanity, and men of high degree are a lie, to be laid in the balance, they are altogether lighter than vanity" (Ps. 62-9). Thus as far as worldly interests are concerned, we can only look for an aggravation of trouble. The present domestic problems of the nation, the frantic searching for

a solution, the craze for regimentation, the downright selfishness and inconsiderate actions of all sections of the community are symptomatic of the decay of Gentile power. They are things which make the world mourn, but cause the saints to "lift up their heads for their redemption draweth nigh" (Luke 21-28).

We have accepted the invitation to "come out of the Gentiles" and consecrate ourselves as a "people for God's name" (Acts 15-14; 2 Cor. 6: 14-18). Consequently, we take no part in politics, we refuse to vote, we do not take up the sword, we abstain from political agitation, we do not engage in wordy warfare over such issues, we refuse to join any movement that may be contrary to our unique position in the community. We are a separate people, and believe that our abstinence is very eloquent of our lack of confidence in the arm of flesh to bring about a betterment of conditions, whilst our preaching proclaims our hope in the advent of that One who shall put down all oppression, and successfully assert His own rule and authority. For here the Truth goes beyond mere ethics into the realms of practical politics. We believe that Christ shall establish on the earth a divine, political kingdom that shall supersede all other kingdoms.

**THE BANKS** Caesar's possession, and he is quite entitled to seize  
**TO DISGORGE** them if he so desires. The time is coming when the  
**THEIR RICHES** riches of the Gentiles, and the golden hoard of their  
 multitudinous barks will be disgorged for the benefit  
 of the saints, and for the beautifying of the Temple to be erected in  
 Jerusalem (Isa. 60; Haggai 2: 8-9). In that day equity and justice shall  
 be elevated in the land instead of the avarice and greed of the moment.

Jeremiah lived in days of stress and strain comparable to the present. He has left on record the only wise policy for the saints in such periods. He declared: "It is good that a man both hope and quietly wait for the salvation of the Lord" (Lam. 4-26). Relief will come from no other source. The glorious hope of the gospel permits us a wider vision than that of our contemporaries. By its means we can anticipate the changed conditions to be ultimately established in the earth. We rest confident in the promise of such change. The world mourns because it is oppressed by many woes, but we rejoice in the solution to them. Meanwhile there is work to be done. We can assist ourselves and our friends by bringing before their notice the fact that God has a purpose with this earth, in order that some might be induced to accept the "way of life." We can also perform a valuable service by stimulating "them that are within" that they keep their "garments unspotted" and the oil in their lamps well replenished; that they give attendance to prayer and reading, and building themselves up with this food from heaven, be in a state of readiness for the glorious prospect of Christ's return. The regular attendance at an "Elpis Israel" class can help greatly to this end. The time is drawing very close when the humble (yet faithful) of the earth will be elevated to ruling places in company with their King, and shall, in concert with Him, play their part in bringing mankind back to the ways of righteousness and truth. Then the wrangling and tumult of the present will be silenced and the "desire of all nations shall come" (Hag. 2-8).

H. P. MANSFIELD.

## PERSIA AND RUSSIA

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Periodically the Press couples the names of Persia and **THE TWO BEARS** Russia. This is of the greatest interest to students of prophecy. Scripture demands that ultimately Russia should dominate Persia. Dr. Thomas suggests that something more than mere coincidence is responsible for the ancient symbol of Persia and the modern symbol of Russia being a Bear, and the final merging of the one power into the other is outlined in "Elpis Israel."

Some time back, the Soviet made an abortive attempt to militarily dominate the country from Azerbaijan. Negotiations for an oil-pact were commenced by representatives of both countries, and recently this agreement has been discussed by the Persian Government.

Persia is rich in mineral resources, most of which have not been developed. She is well-known for her oil, but it is believed that the wells that are opened only represent a small proportion of the oil that could be developed, for only a small area of the country has been surveyed. Her strategic position, however, offers far greater riches than her natural wealth. At the moment she bars the expansion of Russia into the Middle East, but if the Soviet is to occupy the role of Ros in Ezekiel 38 (Revised Version)—and this appears quite obvious today—the subjugation of Persia to her northern neighbour is inevitable.

The present weakened condition of Britain, particularly in the regions of the Middle East and in India, creates a very propitious situation for the growth of Russian influence in these places, and the indications are that the Soviet is making good use of her opportunity.

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The "New York Times," in a review of the European **EUROPE'S FOOD OUTLOOK** food situation, warns the world of the gravity of the position on the Continent. The correspondent states that there is sufficient food to feed about half of the 400 million people in Europe. They need a further 22 million tons of cereals to be as well off as last year, when food was strictly rationed, and they will be very lucky to get as much as 15 million tons.

"I will kill thy root with famine" (Isa. 14-30) declared God of the persecutor of Jewry. It is significant that the food shortage today is felt more keenly in Germany than in any other country of the world. Isaiah not only makes reference to the famine which shall devastate Europe, but also indicates that it will synchronise with the return of Christ to the earth. "The firstborn of the poor shall feed, and the needy shall lie down in safety" (V. 30).

Zechariah, likewise, in the symbolism of the Red, Bay and White horses marching against the Gentile powers, prophesied of the bloodshed, famine and pestilence that shall devastate the "Kingdoms of men" in preparation for their subjugation to Christ (Zech. 1-8). "He and his cavalry march to and fro through the earth with blood, signified by redness, famine by the bay, and pestilence by the pale or whitish, until the earth is reduced to submission, and obtains rest from these calamities" ("Eureka," Vol. 1, p. 55).



Is the famine that today threatens Europe, the beginning of the one Isaiah and Zechariah refer to? The sequence of events, and the trend of international politics in the light of prophetic revelation, makes this possibility by no means remote.

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There have been in all, some sixteen or seventeen **BRITAIN AND THE MANDATE** Commissions sent to Palestine. The recommendations of each one, however, have been invariably turned down by Great Britain as unacceptable. Recently an American-British Commission was sent to the Holy land to report on the state of things, and to suggest improvements. It gained the assurance of Britain's Foreign Minister, Mr. Bevin, that if its recommendations were unanimous, they would be accepted and acted upon by the Government. The Commission was unanimous that the Jews had been let down by the Mandatory Power; it recommended that the position be rectified; its suggestions were agreed to by all the delegates, but the Government refused to act upon the suggestions.

Instead, a new Commission was appointed by the U.N.O. This recommends a division in the land between Jew and Arab, and the formation of a Jewish State. Other points include the termination of the Mandate after a period of two years; the doors to be opened to 250,000 Jews immediately. It will be interesting to see the effect of this new recommendation. We intend (God willing) at a later date to write upon this new move at length.

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## **WORLD ECONOMIC CRISIS.**

### **2. Optimism Mixed With Despair.**

The world presents a picture of widespread despair with every nation desperately striving to overcome the effects of World War II.

Their efforts can be likened to a man treading warily in a dark place, not knowing where the path ahead will lead him. In former days, the economist claimed that he could avert a crisis or depression, but in 1929 he found the situation beyond his control. Similarly, statesmen believed that in the League of Nations the world would experience a time of security and peace, but events soon disillusioned these men. Today there is no longer any measure of certainty ahead, and no course of action by any of the nations can be reckoned to proceed along the lines for which such actions were implemented.

There should be no doubt that the Lord God rules in the kingdoms of men; not even in the minds of those who only dabble in the Word of God, for the last forty years have demonstrated more conclusively than any other period that man cannot control his destiny. It has been a period that might be well described as "situation out of hand."

With no apparent relief imminent, the nations view with trepidation the prospects of the future. They fail to possess any far-reaching policy, and are becoming accustomed to proceed on a day to day basis, hoping that something more opportune will eventuate. Their economists confer, their financiers, their ministers, for this or that, but little eventuates but frustration, and meanwhile the nations sink deeper into the mire of despair.

This week in an atmosphere of strain and public disillusionment the United Nations Assembly will begin a session which will last for at least two or three months. A number of contentious issues will be discussed, some of which have been described as "explosive" (Palestine, the Balkans, Indonesia and Spain). The Press does not expect any great progress, and goes no further than to describe any hope of success greater than "cautious optimism."

"The Washington Star" recently ran an article declaring that the "time has arrived when men should say openly what almost all informed people are saying privately—the United Nations has reached the stage of such complete futility that there is exceedingly slight chance that the great objective of international co-operation can be achieved through it. It is tragic, but there is no sense in refusing to face facts."

There is, however, one small body of people who have every reason for optimism concerning the future. They are a body of people who have by their obedience to Divine command become numbered among those called to be saints. To these, that which Deity does, or is about to do, is revealed. By a keen study of the prophetic word the doings of the nations appear in a different light, and are seen as a series of steps towards the establishment of a Divine political Kingdom upon the ruins of the kingdoms of men, at the return of Christ. It is acceptable therefore that any sign of the impending ruination of the nations is a means of encouragement to them, and a source of optimism in regard to the future. The very features that cause the nations to mourn assist us to "lift up our heads for our redemption draweth nigh."

—BROTHER G. JOLLY.

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The Lord has not yet come; and we are to continue "till he come," unmoved by the instabilities everywhere manifesting themselves around us. The times are perilous for such as "have no root in themselves," and even for those whose feet are on the track there is no danger. Let us be on our guard.

The circumstances impose on us the necessity for keeping close to the Holy Oracles in all things. We need not be surprised that some are inconstant and movable. In Paul's day, there was a disposition to be "carried about of every wind and doctrine," which called from him words of warning. There were men of cunning craftiness lying in wait to receive, and some who were ever learning and never able to come to a knowledge of the Truth. There were those who, notwithstanding the warnings of the Apostles, gave ear to evil men and seducers, "who with good words and fair speeches, drew away disciples after them, deceiving and being deceived."

There is another pleasant side to "the sufferings of this present time"—they prepare a sweet future in a special sense. The joy of our deliverance will be in the ratio of our present sense of trouble. And this deliverance is not far off. "Though it tarry, wait for it." This is the Spirit's counsel. Suddenly, in the midst of our commonplace life, our ears will be made to tingle with the announcement that our waiting is past—that our warfare is accomplished—that the Lord is in the earth.—R.R.



ANCIENT BABYLON  
INSCRIPTION



ANCIENT AND MODERN



MEDAL STRUCK BY  
POPE LEO XII-1825

## "Babylon, the Glory of Nations"



The nations of the earth glory in one another according to their size, power, wealth, pomp, pageantry and perverseness to the way of Truth, rather than in proportion to their faith in Yah. But a nation is never regarded as truly great unless all these things are cloaked with an air of respectable reverence for some being called "God." Hence, when we are informed that Babylon was the glory of the nations on her day we must expect to find her a mighty power of material strength and great wealth, combining all the satisfaction of the lust of the flesh with a form of worship of her own making. This, like many of Christendom's beliefs, was an absolute perversion of the true Way, giving scope for unbridled lust and corruption.

**NIMROD THE APOSTATE:** empire developing out of the Assyrian power. It included a large portion of the Middle East, and the Empire bore the name of its capital city—Babylon. The size of this city, its mighty walls, wide streets, ornate buildings, hanging gardens, is well known. Its origin is Scripturally recorded thus: "And Cush (son of Ham) begat Nimrod: he began to be a mighty hunter before the Lord. And the beginning of his kingdom was Babylon. Out of that land went he forth into Assyria" (Gen. 10: 8-11, margin). Profane history knows this great-grandson of Noah by the name of Ninus. Justin states: "Ninus, king of the Assyrians, first of all changed the contented moderation of the ancient manners, incited by a new passion, the desire of conquest. He was the first who carried on war against his neighbours, and he conquered all nations from Assyria to Lybia, as they were yet unacquainted with the arts of war." ("Trojus Pompeiu. Hist. Rom. Script., vol. 2, p. 615.) The historian Diodorus adds that Ninus "brought the people of Babylonia under subjection while as yet the city of Babylon was not in existence."

(Bibliotheca, lib. 2, p. 63.) The harmony existing between this record and the Genesis record that Nimrod identifies Nimrod of Scripture and Ninus of history as the same person. To this position agrees the historian Apollodorus, who states, "Ninus is Nimrod."

This position is fortified by the fact that Nineveh, which was built as the result of the going forth of Nimrod into Assyria (Gen. 10-11) means "The habitation of Ninus." The final link is forged from Layard's "Nineveh and its Remains" (Vol 1, p. 7), which reveals that to this day, the chief part of the ruins of Nineveh is called Nimroud.

From this foundation, a mighty power of material strength and great wealth developed, leaving an indelible impression upon the surrounding nations. Let it be remembered that the age of trade, travel and national expansion did not commence in the 20th century, so that it should occasion no surprise that amongst the spoil unrighteously appropriated by Achan at the fall of Ai (Joshua 7:21) was "a goodly Babylonish garment." But goodly garments to cover and warm the flesh were not the only export of Babylon. The nations also sought the religious fables of Babylon as a covering for their sins. By an enquiry into history and archaeology we shall first establish the belief of Babylon, and then trace its acceptance by China, Siberia, India, Egypt, Canaan, Greece, Rome, the Americas, Scandinavia and Britain. This is in harmony with Jeremiah's declaration (51-7): "Babylon hath been a golden cup in the Lord land, that made all the earth drunken; the nations have drunken of her wine; therefore the nations are mad." Nimrod's system was evolved when the Euphratian basin was still the cradle of the nations, and all the earth spoke one language (Gen. 11-1). His apostate beliefs were commonly accepted, and when, as a result of the confounding of tongues at Babel (Confusion) the people were scattered abroad upon the face of all the earth (Gen. 11:1-8) they took these beliefs with them.

History speaks of Nimrod as the son of Bel  
**NOAH'S WICKED GRANDSON CUSH** or Cush. Cush took a big part in the proceedings outlined above. In the Chaldee tongue, "Chaos" is a form of the word "Cush." In the Babylonian mythology (which defied the departed mighty leaders) we read of Janus, "the god of gods." He states of himself, "the ancients. . . called me Chaos." He therefore is the god of confusion, and the symbol of Janus is a club. This word in Chaldiac means "to break in pieces, or scatter abroad." For this reason he is also termed Bel, "the Confounder." Cush also had another name bestowed upon him by his contemporaries, a name which clearly shows that manner of man he was. This name was "Merodach" (the great rebel). Speaking of the judgment of Babylon, Jeremiah says (50-2) ". . . Babylon is taken, Bel is confounded, Merodach is broken in pieces; her idols are confounded, her images are broken in pieces." As Bel he confounded the earth, therefore he is confused; as Merodach he had broken the world in pieces, therefore he is broken in pieces.

We can, to introduce a thought, clearly see why the Eternal will confound the policies of the U.N.O. and all similar organisations. They seek to build a world on the same basis as Cush and his corrupt son Nimrod. They ignore the Creator's purpose and repudiate His demands, therefore He will scatter them in their deliverations.

Having seen that Nimrod established a kingdom of violence and antagonism to the Eternal, let us examine the system of belief he evolved. We shall find that it was a perversion of the Truth, a counterfeit and travesty of God's way. He perpetuated the sin of the antediluvians in "corrupting God's way upon the earth" (Gen. 6-12). The promise of Eden (Genesis 3-15) was that Yahweh Elohim would put enmity between the seed of sin and the seed of the woman, but that the seed of the woman, though bruised in the heel, would eventually crush the serpent's head. The ancients understood that the Redeemer would make an offering for sin. Abel, in faith of the redemption to be wrought (Gen. 4-4: Heb. 11-4) offered the sacrifice typifying the Saviour of the world. Noah, after coming forth from the Ark, offered burnt offerings upon the altar, in confidence of the true faith. 392 years later, in the eleventh generation of Noah through Shem, Isaac was born of Abram. This was a mighty development of the promise of the seed to come as the Redeemer and universal King of Righteousness.

**THE PURE FAITH**            But though there were a few who retained  
**PERVERTED BY THE**      the Faith in its purity, Nimrod, the third  
**SERPENT CLASS**        generation of Noah through Ham, had filled the  
                                  earth with conquest, and the perversion of the

Truth under his authority is evidenced in the fact that Abram's father and relations worshipped idols (Joshua 24:2). The worship of the Sun was a fundamental principle of this apostacy. Macrobius states: "It was an essential principle of the Babylonian system, that the Sun or Baal was the only God." Johann Clericus indicates that Nimrod commenced fire-worship, and Muller's research establishes that "Ninus taught the Assyrians to worship fire." The Sun, as the great source of light and heat, was worshipped under the name of Baal. However, "Baal" means "Lord," and as this was the manner of addressing Nimrod, the point is apparent, which we hope to more fully develop, that the apostasy from the true faith was directed to the glorification of a man of sin, and that by symbols known only to the initiated was he worshipped.

We pause here, and take the opportunity to point out that these things are a grim warning to all. The terrible apostacy in the earth has sprung from a disobedient child, the descendant of a man of God, even Noah, whose faith has won for him a wonderful place amongst the faithful of Hebrews II—the Honour Roll of the Ages. It encourages us to hold fast to the profession of our faith, and to contend earnestly for the faith once for all delivered unto the saints (Jude 3 & 4). It encourages us to read deeply the priceless Scriptures of Truth, and from the wonderful library which faithful brethren have left as monuments of their zeal and earnestness in Christ.

—Bruce Philp.



## "I Cannot Find Time to Read!"



Very often this lament is heard from Christadelphians, in extenuation of their lack of knowledge of the Truth's literature. The objection is quite untenable, for it is obvious that if the one that utters it is placed a task in his daily life that requires study, such as gaining a degree for Accountancy, or passing an examination for Engineering, sufficient time and interest will be developed.

All study is laborious until an interest in the matter studied is aroused. The Truth is no exception. The Bible is the most absorbing and interesting book in the world. This is not a platitude, but an actual fact not so very widely appreciated. Many read the Bible from a point of duty, and because they do not go to the trouble of searching its meaning, they fail to taste of its pleasures.

Do you know that if the person "who cannot read" or **A LITTLE AT A TIME** who "cannot find time to read" (and there is very little difference) had spent on the average of thirty minutes a day—before bedtime, or in other leisure moments—he could easily read in the course of twelve months the following works, "Elpis Israel," "Exposition of Daniel," "Nazareth Revisited," "Law of Moses," and the three volumes of "Eureka"?

For these books to be read with profit, however, it is necessary to immerse yourself in what you are reading. Try to understand what every sentence, paragraph and chapter is about. Exclude all superfluous thoughts from your attentions, and concentrate on the matter on hand.

### HOW TO USE "THE LOGOS."

Indiscriminate reading of any magazine or book will result in very little benefit. The greatest results will only accrue when our studies are systematically performed. It is quite possible, and even common, for a person to select a book, read every word contained therein, and retain very little or nothing of it. This is the result of slovenly, superficial reading. Some make the mistake of trying to read too much; others, discouraged by past haphazard reading that has resulted in no good, now do not read at all.

"The Logos" is designed for the spiritual uplift of its readers, and for the elucidation of the things of the Truth. The contents of this little monthly visitor can benefit those who receive it, especially if they observe a few points in its reading:

Do not read the whole of the magazine in the course of an evening, nor consume it haphazardly at odd moments of the day. Develop a systematic reading of it. The best time is after doing the Bible readings for the day. The average article in "The Logos" would take only five minutes to read, and makes a fine complement to the daily reading of the Word of God. Develop a habit of reading an article after the Bible readings for the day.

Do not let the mind wander. Concentrate on the matter on hand, and you will never complain that

**2. READ THOROUGHLY** you do not retain what you read. Read it slowly and carefully. Do not read too much at once. Have recourse to the dictionary for words, the meaning of which you do not properly comprehend. When the article is completed, do not close the book and immediately turn to something else. Devote a minute or two of time in merely thinking about what you have read. This will firmly settle it in your mind.

Bible references are given because they have

**3. COMPARE ALL REFERENCES** some bearing on the matter dealt with. Develop a good habit by referring to them all. You will be amazed at the way the subject opens itself, and how the Bible will become more easily comprehended. By comparing all references, the reader will become more familiar with his Bible, and incidentally, with the Truth of God. Some articles can never properly be appreciated without comparing the references given. Whilst opening your Bible to study these references, we would also recommend that you mark it on points that more clearly explain it.

Persevere thus, and at the conclusion of the

**4. PERSEVERE** volume you will agree that the benefit of "The Logos" was far in excess of the 6/- per annum which is its cost.

**"GIVE ATTENDANCE TO READING."—Paul.**

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Christ has promised to change our bodies in the day of his appearing, but not our minds. This is a truth for us to remember. A knowledge of the first principles, attendance at the meetings, and an up-to-date acquaintance with the affairs of our brethren and sisters are far from sufficient to guarantee to us acceptance at the judgment. What we need, and without it we shall find ourselves rejected, is a mind which approximates to that of the Lord Jesus. This mind is brought before us in his teaching and in the example which he set. Christ placed God first in his considerations, his neighbour next, and himself last. He was a diligent student of the Scriptures and a man of prayer. He controlled his actions by the one and looked for essential help from the other. He was at all times zealous and enthusiastic in the service of the Truth. His themes were the Kingdom of God and His righteousness, the one as the ground of hope and the other as the only way of realising it. He was very pitiful and generous towards human weakness and honest failings, but severe towards hypocrisy and wickedness. He was modest, humble, pure, earnest and reverent. He never courted applause or distinction, and was always calm and serene when abused and ill-treated. This is the man whose mind is our standard. To reach it in perfection is impossible, but approximate to it we can. As a help in this direction, we strongly advise a frequent reading of Brother Roberts' "Nazareth Revisited." A work written, as the author remarks, "with a desire unutterable that the public mind (starving on all kinds of intellectual inanity) might awake to the feast of fat things which God provided for the world 1,850 years ago in the life and work of Christ."

WEST RYDE	Bro. L. Etherington,	7	4	2		10	9
Alternate Tuesdays,	9 West Parade,	21	18		27	24	23
8 p.m.	West Ryde.						

\* Special Evenings—All Classes Invited.

YOU ARE CORDIALLY INVITED TO BE PRESENT AT ANY OF THESE STUDIES.

(Interstate Visitors—Include these Evenings in your visit plans.)

HELP KEEP WORLDLINESS OUT OF THE ECCLESIAS.

### Spiritual Food

Man cannot live without eating. To keep well, he must eat. His food must be good and varied. These thoughts apply also to the new mental man created in the saints by the Truth. The food provided by God for the up-building of this new man is the "All Scripture"—"All scripture is given by inspiration of God, and is profitable." Let us be sensible in regard to this food—let there be no undue devouring of prophecy and neglecting of other features of the Word—no restricting of our study to certain passages or books. The "Rev." So-and-So's selection of texts for daily meditations will not serve the purpose of "All Scripture." The whole counsel of God is what we want, and this we can only get by making the mind ponder the whole range of the Oracles of God. Christ has set us an example in this matter (Luke 24-27). So has Paul, his faithful follower (Acts 28-23).

The question is, What does the Bible teach? and if the answer to this question should put us in opposition to every living soul, we can only accept our position with submission, if with sorrow, and say with David, "Let God be true and every man a liar."

R. ROBERTS.

The Logos ——— Volume 14

### SPECIAL NOTICE



Our Readers are directed to  
the Important Notice on  
inside Back Cover of this  
Issue.



**THE SYDNEY "ELPIS ISRAEL" CLASSES SYLLABUS, 1947-48.**

October, 1947

The Logos

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Class.	Address.	Oct.	Nov.	Dec.	Jan.	Feb.	March
ARNCLIFFE Every 6th Friday, 8 p.m. (see Tempe)	Bro. F. Dawson, 4 Stewart St., Arncliffe.	10	21			6	19
AUBURN Every Wednesday, 8 p.m.	The Granville Ecclesia's Bible Class is pursuing a study of "Elphis Israel." The meeting alternates between 3 homes in the Auburn district. Bro. C. Brown (UW7739) will advise place of meeting for any particular Wednesday night.						
EASTERN SUBURBS Alternate Fridays, 8 p.m.	Regent Hall, Regent St., City.	3 17* 31	14 28	12*	16* 30	13 27	12 26
CAMPSIE Every Thursday, 8 p.m.	Bro. C. Alderson, 19 Sixth Ave., Campsie.	The Campsie Ecclesia's mid-week Bible Class has adopted "Elpis Israel" as a foundation for its studies in the Scriptures.					
HURSTVILLE Alternate Mondays, 8 p.m.	Bro. F. Casey, 20 Rose St., Hurstville.	13 27	10 24	8	19	2 16	1 15 29
LAKEMBA Alternate Tuesdays, 8 p.m.	Bro. B. Philp, 44 Hampden Rd., Lakemba.	14 28	11 25	9 23	6 20	3 17	2 16 30
TEMPE Two Fridays each 6 weeks, 8 p.m. (Tempe & Arncliffe classes combine at	Bro. F. Peden, 22 Nicholson St., Tempe. Bro. A. Rosser, 30 Brooklyn St.,		7		23		5
		24		5		20	

## Observations from Abroad

### 5. London



We were awakened on the 20th March by no mean stir, caused by tugs and various shipping craft busily engaged in assisting the "Rangitiki" to be "made fast to the Tilbury Dock." A reasonably pleasant day with a few intermittent showers proved a pleasant introduction to British shores. We are thankful for the safe arrival, and the pleasurable experiences, and the education of the journey. God is good in all His ways, and praise is beneficial in our worship.

In due course we descended the gangway after receiving telegrams and communications of welcome from kindly friends. We passed through the H.M. Customs with our luggage, and were delighted to again meet brethren Cooper and R. Parcell, and be enthusiastically welcomed by them. Almost fourteen years have elapsed since we were farewelled by them in 1933, when we departed for Australia via U.S.A., Canada and Japan.

Departing by train from Tilbury Docks, we travelled to St. Pancras Station, where we changed to a train bound for Watford, which we duly reached, and were welcomed at the very hospitable home of Brother and Sister Cooper. London has a particular charm for Dominion visitors—there is a homeliness about it, and despite the tragic years of war, during which the various weapons of destruction have been brought to bear upon the city and its environs, yet we were agreeably surprised to note the extent of this old, historic city which still remains intact.

There are, however, abundant evidences of the scars of war—streets of houses razed to the ground, portions only of the walls of churches remaining—buildings burnt out and large areas containing mountains of bricks, mortar, and debris—and yet, notwithstanding such evidence, the main section of London remains.

#### A VISIT TO GERMANY

After encountering many difficulties, both in relation to travelling and currency, in an endeavour to obtain a permit to visit Germany, it was with satisfaction (after frequent visits to the official authorities) that Brother P. Hurn and myself received the necessary Passport Permits during August.

Accordingly, on 1st September, we went aboard the Continental Express at Liverpool Street Station, London, and travelled to Harwich. We then sailed on the steamer "Arnhem" through the English Channel to the Hook of Holland, the trip occupying approximately eight hours.

Entering Holland, we found pleasure in visiting many interesting districts, and after some four hours' sightseeing, we entered our travelling compartment on the train which conveyed us to Hanover. En route we

were impressed by the quaintness of the country homes of Holland, the verdure of the countryside, the inevitable windmills, the abundance of irrigation and the numerous dykes. Manufacturing cities and small villages passed in almost perpetual motion, including such towns as Utrecht, Amersfoort, Deventer, Oldenzaal and Weerselo. These showed evidences of limited war damage until we reached the border of Holland and Germany at Bentheim.

Travelling through Germany to Hanover was an **DESTRUCTION** altogether different experience. Here damage and **IN GERMANY** chaos, due to the destructive effects of war, were everywhere in evidence. Some centres, such as Bentlage and Rheine, were almost razed to the ground. At both these places, the railway station stood in a maze of ruins; the former flourishing town of Osnabruck is today a mountain of rubble, bricks, twisted iron and debris. As the train proceeded, we conversed with a Y.M.C.A. representative who had had many months' experience in Germany. A Padre also gave a full description of present-day conditions in the British zone. For almost two years he had travelled frequently throughout this sector.

Germany is divided into four zones, administered by Britain, U.S.A., Russia and France. The city of Berlin is likewise divided into four sections and controlled by these four Powers. The Russian Zone encompasses the Berlin sector, and includes the cities of Rostock, Leipzig, Potsdam, Magdeburg, Plaven and Dresden, and includes a population of approximately 17 million people. This comprises the largest industrial area of Germany. Such cities as Hamburg, Hanover, Muenster, Essen, Cologne and Kiel come under British control. The U.S. Zone includes Domistadt, Frankfurt, Karlsruhe, Nuremburg, Munich, Stuttgart and Kassel.

From numerous discussions carried on with all sections of British, United States, Russian and German people, we were convinced that the present provided an excellent opportunity for the dissemination of the knowledge of God's Word and its grand hope. Our views were placed before representative German brethren, who entirely concurred in the view that the right conditions exist for the sowing of the seed of the Truth among the German people.

In the Ruhr district, 80% of the cities have been completely destroyed, but amidst the appalling destruction there were pleasurable sights of God's handiwork in grand contrast to the evidence of "man's inhumanity to man." Magnificent scenery and glorious woods with delightful landscapes stretched before us. Sheep with cattle abounded on the hills, whilst beet plantations and allotments provided a pleasant variety to the landscape. Such a panorama was most refreshing in contrast to the depressing sight of demolished cities and the ruins of what had once been homes, churches, and other buildings.

We proceeded through the cities of Westphalia—Lohen, Bad, Oeynhausien, Zum, Bahustrig, Munden and Bucheburg—cities once so prosperous and containing buildings centuries old, which were now reduced to dust and ashes. At Hanover, a city where millions had once lived, we found over three-quarters of the buildings destroyed. It had been found necessary to form a pathway by clearing the streets of the rubble, and

this was heaped on each side some 50 feet high. Walls of ruined buildings literally swayed in the breeze, and bricks were dangerously piled on ledges. We remarked that everything seemed so unsafe—that a storm would be sufficient to bring bricks and debris upon the passerby—and we were informed that such was a frequent happening. The population had become accustomed to the depressing scenes, and danger was no longer observed by them. All their expectations have been dashed to the ground, and they are now a nation without hope, demoralised and bitter.

—J. MANSFIELD, Junr.

(To be continued).

## Editorial Notes



To hand, a copy of the Sydney Classes "Programme **ELPIS ISRAEL** for Study Meetings," 1947-48. The Programme evinces **CLASSES** great activity on the part of the Classes throughout N.S.W., and we sincerely trust that as a result of the Study, the Ideal—"A People Prepared for the Lord"—might be brought a step nearer realisation. A copy of this programme may be obtained on application to Brother B. Philp, 44 Hampden Road, Lakemba, N.S.W.

\* \* \* \*

We welcome another Ecclesial "Elipis Israel" **BUARABA CLASS** Class, and believe that the brethren and sisters of ecclesia will find that their understanding of the Scriptures will be increased through this means.

\* \* \* \*

We have received from Brother Kirkwood, a **PREDESTINATION** reply to our article in the June "Logos" upon this subject. Brother Kirkwood endeavours to show that freewill is a myth—a delusion of the senses. We would be pleased to post our reply to these allegations to any who are interested. Please make application, and enclose postage stamp for same.

\* \* \* \*

Preparations for a proposed trip interstate **DELAY IN** interfered somewhat with our replies to many **LETTER REPLYING** correspondents. Will our friends please note that any delay is due to this cause; we hope to make up the lee-way sometime in November.

\* \* \* \*

Christ demands unreserved fidelity. He is exacting: He will not accept partial discipleship. "If any man come after me, and hate not father and mother, and husband and wife, and houses and land, he cannot be my disciple." Hard work, perhaps, and distasteful to half-hearted believers, but true; and to those who have given themselves to the Lord with full purpose of heart—glorious.—R.R.

## Second Devotional Meeting for 1947.

# *A Most Successful Spiritual Feast*



On Tuesday evening, the 23rd September, 1947, the second of the year's combined "Elpis Israel" Devotional Meeting was held at the home of brother and sister A. Hollamby. Over sixty brethren and sisters took the opportunity of enjoying a spiritual feast. I am setting out hereunder a summary of the proceedings, together with a brief summary of the speakers' remarks as they appealed to me. I trust the reader will find the matter interesting, and suggest he follow through the programme on his own account. He should find plenty of inducement to thought and meditation on the responsibilities of our high calling.

Brother T. Stagg, making his last appearance among the Adelaide brethren prior to his return to his home in Sydney, conducted the meeting. In his introductory remarks, he drew our attention to Psalm 78, and reminded us of the goodness of God which we have felt in our lives. That goodness is manifested especially through Jesus Christ. If we would continue to experience that goodness, we must be prepared to follow the precepts and commandments of our Lord and Christ (see Romans 11, especially V. 22).

The evening's considerations were directed by that little (but how valuable!) compilation of brother Roberts' titled "The Commandments of Christ," and as an introduction, brother W. Hoffman read the preface to the booklet. This was followed by the singing of Hymn 18, Prayer (led by bro. Stagg) and the reading of Colossians 3, by bro. W. Wigzell.

Brother F. Randall was the first speaker, and he addressed himself to the title "Concerning your Thoughts" (see Part 7 of the booklet). Thought is a controlling influence in our lives, since each of our actions is the bringing into effect of a thought. How important then that we should learn to control our thoughts! This is a difficult matter, but is not unattainable. It is sobering to reflect on the fact that we may be judged on thoughts which never have been brought to actual fruition. The desire has been there, but the action has not taken place simply because of lack of courage or opportunity.

We are freewill agents in the matter of thought, therefore we shall be judged on our thoughts (see (Mat. 15: 18-19)). How, then, are we to learn to regulate our thoughts?

So far has man wandered that love of the world is natural with us, and we are influenced readily by worldly thoughts. Love of God is not instinctive, and must be cultivated and developed. Exercise in spiritual thought is as necessary to a healthy mind and an acceptable character as bodily exercise is to a healthy body. The more we cause our minds to dwell on, and be exercised by, spiritual matters, the finer will they grow, and the less likely will they be to wander off and to dwell on evil

or mundane matters. Fill our minds with the things of the Spirit, and the actions of a godly man will be the result. In a fitting conclusion our brother read from Philippians 4-8, where Paul exhorts the brethren to think on things only that are true, honest, pure, just, lovely, of good report, virtuous, or praiseworthy.

The gathering then joined in the singing of Hymn 24, and the 119th Psalm, verses 1 to 16 was read by bro. C. Weller. Brother C. Hollamby then led us in prayer to the Throne of Grace.

Brother R. Grosser's remarks were based on Part **"CONCERNING YOUR ACTIONS"** 6 of the "Commandments of Christ," namely, "Concerning your Actions." We do not come together to have our "ears tickled," he began. We must be prepared to face facts, and if those facts show us to be in the wrong, we must be prepared to change our mode of life, even though some personal sacrifice might be involved. It must be done "for Christ's sake." Every one of us, at some time in our lives, must be faced with this necessity. Where no cross is carried, the good thoughts engendered by our knowledge of the Truth, have not been acted upon. Our calling demands a "meek and contrite spirit," a humility of mind and action, the outcome of a conception of God's greatness and mercy, and our own unworthiness of the blessings bestowed upon us. Yet, to one who has come from "outside" there is an unmistakable impression of a desire to match others in the "outward adornments" of the person, rather than on a concentration on the "inward adornments" which cause our "lights to shine before men," and are in the sight of God of "great price (see 1 Peter 3). This is noticeable in both sexes, but particularly so in those sisters who persist in following the decrees of fashion, particularly in colouring their lips.

The speaker requested that no one should feel embarrassed at the subject being raised by him; there was no one who did not offend in some way, and he recognised his own limitations. The Apostolic request, however, was that we should "exhort one another, and so much the more as the Day approached."

From whence do these actions spring? All actions spring from our thoughts, as the first speaker had so beautifully shown. Then where are our thoughts? On the things of God, or the things of men, that we should emulate them, rather than those Godly women of old whose "adorning was of the hidden man of the heart, in that which is not corruptible." Are you afraid of being conspicuous among your contemporaries? To be conspicuous in the Cause of Christ is a grand thing, and surely not something to be afraid of. Then let us draw near to Christ in our thoughts, and our actions will show us to have been with Him, and have learned of His ways, and His requirements of us.

In the "Open Session" which followed, three **OPEN SESSION** brethren spoke to us concerning the necessity of "putting our house in order" while there still is time. Everything around us shouts out that Christ is near, and we must meet Him soon, very soon, to give account of ourselves—our thoughts, and our actions bred of those thoughts.

The meeting closed with the singing of Hymn 187, and a final prayer by Brother Stag.

—E. Wilson.

**Our Ideal: "A PEOPLE PREPARED FOR THE LORD."**

## *A Blessing*



"Blessed are ye, when men shall revile 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."—Jesus to his disciples.

We have been sent several such blessings in the form of roneoed articles headed "The Christadelphian Commentary." The ones we have seen, have been occupied mainly in attacking features of our work associated with "The Logos." Being more concerned that our readers should be built up "unto all riches of the full assurance of understanding" so that they might be "knit together in love" (Col. 2-2), we have not—with the exception of a short rebuttal some time back—occupied valuable space in noticing these attacks. We believe that our readers have sufficient commonsense to repudiate the mass of contradictions and mis-statements contained therein. Even now, we only take time to reply because we have been pressed to do so by supporters who fear that these continuous attacks may do us harm. We have sufficient confidence in the words of Jesus, quoted above, to know that this is impossible, and although there may be some who may be swayed by the tirade, and others who possibly rejoice that "The Logos" is being subjected to attack, as far as we are concerned, we are unmoved.

The writer of this "Commentary" met us personally some six months back, when we attended a Cottage Meeting at the home of another brother. Though now he expresses his determination to fight even in the face of "trial and affliction," he did not then mention the features he now complains of, but addressed a word of welcome to us, and expressed his great pleasure that we should attend the little meeting in question. Now, however, he complains of (1) The policy of "The Logos"; (2) The Title of "The Logos"; (3) The Contents of "The Logos." We reply as follows:

This is stated on the inside of our front cover. We are

1. **OUR POLICY** opposed to "false doctrine in our ranks or not. We are not called upon to give a hearing to error merely because the errorist thinks he is otherwise. 'The Logos' will not lend support to the publication of erroneous teaching now current." Our critic does not agree with this policy. He would prefer that we gave error a hearing; he would like unscriptural teaching to find a place in "The Logos" without any editorial comment. He would prefer that we leave the determination of whether a thing is true or not "to the independent judgment and intelligence of our readers." He calls this a "sound and wise policy." If he really believed what he says, and is not more concerned in finding any point—no matter how trivial—on which to attack us, why the tirade of abuse against "The Logos"? Why does he not leave it to the "independent judgment and intelligence of our readers" to reject any errors found therein? The very terms of his criticism destroy his own judgment. He condemns in others what he attempts to allow in himself.

"The Logos" has neither time nor space to give error a hearing. We do not think that our readers would be interested in having theories on the immortality of the soul, or the personal devil expounded therein, and left to the "independent judgment of the reader" to reject! Even if they were, we are not prepared to prostitute our time, energy or intelligence in editing articles filled with error. We know the foundation, and build thereon. Of course there are subjects apart from the fundamentals upon which a diversity of opinion can be expressed, but "The Logos" policy, as is obvious, concerns essential doctrines only. So far as "The Logos" is concerned, what constitutes essential doctrines has long since been settled in Christadelphia.

The word "Logos" means "The outward expression by which inward thought is expressed." We believe it an excellent title for a journal of the nature of "The Logos," although we do not admire the criticism which fastens on such a trivial matter for condemnation. There is a right and wrong method of going about these matters, and the Commentary is not adopting the Scriptural way.

**2. OUR TITLE** "The Logos" upholds the fundamental principles of the faith, such as are accepted by the vast majority of brethren and sisters all over the world. They find their best expression, we believe, in the writings of brethren Thomas and Roberts. A close study of these works with the Bible in hand will convince the unbiased student of their truth. Our critic knows this, but has not the grace to give expression to it; instead, he falsely imputes our motives as "courting favours" of others, "humiliating" him, and other unwise and foolish expressions, as though we go to the expense and trouble of producing "The Logos" for these purposes! The least said upon such unpleasant and untrue insinuations the better. It is quite obvious that whilst he complains of the policy of "The Logos," he would, himself, suppress truth with a greater tyranny than ever we do error. "The Logos" is fighting for unity in the Body upon the only basis possible or desirable—doctrinal purity. Unfortunately it is expressions such as this so-called "commentary" which maintain division in our midst.

**3. THE CONTENTS** Our critic accuses everybody of being "out of step" but himself. In his article, he not only accuses us of teaching fallacies, but dogmatically asserts: "I say that Brother Roberts here was unscriptural and wrong in his ideas." We invite the reader to consider Brother Roberts' clear, plain and simple outline of truth with the confusion of ideas expressed in the critique; we are confident that he will be convinced of truth. The article in "The Logos" our brother criticises is supported by all our standard Christadelphian works. If the reader doubts the truth of what we say, let him study Brother Sulley's monumental work on the Temple, Dr. Thomas' masterly exposition in "Elpis Israel," Brother Roberts' numerous works such as "Visible Hand of God," "Nazareth Revisited," "Law of Moses"; Brother Walker's beautiful book, "Witness for Christ," or the writings of such well-known brethren as W. H. Boulton, Islip Collyer, John Carter to name just a few. These are all, apparently, like "The Logos"—unscriptural and wrong, "courting favours" and "aiding schismatics"! Well, we are in good company!



The contradictions of our critic would be amusing **WHERE DOES OUR CRITIC STAND?** in a subject less serious. In an article dated 28/8/46 (approximately six months before he addressed the vote of welcome to us), and untruthfully entitled "The Logos Supports Andrewism," this same critic who today states, "Brother Roberts is wrong and unscriptural in his ideas," warned against the danger of "rejecting Brother Roberts' premises." There he emerged as the champion of Brother Roberts, and this, let it be remembered, in a subject closely related to the one referred to in the recent article. Twelve months ago he did not say "Brother Roberts is unscriptural and wrong"; he wrote that "The Logos" editor "has failed to interpret Brother Roberts aright!"

Further, twelve months ago he lauded Brother H. Fry, of England, as expressing perhaps more clearly than anybody else the truth of this doctrine, and sent to the Adelaide Arranging Brethren a book entitled "ECHOES OF PAST CONTROVERSIES," to be incorporated in the Ecclesial Library so as brethren might have access to a work which would correctly express the truth on the nature and sacrifice of Christ. This book was written by Brother Fry. In his preface Brother Fry wrote: "We have some . . . objecting to the use of the word 'sin' in the physical or secondary sense at all, and stumbling over the use of the word 'unclean' and 'sinful' in their application to the nature we possess, and which Christ shared in common with us all. None can gainsay the fact that our nature is sinful in its tendency, and corruptible in its constitution. Surely, then, it is no misnomer to describe it as 'unclean' and 'defiled'; and if Christ partook of 'the same' (as testified in Heb. 2-14), why stumble over these expressions when applied to his nature?" ("Preface"). Having presented this book to us, why should he complain: "The Logos' is re-introducing similar phraseology among us with reference to Christ."

One can learn the lesson from the book he supplies. **WHY WE REPLY** We present this reply to satisfy those who have asked for it. Doubtless it will be followed by a further screed exceeding those already received. Do not let our readers interpret our silence on future occasions as that of consent. We are too busy with the constructive features of the Truth to devote our energies answering these personal attacks. If our critic was so fond of unity and peace among the Ecclesias as he claims, one would imagine he would couch his lucubrations in different terms, and would, at least, manifest a consistency of thought.

The reason for the attack is not hard to place. Some time back we dared to question some aspects of a roneoed attack he made on another brother. Until then, although the policy of "The Logos" has always been the same, no attack had been made. Since then, however, attack after attack has been levelled against us. Our critic suffers from a persecution mania. This is exhibited in the phraseology he uses. Such dramatics as "If I am to bear the brunt of the trials and afflictions," etc., do not come from quiet, careful, logical thought. What "trials" and "afflictions" is he referring to!

We do not intend to allow this matter to spread, and **OUR** having stated our case, will leave the arena to our critic. **APPEAL** But if any brother or sister is concerned with any matter stated in this commentary, we would welcome hearing from them personally. We appeal to all to strive for unity in the Body, and this can only come with doctrinal purity. These matters can be simply and clearly expressed; they are in the Bible to be understood, and are there as elements of faith in which we can rejoice. We advocate that anybody who is in doubt upon the matter, accept neither "The Logos" nor the words of our critic, but read the informative and Scripturally enlightening book, "The Blood of Christ," by Brother Roberts. Read it with the Bible at your right hand. Check every statement, every quotation he gives with the Bible, marking your Bible with the truths expressed. The reader will find the subject beautifully and simply discussed, and the Bible's glorious message of hope and comfort will be more clearly understood as a result.

—EDITOR.

Love and obedience in scripture language are but two words for the same idea, or thing; so that God in Jesus Christ admits of no love, or professions of devotion and attachment, that are unaccompanied with a child-like obedience to "whatsoever" he commands. Where obedience is not, there love does not exist; and where there is no scriptural love there there is no obedience in word or deed; and where these are absent the spirit of love, which is "the spirit of Christ," is wanting.

\* \* \* \* \*

Give divine matters an early part in your daily programme. Do not wait till your mind is unimpressible through exhaustion. Hear the voice of God in the reading of His word, when the mind, in the freshness of the morning's energy, is more susceptible to impression than after a day's toil and vexation. To have your daily reading in the morning will actually help to make the day less of a toil and a vexation.

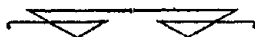
\* \* \* \* \*

A man who allows "sin to reign in his mortal body, that he should obey it in the lusts thereof" (Rom. 6-12), is without hope: for the end of these things is death (V. 21). Forgiveness is not for those who are reprobate to every good work, but for those only who by obedience seek to work out their own salvation, amid the fear and trembling of this whole clouded state. It is only "if we walk in the light" that the "blood of Jesus Christ cleanseth from all sin."

\* \* \* \* \*

Christ has called us to obedience—to a stringent obedience—even to the extent of "purifying us unto himself a peculiar people, zealous of good works." And what if the path is narrow and the discipline severe? Is not the country beyond broad and beautiful? Is not the freedom for which the discipline is preparing us great and glorious and everlasting? In many senses we can say with Paul "the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

—Dr. Thomas.

A Daily Jotting*Gentile Lamentations*

**SEPTEMBER 2:** We make a practice of "doing the readings" first thing in the morning. We find that the brain is more receptive then, the readings more enjoyable, and the glorious truths revealed therein are more clearly seen. Today, we are taken to Lamentations. Jeremiah records his experience in the midst of Israel's ruin. "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness. The Lord is good unto them that wait for him, to the soul that seeketh him" (Lam. 3: 22, 24).

After the readings, it is our habit to turn to the news of the day. Whilst we are stimulated by the former, we would be depressed by the latter—if our confidence was in the arm of flesh to bring deliverance (which it is not). We briefly run through:—

(1.) The leading article, entitled "The Two Camps." This notes Russia's adverse attitude to Anglo-American proposals. It makes reference to General Eisenhower's statement that the world is sharply divided into two camps, and shows that Hungary, together with her neighbours, is being drawn into the Soviet orbit.

**Article 2.** "Berlin's Hungry Workers." Here we read of Europe feeling the pinch. Exports are everywhere receding, the nations chorus, "We cannot buy more until we sell more. We cannot sell more until we buy more."

**Article 3.** "The Jews." An illustration is shown displaying portion of the hold of the vessel "Runnymede," closely packed with 4,400 Jewish immigrants. They are "kept back" from Abraham's land by Britain, and diverted to that of their greatest foe, the Nazi.

**Article 4.** The Church laments. The Church of England declares, "Christian standards are now defied, dethroned and disregarded. The rich consider the Church a shaking buttress. They tolerate it provided it does not become a nuisance. The world of labour regard it as a parasite."

**Reverie on the Foregoing**

With our Bible at hand, we meditate upon the present world crisis. We are immeasurably aided in these things by the study of such writings as "Elpis Israel," "Eureka," and so forth. Their author wrote

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

—Dr. Thomas,

of the nations being formed into two camps under the King of the North (Russia) and the King of the South (Britain) at the "time of the end." He stated that Russia would command the land (Europe) and Britain the sea. They would contend for the East (as at the present), but neither would obtain it. Whose then shall it be? The answer is, Christ and the Saints (see "Elpis Israel," 328; Dan. 2: 28, 29; Ezek. 38). Who are Hungary's neighbours? See "Elpis Israel," 327-328, footnote.

**Article 2.** "The Austrian and German empire is doomed to extinction by fire and sword." So wrote Brother Thomas. Whilst he looked forward to this in his day, we live in its final consummation. Germany has persecuted the Jew, and today Germany is cursed. Here is cause and effect. Thus famine devastates Central Europe, an event of the greatest significance in view of Isaiah 14-30 ("Elpis Israel," p. 432).

**Article 3.** Britain is "holding back," and the pleading of Jewry and her sympathisers is of no avail. There is One, however, who will demand the South to "keep not back"; nor will He brook any refusal (Isaiah 43-6); "Elpis Israel," p. 445).

**Article 4.** The Church of England was born out of Rome through the caprice of Henry 8th is, therefore, a daughter of Rome in the truest sense (Rom. 17-5). Of the "time of the end" it is declared, "No man buyeth her merchandise any more" (Rev. 18-11; "Elpis Israel," p. 106; "Eureka," Vol. 3, p. 416). Let her weep and howl for the miseries that are come upon her. The Ecclesia rejoices at the prospect of her total destruction at the hands of the Christ (the King of the Jews) whom this church despises.

Our thoughts for the day commenced with the Lamentations of Jeremiah because of the destruction that had been visited on Jerusalem for the wickedness of its people, they dwelt at length upon the lamentations of the Gentiles because of similar trouble (Eph. 5-6). There is perfect justness in this. Jeremiah prophesied: "For lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished; for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts." The nations are today experiencing the evil that it was divinely predicted should spread from nation to nation, and which shall only cease with the proclamation of Jesus as King in all the earth (Jer. 25: 29-33; Zech. 14-9). The consideration of these things stimulate our final thoughts, the anticipation of that time when the glory of the Lord shall cover the earth as the waters cover the sea.

—J.M.



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AND FAITH.

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### Thoughts for the Times

## *A Haven from the Storm*

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

R.R.

# The LOGOS REVIEW

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

## *Armageddon and World Politics*



The description of John: "A place called, in the Hebrew tongue, Armageddon" (Rev. 16-16) identifies the judgments of God with the Holy Land. It focalises a struggle of world-wide ramifications on to the little strip of territory which men called Palestine. From this alone, we can well assume that the prominence the world's Press has given to Israel's land will not diminish, but that it will increase, if anything, as time proceeds. There will be witnessed the beginning of God's controversy with man, in which His judgments shall commence to thunder forth with devastating effect, and by which His authority and power shall be vindicated "in the eyes of many people." From there, also, shall the Divine judgments radiate throughout all the earth, until men of all languages comes to realise the wisdom of the prophet's exhortation: "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" (Isaiah 2-22). Thus shall men and women be made to realise the limitations of the Arm of the flesh, and shall turn with reverence to Almighty God alone.

For the purpose of this judg-

ment, God will "gather all nations against Jerusalem to battle" (Zech. 14-2). For many years, until quite recent times, the nations have lacked any interests in Jerusalem. This was not always the case. In ancient times Palestine was the battle ground of nations. Israel constituted a buffer-state between the power of Assyria or Babylon in the north and Egypt in the south. Time and again the armies of one or the other marched through the little territory of Judea, and Jewish politics were a matter of world interest. The rising power of Rome and the awakening of Western Europe altered all this. The powers of Assyria and Babylon faded away, and Egypt became a base nation ruled by foreigners. For centuries Palestine lay dormant. In world strategy the country was barely recognised. The ships of Tarshish rounded the Cape of Good Hope to trade their wares in the marts of the Far East, and it was not until the rising commercial power of America demanded a quicker and cheaper route that England became interested in the Suez Canal and the Middle East.

Today the strategic importance

of Palestine in sea, land or air is unquestioned, and her value in the eyes of the nations has increased because of the wealth of oil to be found in that area. No one today would dispute the possibility of "all nations being gathered against Jerusalem to battle." This is the tendency of things even now, and is one of the greatest signs of this generation. Palestine is assuming an importance in international deliberations which it has lacked ever since it ceased to be the main highway of the nations some 2,000 years ago. The waste and extravagance in petroleum during recent years has resulted in the world suffering an oil crisis, which has served to emphasise the importance of the Middle East with its wealth in this "black gold." The Great Powers—America, Britain, Russia and France—spar for position, and watch with mutual suspicions the moves of each other. Naturally this can have but one result, and war between Russia and the English-speaking world is inevitable, and will be contested upon Immanuel's Land. The contending parties will proclaim a holy war (see Joel 3-9, Margin); the fate of mankind shall doubtless be represented as depending upon its outcome, and millions more will be fed to the modern Moloch in order that the Arm of Flesh may continue to rule.

But if Armageddon is located in the Holy Land, the events leading up to its outburst are to be sought elsewhere. The Revelator describes the working of three daemonic spirits like frogs, the disturbing effect of which prevents the nations amicably settling their differences, and sow the seeds of war. The main scene

of these operations is outside the circumference of the Holy Land, their influence being Scripturally represented as going forth to "the kings of the earth and of the whole world" (Rev. 16-14). As a result, war breaks out between these two contending parties, a war that involves Palestine, for they are "gathered together into the place called in the Hebrew Armageddon" (Rev. 16-16). When the words of John are compared with contemporary national tendencies, we can summarise events as follows (we need also to remember that they have been so itemised for one hundred years in the writings of Dr. Thomas):—

1. A spirit of unrest in Europe and the world, in which French politics are a disturbing factor.
2. The confederating of nations into antagonistic camps.
3. Actual warfare between these antagonistic camps which draws them into Palestine.
4. The judgments of God poured out upon the nations per medium of Christ and the saints, who, having been previously raised, judged and immortalised, shall be associated with the King of Kings in his triumph.

In embryo these items are apparent in Europe today. The internal troubles of France have their international repercussions, and the Watcher can well afford to watch the Frog Power as she assumes the disturbing element in politics which is her place in the prophetic programme. Item 2 is now a matter of history, although, as the student of Scripture realises, it will be developed further. As to Item 3, it can be

said with truth that war between the Russian and English-speaking worlds is in progress, though no shot has been fired, or Atom bomb dropped. For the moment the fighting is limited to a battle of strategy, and for commercial and ideological supremacy. This is

at a later period, fight it out on Palestine's soil, who will yet be subjected to the control of Palestine's King. The prelude to Armageddon will be a trial of strength between Gogue and Tarsish, and in contemporary politics it is apparent that this event

### "NOTHING ELSE MATTERS."

"The fulfilment of prophecy has reached such a significant stage that all other matters should be subordinated to the supreme requirement of the moment—the development of a state of readiness for Christ's return."

This was the message with which Brother J. Mansfield, of Sydney, addressed the Unley "Elpis Israel" Class during his short stay in Adelaide recently.

He had just returned from overseas after visiting many countries, including America, England, France, Germany, Switzerland, Czechoslovakia and others. He stated that although conditions varied from place to place, they all provided their quota of evidence, indicating that we are living at a time when the return of Christ is a daily possibility. Relatively considered, he maintained that "nothing else matters."

In private conversation, he considered that this aspect of our present standing should continue to be prominently displayed in "The Logos." The one indelible impression of his trip was the wonderful way in which prophecy was being fulfilled, and the expositions of Dr. Thomas vindicated. Throughout Europe it is plainly evident that the Gentile Powers are crumbling to doom. On the other hand, the night of Jewry's anguish is rapidly coming to an end, and the dawn of liberation is near at hand. These features are exhibited in the troubles of Britain, Germany, France; the dissension of Russia and America; the prominence of the Jewish question in every country and in every language, for it matters not whether one buys a newspaper in Germany, France, Belgium, Holland or England, there matters relating to Jerusalem and its people are prominently displayed.

Christ said: "When these things begin to come to pass . . . your redemption is at hand." Let us heed His advice given in the same chapter, Luke 21: 34-35—"Take heed to yourselves . . ."

being fought quite as bitterly as actual warfare, and is, indeed, the prelude to more bloody conflict. Men and women can see in the dissensions of the U.N.O. those nations in antagonism who will,

is already casting its shadow before it. The evidence of the prophetic word is almost unnecessary to demonstrate that war with Russia is inevitable.

This brings us to Item 4, for



whilst it may be years before Gogue decides to "take a spoil and to take a prey" the construction of Revelation 16 indicates that Christ will return before the nations are drawn to Armageddon. Peter declared: "Judgment must begin at the house of God" (1 Pet., 4-17). Having begun with the saints, the Psalmist says, "Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the nations, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written; this honour have all the saints" (Ps. 149).

How long the present bickering

among the nations can continue is impossible to say. Perhaps it can be limited to the time required for the building up of sufficient power on the part of Russia to be in a position to contest the issue with England and America. But if Judgment must first begin at the house of God, as affirmed by Peter, it seems that the saints shall be called away from this scene of trouble and chaos before the ambitions of Russia's rulers will cause them to seek conquests in the Middle East. If this be the case then the return of Christ is, indeed, near at hand—even at the door, and those "virgins" are wise who prepare their lamps whilst there is still time. —H.P.M.

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## "HOWL MOAB!"

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**"Britain is the Moab of the latter days"** (Dr. Thomas in "Elpis Israel," p. 445).

The prophet declares: "We have heard of the pride of Moab; he is very proud, even of his haughtiness, and his pride, and his watch; but his boasting is nought" (v. 6). In these words, Isaiah predicted the decline of British power. Once mighty, and proud, and quick to avenge a slight, today the prestige of Britain has steeply declined, so that, as a result, "Moab howls for Moab" (v. 7). As her attitude towards Jewry has hardened, so her difficulties have increased, until today they constitute a notable "sign of the times," and the "falsehood of their pretensions" (see v. 6 margin) are evident. It is reported: "Britain has adverse trade balance for August of £76,800,000, compared with

£84,700,000 in July. Trade returns show a fall in both exports and imports. Exports in apparel continued to decline in value, in spite of rapidly rising prices. In August, clothing exports were lowest since April last year."

Despite the difficulties of trade facing Britain, and the need to reduce the adverse balance, the authorities are apparently afraid to interfere with expenditure of pleasure. This has reached astronomical heights, and provides a startling fulfilment of Paul's words to Timothy, as well as indicating how men and women are refusing to face facts, and find relief from the difficulties of the times by indulging the lusts of the flesh. Here are some figures as published by the Conservative Party:

- ★ **LIQUOR:** 1938 beer consumption, 25 million bulk barrels; 1946, 31 million (in spite of a 54% tax).
- ★ **TOBACCO:** 1938 average monthly consumption, 15.8 million pounds; 1946, 20.7 million.
- ★ **GAMBLING:** Wagers on horse racing, greyhounds, football pools, 1939, £450 million; 1946, £700 million.
- ★ **ENTERTAINMENT:** 1946, £179 million.

Where the lusts of  
**More Than** the flesh are so freely  
**Lovers** gratified, reverence  
**of God** for God cannot exist.

Friendship with the world implies enmity with God (Jas. 4-4), so that in Britain, today, religion is in decline, and the church (but not the ecclesia) laments empty buildings and insufficient preachers. In an endeavour to boost their "wares" (Rev. 18-13), these spiritual bazaars are trying to compete with the world by the introduction of novelties into their meetings, with the result that the congregations are drifting further and further into rank paganism, scepticism and atheism. The Bible and its messages is finding less and less appeal among the masses of Britain, and what is true of Britain is true of the world as a whole. The "days of Noah" are upon us.

Thus this "latter-day Moab" must be humbled if it is to perform the notable duties that are outlined for it in God's Word. The troubles England is experiencing today can have a salutary effect. They will be increased before the end, and the populations of the British Empire will learn of their folly. In face of the great events to happen—we

believe shortly—they will see their mistake, and proclaim: "Surely our fathers have inherited lies, vanity, and things wherein there is no profit" (Jer. 16-19).

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## FOUR REMARKABLE FORECASTS (1848)

1. The conquest of Persia by the (Russian) Autocrat will doubtless cause England to conquer Afghanistan, and to seize upon Dedan that she (Britain) may command the entrance to the Persian Gulph, and so prevent him from obtaining access to India either by land or sea. Possessing Persia and Mesopotamia (Iraq), the apprehension of his (the Autocrat's) pushing still further southward . . . will also be a powerful motive for the "merchants of Tarshish" and its "young Lions" (Britain and her dominions) to take possession of all the coast from the Gulph of Persia to the Straits, and thence to Suez ("Eli-pis Israel," pp. 390-391. Note: "Britain has withdrawn her soldiers from Iraq."—Press item).

2. "The Lion-Power (Britain), planted hereafter in the ancient territory of Moab (Transjordan), becomes the Moab of the latter days" (Ibid., p. 391. Note: "Jerusalem newspapers today report heavy British troop movements from Palestine to Transjordan . . . Army authorities refuse to disclose the reason for the troop movements."—London A.A.P., "The Daily Telegraph," 29/10/47).

3. "At the consummation of the judgment, the territories comprehended in the dominions of the four beasts to their full extent will be divided between two independent dominions of the lat-

ter days, namely, that of Gogue (Russia) and that of the Lion of Tarsish (Anglo-America).”—*Ibid.*, p. 391. (Note: The Daily Press repeatedly reminds us of the twofold division of the Powers which is already in evidence—Russia and her satellites, with others to follow; and the Democracies on the other).

4. “Its (Britain’s) supremacy

over the Ionian Republic still further approximates it to the Macedonian character, which will become more conspicuous when it beholds the ‘Prince of Ros, Mosc and Tobl,’ possessed of Constantinople.”—*Ibid.*, p. 392. (Note: Britain and America’s stand in Greece, and Russia’s demands on Turkey and Persia are today front-page news) C. R. WOTTON

### The “Law of Moses” Epitomised.

## 16 : *The Court of the Tabernacle*

The Tabernacle was fenced off by a wall from 7 to 8 feet high, forming a court 150 feet long and 75 feet across. The wall was a curtain wall of linen suspended on wooden pillars, which stood in brass sockets let into the ground. Each pillar was ornamented with a silver capital, and a fillet of silver with a hook inserted to receive the suspending rings of the curtain.

The curtain speaks of righteousness, for “fine linen” is the symbol of righteousness (Rev. 19-8). It shut off the Tabernacle, or the Divine means of redemption, from the world of the ungodly. God’s system requires that “there shall not enter therein anything that defileth, or that worketh abomination, or loveth or maketh a lie” (Rev. 21-27). This truth was exhibited by the wall of linen enclosing the Tabernacle. It proclaimed the lesson most difficult for man to receive, namely, “they that are in the flesh cannot please God” (Rom. 8-8). To be acceptable to God means submitting to His means for redemption.

The Tabernacle was entered by the gate at the east side, which was a “hanging of blue and purple and scarlet and fine-twined linen” suspended on four pillars (Exod. 27: 1-6). As we have previously seen, this represented Christ who proclaimed Himself the “way” and the “door.”

It was hung upon four pillars which may be taken to represent the four Gospel writers who have exhibited Christ to the world. The sockets of brass speak of their standing in the flesh; the shittim wood—the failing nature in which the service was rendered; the silver mountings—the spiritual garnishings which qualified them for Divine employment; the hooks and so forth—the various helpers who assisted them in the work.

Only eligible persons could enter. The uncircumcised were not invited, and the presumptuous sinner was forbidden the altar (Num. 15-30). Circumcision was the token of the covenant (Gen. 17-10), the outward token of submission to the Divine will (Rom. 2-29). Man, as a

rule, neglects the will of God, and considers what he thinks is right is necessarily correct. The lesson of the Tabernacle taught that God's will is the required thing. It exhibited the duty of the individual to search out the will of God and perform it. Men think they should be saved because they are "good"—they forget they are sinners in a state of alienation from Him which will end in death. They forget that God made man for His own purpose, and that He will save them for no other.

Inside the gate was the great altar of sacrifice—**THE NEED FOR SACRIFICE** hollow with a temporary structure covered with brass, and measuring about eight feet long and broad, and nearly five feet high, with horns at the four corners on which to bind the heaped-up sacrifices with cords; four rings for the insertion of staves to carry it when on travel; a brazen network underneath to give free action to the consuming fire; and accessory utensils—such as pots, shovels, basins, flesh hooks, fire pans—all made of brass (Exod. 38: 1-7).

The arrangement of this altar just inside the entrance of the tabernacle is eloquent. It teaches that circumcision was not enough. The Israelite had also to offer a sacrifice as well. It tells that sinful man, even with the utmost docility of spiritual circumcision and desiring to come within the walls of righteousness, cannot approach God acceptably except by sacrifice. In the type, it was an animal, whose life-blood poured out was a confession that God is just in requiring death as the visitation of sin; that He who is so great in the underived and deathless nature and vastness of His being; Who is so unsearchable in the greatness of His power and the perfection of His wisdom—is righteous in making disobedience and slight a capital offence not to be passed over even by mercy, except when His dreadful sovereign supremacy has been asserted, recognised and vindicated.

God's law stated that disobedience would result in death. Man sinned and death came upon the human race. If God were to overlook the penalty, it would show Him unrighteous and capricious, and open the way for violence and evil far surpassing the experience of the antediluvians. The divine means of reconciliation required for "righteousness of God" (Rom. 3-25) being declared. This is only seen in shadow in the Mosaic ordinances. It had to be established in fact before the way was made open for eternal fellowship between God and man could be possible. He proposed this enforcement in the actual bloodshedding of an actual representative man. This man, to be acceptable, had to be faultless as regards the principle that had been set at naught—the principle of absolute submission: though a sufferer from the evil effects springing from its subversion in the first Adam, and its continuing subversion in all his sinful descendants. Such a man could not be found in the ordinary propagation of flesh and blood. Therefore He had to provide him, which he did in the way recorded in Luke 1-35. It was all the work of His own favour (or grace) in subserviency to the indispensable assertion of His own supremacy and holiness.

"It is not possible that the blood of bulls and goats should take away sins" (Heb. 10-4). Animals were not sinners: their death was no meeting of the case. It was a mere prophecy in figure of what was coming.

God purposed the death of one representing all who should be one with that one; who should thus die for them and by whose stripes they should be healed, and with whose blood by a figure they should be washed. Not, however, upon the principle of substitution, for God's righteousness is not violated in the death of Christ, but "declared." It would be violated in a man dying who ought not to die. The provided representative became related to death by derivation from a mother who was a descendant of the man by whom death entered into the world. He could, therefore, stand for all who come unto God by him. They are reckoned as dying in him—which would be unnecessary if he died instead of them. And his death does not release them from death at once, as it would do if his death had been a substitutionary death; it merely opens the way for a gradual deliverance from death on a principle which maintains the supremacy of God.

After the Altar, there was a laver, or large vessel, filled with water at which the priests had to wash before entering into the Tabernacle to perform its services. The laver thus spake of spiritual cleansing (Isa. 1-16), which in the case of the priests of the coming Kingdom (1 Pet. 2-9) is performed through the power of the Word (John 15-3; Ps. 119-9; Eph. 5-26). Something more than the sacrifice of Christ is needed for salvation, even personal righteousness without which saints will not be justified unto eternal life (John 15-2; 10; Mat. 25-30; 2 Cor. 5-10; 2 Tim. 4-1). Life after introduction to Christ is a probation. This is the lesson of the laver. We must conform to the exhortation, "Wash you, make you clean; put away the evil of your doings." Literally this is done by subjecting the mind to the influence of the Word of God.

The Tabernacle, as a whole, spake of the Gospel as "the power of God unto salvation." The process of drawing man from alienation to glorification is clearly discernible in all its appointments. Humility of mind—circumcision of heart—enters the Christ-gateway, on receiving the gospel; offers the Christ-sacrifice, in being baptised into the death of Christ; washes in the Christ-laver in coming under the purifying power of his commandments; enters the preliminary "holy" place of the divine Tabernacle, in becoming a member of the body of Christ; to radiate the candlestick light of the truth, and offer the incense-sacrifice of praise continually, and eat of the bread of Israel's hope, and wait for the manifestation of the glory of God in the great day of atonement, when all things reconciled will be gathered together in the "holiest" under one head—even Christ; and the true tabernacle of God will be with men, and there shall be no more curse and no more pain and no more death.

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The time of the Saints is not yet quite come. All they have to do now is to pray for "all in authority," without regard to latitude, longitude, or generation; not that they may be converted, but that their policy may be so providentially over-ruled as that the saints may be permitted to "lead quiet and peaceable lives in all godliness and honesty."

R.R.

## 6 : *Contact with the German Brethren*



We moved very freely in Hanover, and amidst this city of desolation we saw the only evidence of a post-war building—a colossal memorial statue. Erected by the Russians in 1945, there is inscribed in five languages the following: "In eternal memory of citizens of the U.S.S.R. and other countries: victims of Nazi brutality, foully murdered at Hanover on 8th April, 1945."

We motored to Braunschweig, viewing excellent countryside en route, and noting the fields of potatoes, beet and vegetables. Stately forests and trees added to the beauty of the scenery, which was equal to the choicest of most lands. A visit to a large Camera and Binocular Works proved most interesting, and permitted a discussion upon life in Germany today. Covering an area of several miles, we also motored to the Wolfsburg Motor Works, capable of employing 25,000 persons and of producing thousands of cars monthly. This was the major German plant engaged in the production of planes of every description during the war years. Badly damaged in air raids, it is now operating to a very small extent, and producing only 1,000 cars monthly. We returned to Hanover and travelled to Potsdam and Berlin.

The calamities **Berlin Today** and appalling destruction of war **Jeremiah 30-16** were in full evidence in the capital. Hardly a

street in Berlin is free from chaos and destruction, both by "fire and sword" ("Elpis Israel," p. 432). We visited every part of Berlin and outlying suburbs by car, in a day's tour of almost 150 miles, and witnessed the destruction everywhere. The famous buildings of yesteryear — beautiful in architecture and design, as photos reveal — are today almost completely destroyed. We wandered among the ruins of the Chancellery, and saw the place where Hitler and his associates came to their end.

We walked around the remains of Hitler's desk in the large area that was set aside for his office. We stood where he was wont to address the parliament and the people. We noted the destruction of the famous Unter den Linden, where his troops marched to the exultant voices of the populace—and we remembered that "it is not in man that walketh to direct his steps," and that "there is a way that seemeth right unto a man, but the way thereof is the way of death." The downfall of Hitler and of Germany is but another incident in the record of history, showing that the Jew cannot be touched with impunity. "I will curse him that curseth thee" is as much in evidence today as when it was proclaimed by God to Abraham. We continued by car along the famous place leading under the arch in front of the Tier Garten. It is now covered with weeds, and

partly used as allotments for vegetable growing, but it was, once the famous park of a mighty and proud people. We ascended the 315 steps to the top of a monument overlooking what remains of Berlin, and from which a grand panoramic view is seen. There, in the distance, and most conspicuously placed—although in the British Zone—we saw a large Russian monument lavishly erected, and guarded by three Russian soldiers, and in five languages were the following words: **“Eternal glory to heroes who fell in the struggle against the German Fascist invaders, for the freedom and independence of the Soviet Union.”**

In Berlin we Christadelphians were delighted in Berlin to enjoy the company of Brother Ludwig Knupfer, with whom we spent several pleasant hours. We discussed the work of the Truth and the question of literature. Brother Knupfer is engaged in translating “Elpis Israel” into the German language, and gave me a copy of the section already translated. “Christendom Astray” has already been translated by him. We arranged for a special meeting of the Ecclesias to be held at Esslingen on the following Thursday, and which was duly held with great success.

Likewise domiciled in the British sector of Berlin are three sisters, but apart from this little group of “witnesses for Jesus” there are no other Ecclesial members in any other sector of this city.

Berlin is divided into four sectors, each of which is administered by one of the four Powers, namely, Great Britain, U.S.A.,

U.S.S.R., or France. These four Powers operate under the designation of the Allied Control Authority.

As we desired to travel through the Russian Zone, a permit to do so had to be obtained from the Russian authorities. We found them disinclined to allow British or U.S.A. civilians to pass through their zone. Since we left, this anti-British and American attitude of the Soviet has apparently hardened, for on returning to England it was reported that all U.S.A. citizens are now prohibited from travelling through the Russian Zone. Thus in Europe, the segregation of the nations into two blocs, such as Christadelphians have anticipated for so long, is today apparent. The British traveller is informed that payments for permit visas and railway fares are acceptable in U.S.A., Swiss or Swedish currency only. We provided Swiss currency, and received the necessary permission to travel throughout the Russian Zone.

After telephoning Russia in to London, we de-Germany. parted from Berlin Elpis Israel, for Leipzig, where pp. 431-432 we remained for two days before proceeding to Dresden. In addition to the destruction caused by war, it was also noted that railway tracks had been removed, and we were informed by German passengers on the train that these railway lines had been despatched to the U.S.S.R.

The influence of Russia was felt also at the famous Leipzig Exhibition, which we visited. This was entirely under Russian control. Orders for any merchandise could only be accepted providing

U.S.A., Swiss, or Swedish currency was paid in exchange for such goods. Russian propaganda relating to the U.S.S.R. way of life, in contrast to the Democratic way of life, was being publicised extensively.

Thus in Germany there is apparent a "tug of war" between the occupying Powers. Whilst this does not presage a happy time for the future of the world—for it is obvious that such a state must finally lead to war—the competition between the Powers in Germany, has resulted in the supply of foodstuffs to the people of that country being better than it otherwise would have been. We found the German restaurants able to provide a very satisfactory three-course meal for three marks, the equivalent of 1/6 English currency.

tering under the shadow of her power. The result is a reasonable supply of food, for none of the Powers desires to give just cause for complaint or grievance to the people under its administration.

The once very famous and beautiful Dresden city of Dresden, the "The Cemetery" capital of Saxony, is situated along the River Elbe, and was reached after a three-hours' journey from Leipzig. Its magnificence is testified in history. In pre-war days it was the educational and tourist centre of Germany, with a population of almost 700,000; but today, for a radius of ten miles, it is termed "The Cemetery." Few buildings and homes remain intact. Ruins, chaos and rubble abound on every hand. All



Bridge over the Elbe at Dresden. Note the ruins in the background.

Britain and America are endeavouring to impress the German peoples in their respective Zones that Democracy is the best way of life to ensure a sense of security and freedom. The U.S.S.R., on the other hand, is endeavouring to impress the people with the virtues of shel-

lter bridges over the Elbe are destroyed. The two main bridges which previously connected the old and new cities are in course of being rebuilt, and pedestrian traffic is possible over one of them. We journeyed over this bridge to the quarters of the old portion of Dresden. This part of



the city was reputed to be especially famous in pre-war years. Beautiful in architecture and design, and statuary, only portion of these former glories now remain, and these are in damaged condition—a pathetic sight amid the ruins.

We were informed that for 72 hours continuously during February, 1944, Dresden and its suburbs was the target for the British and U.S.A. bombers. So completely did they perform their task of destroying the city by "fire and sword" that approximately 250,000 people were killed in the raids, and no less than 60,000 people were trapped in the ruins. All this within the space of three days! Today the desolation and chaos of the city reveals in all its horror the tragic and diabolical results of modern warfare. "Destroyers of the earth" is a fit designation for modern war leaders (Rev. 11-18), and the scenes we witnessed could only emphasise the glorious hope of that time when "wars shall cease."

### IN CZECHOSLOVAKIA.

We travelled across Germany to the Czechoslovakian border in order to visit Prague. For miles the route lay alongside the River Labe. The scenery was delightful, incorporating the deep green shades of trees and verdure, and surrounded by the majestic mountains covered with fire and pine trees. The River Labe completed the beauty of the scene.

We arrived at Prague at 9 p.m. From the top of the mountain surrounding the city a very delightful view both of the city and its pretty environs is obtained. This historic centre, with its architect-

ture and statuary, is impressive. We were very busy visiting the international Fair and places of interest, of which this city abounds. It has been saved the ravages of war as far as destruction is concerned, and its economy has not been devastated to the extent as other countries. The U.S.S.R. exerts a powerful influence in Czechoslovakia.

Whilst touring the "With Their Faces Set Zionwards" we considered it expedient to re-serve our train accommodation on the Jer. 50-4 Nord express, by which we were scheduled to travel to Southern Germany on the following day. The Prague Tourist Office advised that no reservations are made, but every assurance was given that there would be ample accommodation, as no unduly heavy bookings from Warsaw—from where the Nord express departs—were being experienced. The following morning we boarded the express to proceed through Czechoslovakia thence through Southern Germany to Stuttgart, via Nuremberg. The express was crowded—the Prague Tourist Agency had entirely failed to take into account God's "ever wandering witnesses." There were no less than fifty Jewish families from Warsaw bound for Paris. We had interesting conversations with several of them. Some had visas authorising travel to Palestine, and were enthusiastically looking forward to their departure from Marseilles on 16th September. Others were bound for Paris as the centre from which it was more likely they could eventually reach Palestine. All with whom we conversed had tragic and heart-rending ex-

periences to relate. They were all obviously delighted with each turn of the wheels of the express—moving them nearer to the land of their forbears. Iwa Lewin, a young woman 21 years of age, and her sister, 19 years of age, related that they came from Warsaw where they had reluctantly parted from their mother. They told of the humiliations of the German occupation when their father and brothers had suddenly disappeared, and nothing since had been heard of them. Their mother had only one objective, they said, and that was to get her remaining two daughters to Palestine.

W. Emanuel, a 19-year-old youth, had been smuggled safely to Switzerland by his parents in 1942, after many previous attempts to get him away from Poland. In Switzerland he studied architecture, but not having heard from his people since 1944, he returned to make enquiries concerning them—unfortunately without avail. He was now returning to Switzerland in an endeavour to eventually reach Palestine. Another related his experiences in the Concentration Camp, of which he displayed photos, copies of which we shortly expect. Another told of the extinction at the hands of the Gestapo of his parents, brothers and sisters, and of his own good fortune to escape. Now they were on their way to their homeland. Jews and Jewesses looked out of the windows of the express upon the destruction and chaos of German cities and villages as the train proceeded on its way. How vividly history has repeated itself! "Those that oppressed them were themselves oppressed." The abiding promise to Israel is as real today as ever:

"For the nation and kingdom that will not serve thee shall perish; yea those nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, the Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations" (Isa. 60: 12-15).

Eventually we reached Nuremberg. Here was evidence of tremendous damage. In 1933 the modern Haman had appeared in the arena of German National life in the person of Julius Streicher, whose avowed hatred of Israel had been placarded throughout Germany and the world. Like Haman, he seemed to have things very much his own way for a time, with the widest powers sanctioned for his task by Herr Hitler. In this city of Nuremberg, however, this modern Haman was condemned to be hanged. Sadly we were informed that of 3 million Jewish people in Poland in 1939, only approximately 20,000 remain.

The journey through Southern Germany revealed delightfully cultivated country, with its undulating hills and pleasant districts nestling amidst richly fertile and generously irrigated fields, producing food for man and beast. From Nuremberg to Stuttgart

vineyards and an abundance of fruit orchards, as far as the eye could discern, together with afforestation at frequent intervals, were to be seen. The splendid afforestation everywhere noticeable throughout Germany adds to the attractiveness of the scenery.

#### WITH THE GERMAN ECCLESIA.

At Stuttgart we were in the U.S. Zone, and were accommodated at the Graf Zeppelin Hotel. Thursday morning we telephoned Brother Gustav Bogner, of Esslingen, and arranged to meet him. It was, therefore, with pleasure we met Brother Bogner, Brother Johannes Reich, Brother Karl Waldner, and Sister Elizabeth Nonnenmacher. We conversed through Brother Waldner, who interpreted. A fraternal afternoon meeting had been arranged at the home of Brother Friederick Weber, of Uhlbach, to which we journeyed by train. Entering Brother Weber's home in company with several brethren and sisters, we noted a large picture of Ezekiel's Temple, as envisaged by the late Brother Sulley. The works of the pioneers of the Truth were also observed. "Elpis Israel" and "Christendom Astray" had been carefully studied by Brother Weber, who reads English. A generous repast was kindly provided by Brother Weber, including honey from his bees, ample fruit from his orchard, and apples and pears made up in a variety of dishes. A very enjoyable time ensued, during which the main aspects of the Truth were discussed together, and there was outlined for us an outline of the progress of the Truth in Germany during the past half century.

The late Brother Maier, originally from U.S.A., had taken an active part in this work. Brother Maier had visited Germany in 1899 and witnessed to the Truth, as a result of which Brother Weber was baptised. Brother Weber turned to a copy of "The Christadelphian" for that year, treating with the Signs of the Times, and rejoiced in the wonderful evidences the Brotherhood have today in the rapid progress being made, as compared with those times.

Brother Maier returned to the U.S.A. in 1900, but again visited Germany in 1913 and remained in Stuttgart until he fell asleep in Christ Jesus in 1944 at the age of 84 years. Quite a fine number in Germany had come to the knowledge of the Truth, through the labours of Brother Maier, who went from house to house witnessing and leaving literature relating to the things concerning the Kingdom of God and the Name of the Lord Jesus Christ.

We also listened to "Beheaded the experiences for the through which the Faith" brethren and sisters passed since 1933 onwards through the years of war. Of the staunch faith and outstanding courage of the late Brother Albert Merz, who at 24 years of age was subjected to very humiliating experiences in the Concentration Camp because of his firm conscientious objections to service in any part of the German Army. Subjected to whippings, he strongly adhered to his faith and wavered not. He was beheaded in 1942. The day before his execution he wrote his family who are in the Truth, and

(Continued on page 65)

# Unter Den Linden

We have devoted a full page in our Pictorial Supplement this month to a photo of Unter den Linden as it appears today. Before the war, this was reputed to be the finest and most spacious avenue in Europe, and was a symbol of Germany's glory; today its dejected and ruinous appearance provides a fit emblem for the fate of those who will persecute Israel, either spiritual or natural—and both suffered at the hands of the Nazi regime.

In pre-war days, the social and official life of Berlin (a city of some 4½ millions) centred around this avenue; there were located the public buildings and many of Berlin's famous monuments. It was nearly a mile in length, and its doubled avenue was divided by a promenade planted with Lime trees (hence its name—Unter Den Linden), along which the people delighted to stroll. There Hitler often reviewed his troops amid the shouts and cheers of the populace, who, in those days, applauded this writer of "Mein Kampf." There he had written: "The Jew corrupts and corrodes the nations with his vile and vulgar pseudo culture—LET JUDEA PERISH!"

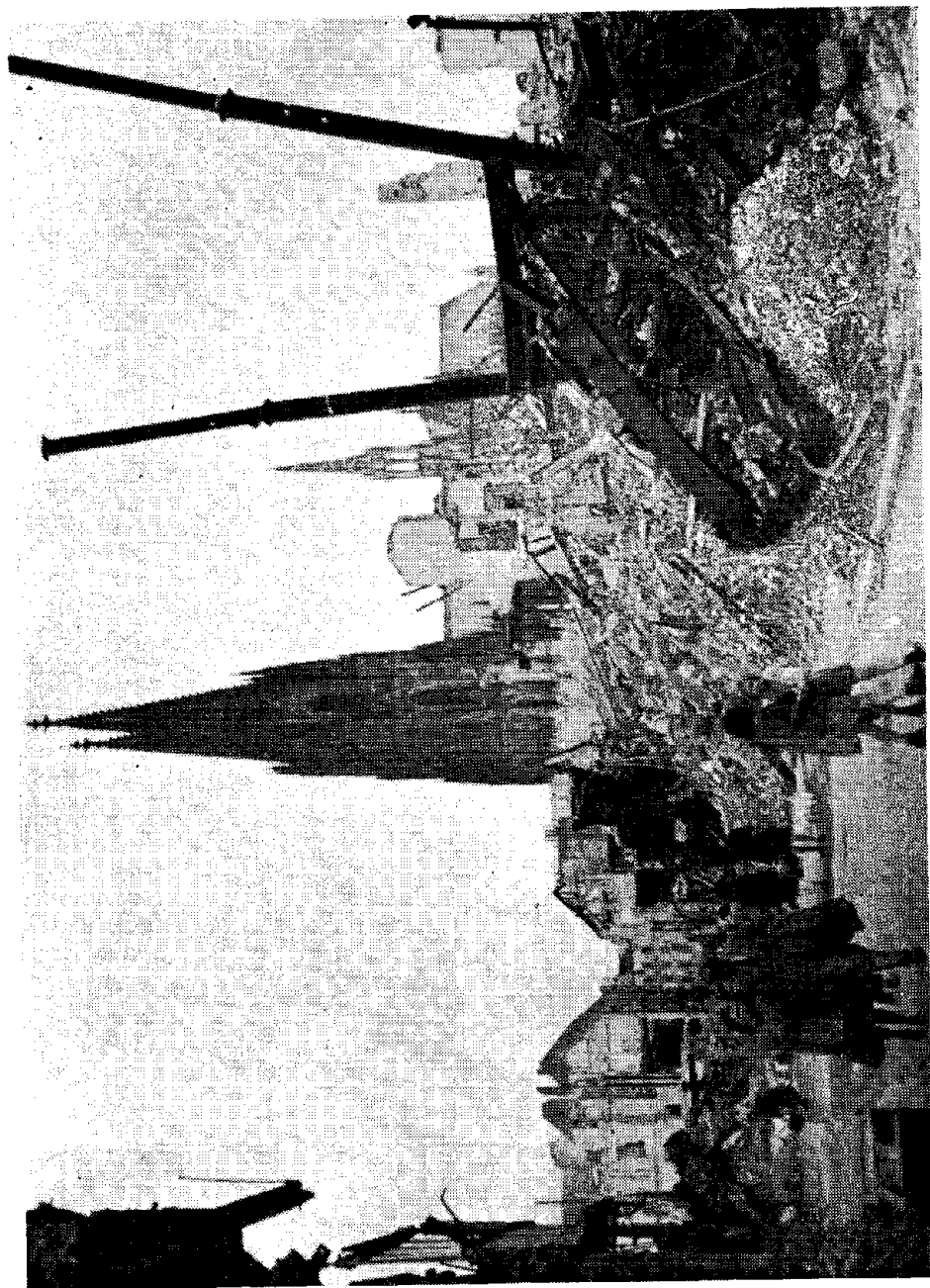
But it is Hitler who perished, and the imperishable Jew continues to return to Palestine in a restoration "which is to serve as the nucleus, or basis, of future operations . . . after Christ has appeared in the kingdom" (Elpis Israel, p. 441).

The might of man is very transient, as our Pictorial Supplement this month reveals. God's Truth alone remains eternal as those "who put their trust in Him" full know. The time is approaching when this will be realised on a world-wide scale, and in place of ruins and destruction, the glory of the Lord shall cover the earth as the waters cover the sea."

If the coming of the Lord were announced for next month, what a hastening there would be to attend to duties; what carefulness to stand clear of complicity with evil; what Godly sorrow would be evoked, what Holy imagination against sin; what fear of being found defiled; what earnest endeavour to stand approved; what vehement zeal to be found without spot or wrinkle. There would be but one all absorbing thought in the heart—What will Christ think of us—nay, not us, but what will He think of me? Well, what is the lesson. Christ may be even so near and if we die in a month He will be quite as near as regards our opportunities. But, Mark! It will be those who now walk after the flesh who will be in such trepidation, for those who have the answer of a good conscience will stand still, that they may see the salvation of God.—(Selected).

# GERMANY TODAY!

**"I WILL CURSE HIM THAT CURSETH THEE"**  
The condition of Germany today shows that God's covenant with Abraham is not to be despised.

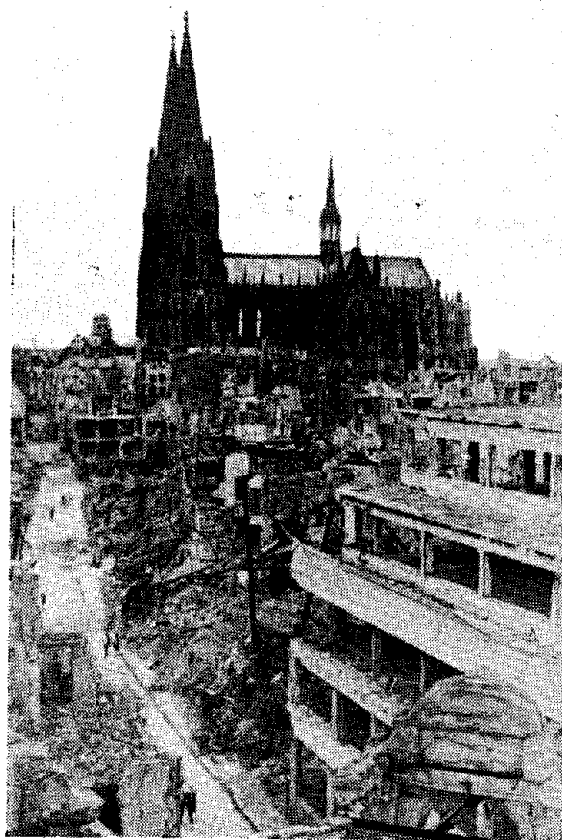


One of Germany's foremost Cities before the war. Today the people

Cologne Today!



**"They have been through the fire!"** Members of the Christadelphian Ecclesias in Germany. This photo was taken at Stuttgart, July, 1947. Fully alive to the signs of the times, they see in European affairs the purpose of God coming to fruition.



#### HAMBURG TODAY

The second City of Germany before the war, with a population of 1½ millions. Today the heaps of rubble have to be pushed on one side to provide a passage-way. This destruction will be repeated on a larger scale in the world trouble yet to occur.—Rev. 16-19. "The Austrian and German Empire is doomed to extinction by fire and sword."—Elpis Israel, p. 432.





The only apparent evidences of post-war building in Germany are these two Russian monuments. (Top) Erected in Hanover, it is inscribed in five languages: "In eternal memory of citizens of the U.S.S.R. and other countries, victims of Nazi brutality, foully murdered at Hanover on 8th April, 1945."



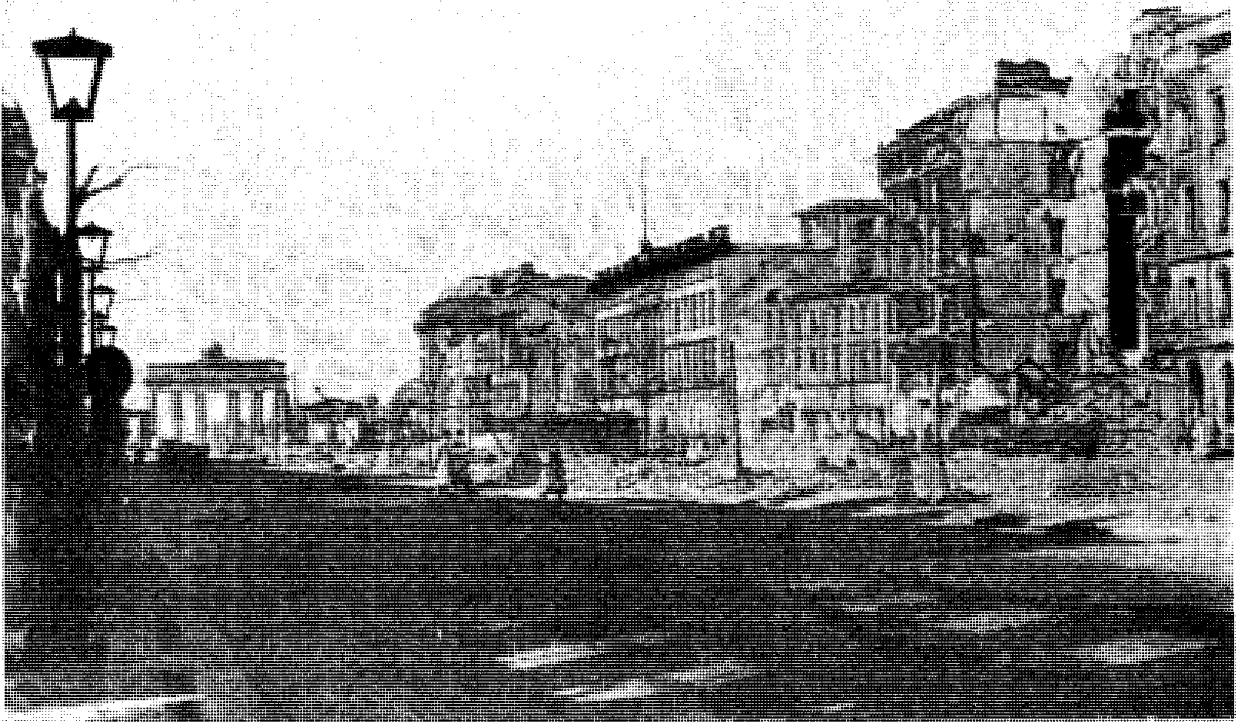
(Beneath) In British sector of Berlin this monument records: "Eternal glory to heroes who fell in the struggle against the German Fascist invaders, for the freedom and independence of the Soviet Union."

"The Gogueship," says "Elpis Israel," p. 432, "shall be assumed by the Prince of Ros."



"I Will Curse Him that Curseth Thee !"

— God's covenant with Abraham



## Unter Den Linten

In pre-war days reputed to be the finest and most spacious avenue in Europe. The "Hunters" have performed their work on Jewry (Jer. 16-16)  
But—Jer. 15-20.



informing them of his impending death, exhorted them and all of "like precious faith" to be loyal to the Lord Jesus Christ. Several of the brethren were in Concentration Camps. After two years of such experience, one was mentally affected. Some were unable to stand up to the trials and humiliations of these tragic experiences. Brother Bogner related the thoroughness with which Herr Hitler's regime had complied with the prophecy of Jeremiah 16-16, as the "fisher" and "hunter" of Jewry. Israel's return today, he declared, indicated the imminence of the Master's return. With this, of course, we concurred.

Brother Karl Waldner stated that their "constant exhortation was, 'Whose are we going to be? Christ's or Hitler's?'" There could be only one answer. We are the richest people in the world. We have the greatest hope. Faith is very easy in good times; we must have faith in these exceedingly difficult times." Brother Johannas Reich told of his interrogation by the Gestapo in 1933; of their instruction that no public meetings were to be held. Of a later visit in 1934 when all Christadelphian literature was confiscated. We were impressed as our brother said, "Despite the threats we held secret meetings at night in the homes of the brethren."

The hours passed all too quickly. We were thrilled and our hearts burned within us as we listened to testimonies which assured us that "God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him."

We later travelled Addressing to Esslingen to attend the Ecclesia and Esslingen combined Ecclesial gathering, held at 7.30 p.m., Thursday, September 11th, in the large hall at the school building. We were greatly impressed as we were welcomed by the gathering of not less than 60 brethren and sisters. It was a delightful experience—a never-to-be-forgotten meeting. Some had travelled up to 50 miles to be present. There are 30 members in the Stuttgart Ecclesia and 25 members in the Esslingen Ecclesia. An Ecclesia at Kornwestheim is expected to commence shortly. There are also brethren and sisters at Bonn a suburb of Cologne, and also at Ulm. Altogether there are approximately 100 members in Germany, and the situation presents excellent prospects for the sowing of the Gospel seed.

The large windows in the hall permitted a view of the surrounding hills terraced with vines and fruit trees. The setting sun was casting its brilliant rays on all around, and the peace and serenity of it all was added to by the generous supply of beautiful flowers, including rich, red carnations used in the decoration of the hall. The large table covered with a pure white cloth completed the pleasant surroundings. Brother Hurn and myself were accommodated on the small platform with Brother Bogner representing the Esslingen Ecclesia, and Brother Reich representing the Stuttgart Ecclesia. Sister Maria Unsel efficiently interpreted the proceedings. The reverent decorum of the meeting was noted. Punc-

tually at 7.30 p.m. Brother Bognor opened the meeting with words of welcome addressed to us. The reading of the 23rd Psalm followed. Brother Bognor invited me to address the meeting, and as I expressed my thoughts, Sister Maria Unseld interpreted from English into German. Brother Hurn also addressed the gathering. In the course of our remarks we assured our brethren and sisters that of all the peoples in the world the brotherhood of Christ is called to be one great family inspired by one glorious hope—actuated by one desire to render to God that praise due unto His Holy Name. I told them that the Household of faith had constantly thought of them in their distressing trials. We rejoiced to be with them and to encourage them in their work in the cause of Christ.

Despite the barrier of language, we felt "at home" amidst those of like precious faith. Each face and every handshake told eloquently of the grand bond of union in Christ Jesus. We can all rejoice in the hope which is likened unto an anchor of the soul both sure and steadfast. I related some of the activities of the Truth in Australia, and outlining the unmistakable signs heralding the coming of the Prince of Peace, exhorted that we should prepare for it. I stressed the urgent need for reading, meditation and prayer. These alone can fortify and strengthen us in these difficult and yet impressive times. Let us hold fast the profession of our faith without wavering, for He is faithful who has called us. After thus endeavouring to encourage our brethren and sisters, we concluded at 9 p.m.

Brother Johannes Reich then addressed the meeting. In the course of his remarks he admonished all not to become weary in Christ Jesus. All who labour and are heavy laden can be comforted, he said. The narrow way to Christ's Kingdom is a way of distress and difficulty. The wide way leads to death. Jesus said, "If ye wish to partake in my Kingdom ye will need to follow me and overcome the world." Brother Reich concluded by declaring, "May the peace of God remain upon all the brethren and sisters in Australia by the grace of God."

Brother Bognor concluded with appropriate words relating to the significant days in which we are living. The meeting was concluded with prayer at about 9.30 p.m.

Following the meeting we personally greeted and conversed with every brother and sister present. It was an inspiring occasion. Some had kindly brought apples and pears in abundance for us, and even honey! In discussing the food position, they insisted that they were reasonably well supplied with food, but were very keen to obtain literature. Food parcels were being received from brethren and sisters in America, and they were securing sufficient for their needs. Literature is being printed in the German language in England, which it is hoped may prove beneficial in bringing others to a knowledge of the "things of the Kingdom and the Name," and also enable our brethren and sisters to grow in Grace and in the knowledge of the Lord. It was almost 10.30 p.m. when we dispersed.

Some fifteen of the brethren and

sisters entrained with us at the Esslingen railway station and journeyed with us to Stuttgart, where we continued to discuss matters of interest in the cause of Christ. At 12.55 we took our seats in the Cologne express and bade farewell to these members who had remained on the Stuttgart station.

As the morning sun lightened our way, we were skirting at the side of the Rhine, which continued for many miles amidst pretty scenery. At 10.30 a.m. we reached Cologne. In pre-war days, this was a city of some importance, with a population of 700,000. It was then of great beauty, with an outstanding Cathedral and other public buildings. Today mountains of rubble, ruins and devastation mark the ruins of Cologne. We spent two days visiting all sections of the terrible havoc wrought in this city before proceeding to Bruxelles.

We travelled by train to the German border, and everywhere were the now familiar evidences of man's destruction contrasted with God's handiwork. The journey through Belgium was very interesting. A short stop at Bruxelles, and the journey continued to Ostend. From the Belgium coast the sea journey commenced to Dover, a distance of about 100 miles, and which was reached after some 4½ hours' travelling. Famous centres along the Belgium and French coasts were easily discerned on this attractive summer day. Dunkirk and Calais stood out, adding to the general interest. Soon the white cliffs of Dover were discerned. The magnificence of the setting sun in the English Channel was a fitting climax to an unforgettable experience of a visit with pleasurable, happy and vivid recollections.

J. MANSFIELD, Junr.



Cologne—The scene of Hitler's triumph when on 1945 he reoccupied the Rhineland, today a mountain of rubble, ruins and devastation.—Jer. 25-29.

# Editorial Notes

## Adelaide Fraternal Gathering

The following letter has been received from the Recorder of the Adelaide Ecclesia:—

The Editor, "The Logos." Dear Brother Mansfield.—

The Conference Committee would be glad if you would insert in the "Logos" a notice similar to the following:

### FRATERNAL GATHERING & CONFERENCE.

"In Christ's Service—for God's Glory."

The above slogan conveys briefly the object of the Gathering.

A full programme to interest Brethren and Sisters of all ages is being completed.

The Gathering will provide an opportunity to stimulate our spiritual growth and strengthen the bond between Brethren and Sisters from distant Ecclesias.

Details of accommodation arrangements will be available shortly. Keep in touch with your Recorder or send direct to the Conference Secretary, Brother G. C. Wauchope, 128 Grant Avenue, Toorak Gardens, South Australia.

The dates: 10th to 18th April, 1948.



## Perth Campaign.

A special campaign was conducted in Perth between October 18th and 2nd November. Due to the wholehearted co-operation and zeal of the brethren and sisters of Perth, the effort was a grand

success in many respects, up to 180 of the alien being present at each of the lectures given. In all, some 15 meetings were conducted during this period, a few highlights being: (1) The introduction of the Lakemba meeting, "Prepare to Meet Thy God, O Israel"; (2) A night devoted to "Elpis Israel" Classes, and G.E.S. activities, the work of which was illustrated by specially prepared charts; (3) A Zionist night when two moving films depicting conditions in Palestine were screened. We wish to express our thanks to Dr. Fraenkel, of the J.N.F., Melbourne, for his co-operation in this regard. As a result of the collection, and Ecclesial grant, the Perth brethren and sisters have adopted their first child upon the soil of Palestine, a cheque for £100 being forwarded to the Youth Aliyah "Save the Children" Fund. (4) The "Elpis Israel" Classes which were very well attended. If possible, we will endeavour to present an outline of this visit at a later date.



## The Two Cities.

Regarding the final paragraph of the section "The Two Women" on p. 19 of the September issue, concerning the nationalistic outlook of the dissentient bodies from Rome, a reader comments: "My father is a Jehovah's Witness, and I am sure his faith and teaching do not fill any of these comments, re nationalists filling armies, piling up munitions or doing anything religionists do."

Jehovah's Witnesses as I see it, have come out if any have, and by their fruit they must be known. No, I think I cannot pass this issue on as I usually do, because it is not according to fact."

**Comments:** It is good to see our sister is ready to query a position which she considers falsely expressed. This is the correct spirit of the Truth. On bringing her statement above to the notice of the author of the article (Brother B. Philp) he gives testimony to the great courage of the members of this Body during the war years, and asks that our readers differentiate between the attitude of Jehovah's Witnesses and the other religious bodies enumerated in his article in relation to Nationalistic matters. He writes: "I invite attention again to the expression used. After mentioning the different sects of Christendom, it was pointed out that they all manifest the doctrines OR practices of the Mother (Rome). I further stated that for the 'most part' they are strongly nationalistic. Of necessity, in view of their stand against Caesar's claims, it would be wrong to include the Jehovah's Witnesses amongst those who follow the practice of Rome in nationalistic matters. I have read a considerable amount of detail of the stand of the Jehovah Witnesses in many countries in war time, and it stands to their credit Nevertheless, it is quite correct to include them as amongst those who follow Rome in doctrine, and in this regard, they have not come out of Rome, and it is in the interests of Jehovah Witnesses that their name was included in the list of sects mentioned.

"I maintain Jehovah Witnesses

are still in Rome because:

1. They believe in the devil of the Roman Church, and not that of Paul (Heb. 2-14).
2. They do not, or have not in the past, recognised that the regathering of the Jew to pre-eminence over all nations under the Messiah is the great hope of the Gospel.
3. They believe in the pre-existence of the Lord and Saviour.
4. They believe the serpent's lie, "Thou shalt not die" in their propagation, or previous propagation, of universal resurrection.

"I believe that there are those amongst this people who would be persuaded were they to reason on these things out of the Word, and therefore, it is wisdom to repeat to this people whose sincerity is very impressive, "Come further, for it is written, 'Come out of her, my people, that ye be no partakers of her sins, and that ye receive not of her plagues.'" We trust that our correspondent will see it in this light, and will pass on the article as it may encourage a pondering of the position by her father.



Unfortunately, portion of the article "Observations from Abroad" (which was air-mailed in sections to "The Logos" from overseas) was lost in transit, and the re-preparation of the lost manuscript has caused a delay in the production of "The Logos." We, therefore, decided to include two issues with this number, and extend the size in order to take in the whole of the "Visit to Germany" as well as the Pictorial Section.



# *A Visit to the Cessnock Ecclesia*

"And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins." (1 Pet. 4-8.)

The experience of the apostle Paul on the occasion when he heard the cry from Macedonia to "come over and help" has been the experience of many brethren in all ages since. The Cessnock Ecclesia from time to time has sent forth such a cry in connection with the work of the Truth, and it is pleasing to know that brethren from time to time have journeyed to that centre to assist in the preparation of a people for the Lord from amongst the inhabitants of the Hunter Valley of Australia.

Cessnock is a mining district some 80 miles north-west of Sydney by air, 140 miles from Sydney by road, and some 40 miles by road from Newcastle. It is a town of some 27,000 inhabitants. In spite of the mining activities, the district is beautiful to the eyes, being covered with rich verdure, and flanked both north and south with mountain ranges.

The visit of Brother Allen Hollamby (a prominent Brother of the Adelaide Ecclesia, and Elpis Israel Classes) to Sydney presented a splendid opportunity for a concerted effort amongst the Cessnock brethren, and arrangements were concluded for a visit. Brethren A. Hollamby (Adelaide), T. Stagg, A. Philp and B. Philp (Lakemba Ecclesia) made the trip. We left Sydney at 7.45 a.m. on Friday, the 3rd October, travelling from Mascot airport in a

small 7-seater plane. **The Visit** After a most beautiful hour's flight we landed safely on the Cessnock air-strip. The flight from Sydney to Cessnock is worthy of mention. It presented a vivid hour's expression of the magnitude of the Deity and the insignificance yet versatility of man. The great city of Sydney and the world-famous Bridge looked small below us. The sprawling suburbs to the north, the beaches, the rivers, the forests and mountains, and finally the clearing of the crest of the range of mountains to the south of Cessnock, and the spreading forth of the valley below, presented views and aroused thoughts which would be a most joyous experience for any child of the Creator. Truly in wisdom hath He made them all.

Brother Albert Lord, of the Ecclesia met us on arrival, and was our faithful guide for the remainder of the visit. We enjoyed the open and ungrudging hospitality of our brother and his sister-wife, who indeed have faithfully adhered to the apostolic injunction to be given to hospitality. Over the week-end we enjoyed together the **The Effort** Memorial meetings, two special lectures, and two special ecclesial gatherings, as well as personal contact with many brethren throughout the district. Brethren Bruce Philp and Allen Hollamby lec-

tured, the respective titles being "The Impending World Invasion from Outer Space" and "The Great Hope of Mankind's Joyful Tomorrow." The local brethren had advertised the addresses by paper advertisements, handbills and word of mouth. In all, eleven strangers attended the two lectures. This was gratifying to the brethren for it is indeed an occasion of rejoicing to find that an effort made will bring forth people who have ears to hear.

On the Friday evening, a Mrs. Manning was present. This lady was an adherent of the local Baptist Church. Seeing that she expressed agreement with the subject which had been spoken to, and expressed her conviction that the coming of the Lord was near, the conversation was brought around to the fact that a fundamental Baptist belief, the immortality of the soul, was erroneous and prevented a complete understanding of the coming of the Lord. She was promised that "Christendom Astray" would be posted to her upon our return. Mrs. Manning left the meeting with 12 copies of "Is War With Russia Inevitable?" which we gave her to distribute to her fellow "worshippers" on the "sabbath" morning at the local Baptist Church. It would have been in-

teresting to see the local hireling's re-action to the distribution of the latest "Logos" publication.

Saturday evening saw the Ecclesia gather for the purpose of joining in a demonstration "Elpis Israel" Cottage Meeting. Brother Stagg was in the chair, and brother Hollamby gave a 70 minutes talk on the work of the Adelaide "Elpis Israel" Classes. This Class talk was illustrated by 12 charts which

had been prepared, and these were of great interest to all assembled. The matter was discussed at length, and after the breaking of bread meeting on the Sunday (as one or two were absent on the Saturday evening), the Ecclesia decided to immediately commence an "Elpis Israel" Cottage Meeting as the Ecclesial study meeting. It was further decided to utilise the "Elpis Israel Study notes which were available in Adelaide. These notes will be sent fortnightly. It is pleasing to know that the Maitland brethren will also join in this study, and that the meeting will alternate between the homes of the brethren, both in Cessnock and Maitland. We rejoice to know that yet another Ecclesia has decided to make "Elpis Israel" the basis of its studies in the Truth, and this can only be to the advantage of all concerned

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The true position for an ecclesia to occupy in an unbelieving community is that of a candlestick—a light-stand—a tabernacle of witness—a city set on a hill that cannot be hid—the pillar and ground of the truth, "holding forth the word of life," and "striving together for the faith of the gospel," saying to all, whether they will hear, or whether they will forbear, "Come." This kind of faithfulness will not turn to worldly advantage, but much the contrariwise, as those will experience who do their duty in the matter; but on the other hand, to be idle, to be craven, to be ashamed of the truth, is to come under inevitable condemnation.



in their growth in Christ.

At the Memorial Meeting on the Sunday, Brother Trevor Stagg delivered the word of exhortation, based on the theme "The True Wisdom." The meeting felt uplifted by his word of counsel and admonition. We were glad to make the acquaintance at this time of Brother McNamara, and extended personal greetings to our Brother from the Editor of "The Logos," who had written concerning our brother's 90th birthday in the September issue.

A 2½ hours' round trip on foot on the Monday presented to us a view of some wonderful scenery from the mountain-sides, looking many miles each way along the fertile Hunter Valley.

**A Father** The townships of In Israel Cessnock and Bellbird nestled down amongst the forests, while smoke arising from several stacks, indicated the life which went on below the surface of the earth, as man stole from Creation the precious black coal. However, the greatest joy of this walk was the renewal for several hours of sweet fellowship with our aged Brother McNamara. We visited him, and it was wonderful to have a few hours in his company. He reflected back over his 67 years in the Ecclesia, recalling the days when there were only twelve brethren and sisters in the Sydney Ecclesia. It transpired that brethren A. and B. Philp's great-grandfather, the late Brother James Everitt, was well-

known to our Brother McNamara. We all keenly enjoyed reading a letter from the late Brother Robert Roberts to Brother McNamara, dated the 24th December, 1895, and written from the home of the late Brother Captain Jackson at Marrickville, a suburb of Sydney.

We left Brother McNamara's company, having felt that it had been good to have been with him. When we arrived he had just concluded his New Testament reading for the day from Ephesians, had other translations by him, and was reading the exposition of the chapters as contained in Brother Carter's "Epistle to the Ephesians." Surely an example to us all! Our brother indicated why he liked the "Logos"—he stated that he wrote for it immediately he had seen a copy. "It stands out for the pioneers," declared Brother McNamara. It is good to hear of the elders in the Body who laboured so well in the word and in the doctrine, honoured in this manner.

Monday evening was set aside for a fraternal gathering at Brother and Sister Lord's, and a nice number of brethren and sisters assembled. We had a happy time together, and the words of prayer, the readings for the day, the hymns, and the conversation around many wonderful aspects of the Truth, provided a profitable occasion. The hour was late when we separated, but nobody was greatly perturbed, as

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The part of the truth is to contend, protest, reason, testify, and endure, until Christ shall come, and "break in pieces the oppressor," when the truth will prevail gloriously, and all its suffering friends rejoice together in his presence.

Dr. Thomas.

# Mystery Babylon

## ANCIENT AND MODERN

### 3: The Religion of Babylon

**October Article, Page 32.** The first four lines on page 32 are unintelligible due to a printing omission, and readers are invited to amend these lines to read as follows: . . . . The harmony existing between this record and the Genesis record that Nimrod first **began** to be great, then the beginning of his **Kingdom** was in Babylon, identifies Nimrod of Scripture and Ninus of history as the same person. To this position agrees the historian Apollodorus who states, "Ninus is Nimrod."

This phase of the subject is more important. To gain the full advantage of the study, the religion of ancient Babylon must be clearly understood. Naturally, it is recognised that it is impossible, due to the passing of the years, to obtain as detailed a knowledge as would be desired, but at least it is possible to demonstrate from History, as well as Scripture, that

a certain foundation can be established. The value of this foundation, of course, lies in the fact that it can be fully verified by turning to the authorities quoted. It can be divided into three sections:

1. The doctrine of Babylon.
2. The mode of worship.
3. The meaning of the beliefs and worship.

It may seem superficial to consider these three aspects as they seem at first glance so closely related. However, an illustration will be given which will show that such a consideration is essential. The article "Links in the Great Chain" in the July, 1947, "Logos," very interestingly drew attention to the fact that the sun in its course each first day of the week, shines continually upon gatherings of the saints in all parts of the earth, for 24 hours continuously. Now we are going to consider the position of a stranger from the

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#### A VISIT TO THE CESSNOCK ECCLESIA.

it could quite easily be that the next time we met again as a complete company would be in the Kingdom of God.

On Tuesday morning at 11 a.m., the airliner lifted us from the airstrip and, being a more powerful plane than that which had brought us, landed us in Sydney within  $\frac{1}{2}$  of an hour. Our journey had finished.

We trust that one aspect of the

trip will not be over-  
A Call looked by the Sydney  
Ecclesias in particular.

The advent of air travel has brought Cessnock within easy distance of Sydney. May it be that the Sydney brethren will not be slow in coming forward to the assistance of their fellow-servants of the Deity in Cessnock in the work of the preparation of a people for the Lord in that place.

covenants of promise, afflicted also with the disability of deafness, who slips quietly into one of these gatherings, and in his state of deafness, watches the service.

He watches the service, but cannot hear. He sees the brethren and sisters perform the various acts of the gathering. They stand, they sit, their lips pass through the action of speech and of song, they bow their heads, they eat bread, they drink wine, they read from a book. The person would have witnessed the mode of worship, but would be entirely unacquainted with the reasons for such actions. Unacquainted with Divine Truth, he might have concluded that breaking bread and drinking wine meant that they worshipped in a pantheistic manner, the soil, the field, and the vine. He might have concluded that it expressed that the Great Power before whom they bowed their heads provided them with daily bread to strengthen, and wine to cheer the heart. There was nothing in the event itself, that spoke of a bleeding, suffering man in agony upon a lonely cross, which was the meaning of the simple act.

But let our friend's ears be unstopped, and they tingle at the name of Jesus. And as he hears the words of thanksgiving, he sees the glorious meaning of the symbol—"this is my body"—"this is my blood," and he perceives the meaning of the act. But who is this One whose death is thus memorialised? He might falsely conclude that it was a great national hero, who died to save some from great armies of invasion. He might think that it was a personal friend of all present who had given his life for

theirs under peculiar circumstances in a time of unique occurrence. But then when he hears those present express the thoughts of their minds, he becomes acquainted with the doctrine—the doctrine of a Saviour from death. He hears not only of a death and burial, but of an overcoming resurrection. Not merely of a crucified Nazarene, but of a Lord "who is risen indeed." Having thus become familiar with the doctrine, and having understood the mode of worship, he would understand the meaning of the beliefs and worship, and would possess a knowledge of a Saviour from the reality of death by the mercy of the One True Mighty One of Israel, to an eternal inheritance upon the earth, through the condemnation of sin in the death of Jesus.

With ancient Babylon long since passed to her place amongst the cemetery of the nations, it is impossible to witness in our days the mode of worship, so it is necessary for us to glean what information can be obtained from the spade of the archaeologist, and the records of the historian. It will be the best course to first of all ascertain the doctrine of Babylon, then having understood that, and considered also the form of ritual worship which they followed, we can arrive at the meaning of their beliefs. We have not only to understand how they worshipped, but we must know the very thoughts of their minds as they indulged in this worship. At the risk of repetition we repeat, to see Babylon completely, we must firstly know its doctrine, this will throw light on its mode of worship, and then we can see more clearly the

meaning of the beliefs and worship.

As we pointed out in the previous article, the whole worship of Babylon was a counterfeit of the real plan of redemption, with their own gods, saviour, and destinies. Man at the creation believed in the Only True God, for man conversed with the mighty angelic messengers of the Lord of Glory. This is a truth not only stressed in Scripture, but which is also becoming established by scientific research. The research of the noted Anthropologist and Archaeologist, Dr. Langdon, Professor of Assyriology at Oxford confirmed this Scriptural fact. He has written: "The history of Sumerian religion, which was the most powerful religious and cultural influence in the ancient world, could be traced by means of pictographic inscriptions back almost to the earliest religious concepts of man. The evidence pointed unmistakably to an original monotheism (worship of One God). The inscriptions and literary remains of the oldest Semitic peoples, also indicated a primitive monotheism, and the totemistic (worship of idols) origin of Hebrew and other Semitic religions was now entirely discredited."

As the years rolled on, so great was the perversion of the Trinity in Unity version of the —the Foundation way of Truth of the Great upon the earth, Apostasy. that the Deity swept life from the earth, leaving only a remnant saved by water. Those who were saved from the flood believed in, and offered sacrifice to the Deity—the only True and living God. This knowledge was perverted. Men

turned to the worship of a trinity of gods. In the words of Jeremiah, they made "gods unto themselves, that were no god" (Jer. 16-20). This became the FOUNDATION OF THE DOCTRINE OF BABYLON. This wicked deed becomes more understandable when we realise that human nature of 2300 B.C. was the same unlovely thing as we see manifested around us in A.D. 1947. Speaking of the time immediately before the flood, it is declared that "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." (Gen. 6-5.) The Divine estimation of man is the only correct one, and His utterance became, "all flesh has corrupted my way upon the earth." (6:12.) This corruption had developed from, amongst other reasons, the mingling of the seed of faith with the world, and through the judgment of the flood, the mingled seed was eliminated, leaving only a portion of the sons of Seth alive. Some might wonder why the righteous dominion of Noah after the flood did not introduce a new age of righteousness upon the earth. The entire eight survivors of mankind had experienced in such an impressive manner the glorious mercy of the Deity to those who love, serve and obey Him. What gratitude should have flooded each of those eight hearts! Where was the weakness? As Brother John Thomas has truly observed in "Elpis Israel" (page 120), "Cain's race became utterly extinct, and those only of Seth remained, who were upright in their generations, and who walked with God. The distinction of seeds was tempor-

arily suspended. The generation of vipers was extinct; but sin in the flesh survived—a principle, destined in after times to produce the most hideous and terrible results." The truth of this statement has been demonstrated in the fact that Cush and Nimrod soon revealed this principle of the thinking of the flesh in opposition to the thinking of the Spirit, and the development of the belief and worship of a trinity of gods was a fundamental part of their apostasy.

The system of the trinity was a veiled form of the worship of Nimrod and the queen-goddess of Babylon, the harlot Semiramis. The trinity was set forth as a matter of doctrine as the true gods of creation. We, with our sublime knowledge of the One True Creator, might well wonder how men and women could possibly turn to the worship of the three gods. However, if Christendom can perceive a trinity of gods in the events recorded in Genesis Chapter 1 (as they claim and believe), then the apostates after the flood could be understood as doing the same. The existence of the Elohim (angels) would no doubt afford a fruitful source of speculation as to the plurality of the gods. Those who have read Dr. Thomas' priceless work "Phanerosis" will readily agree that the unenlightened speculation of the apostates could lead them into grievous error. Why the number of gods was determined as three is somewhat difficult to perceive, unless it be that there is to an extent a distinct three-fold aspect of existence which might prompt unenlightened reasoning into that direction. The universe above—sun, moon and stars; the

plant world—colour, shape, perfume; and even lift itself—conception, quickening, birth, have suggested to some a trinity behind all things. In any case, a number was reasoned out by unenlightened mortality, and it was three. When they turned away from the worship of the One True God of Creation, their sin could not have been greater, whether they worshipped two gods, three gods or ten thousand gods.

A very interesting detail of the Babylonian doctrine of a triune god, was the insistence that they believed in one God only. They maintained that this one was three, but that the three was one. **THE TRINITY IN UNITY WAS THE FOUNDATION OF BABYLONIAN RELIGIOUS DOCTRINE.** Let us look at the historical evidence.

The world contemporary with Isaiah had fallen to a lamentable condition. All nations had deeply imbibed the cup of Babylon. Even many Israelites had lapsed into the degraded state surrounding them. Consider Isaiah 66:17. Whilst this has a vivid latter-day application, it bore a relationship to the apostasy around Isaiah in his day. The judgments of the Deity were pronounced thus: "They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating swine's flesh, and the abomination, and the mouse, shall be consumed together, saith the Lord." The marginal rendering offers an alternative thus: They that sanctify themselves and purify themselves in the gardens one after another, eating swine's flesh. . . ." It will be noted that the translators are somewhat vague, offering "tree" as a solution in one place, and

eliminating it in another. It will not escape attention, however, that the word "one" is common to both translations. There is no word in the original for "tree," and Lowth and other orientalist state that the rendering should be "after the rites of the Only One." "Only One" is a translation of the Hebrew "achad" which is the Hebrew expression used in Deuteronomy 6:4, "Hear, O Israel, the Lord our God is one Lord." Hence, the judgment of the Deity was pronounced through Isaiah against those "that sanctify themselves, and purify themselves in the gardens, after the rites of the Only One, eating swine's flesh, and the abomination, and the mouse, shall be consumed."

This condemnation was not upon

those who worshipped the One True God of Israel, but fell upon those who, with great protestations of faith, worshipped the Babylonian trinity in unity. This is so without any doubt, as the eating of swine's flesh, which was forbidden under the Law of Moses, was part of the ritual worship and glorification of Nimrod, the "Son" of the Babylonian trinity.

The explorations of Layard in the Middle East, unearthed a specimen of the triune deity, with three heads on one body. In this crude way, ancient Babylon expressed outwardly its inward thought. Babylon—ancient and modern are both marked with the same foundation—TRINITY IN UNITY. B. Philp.

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### Not Written for Publication.

## THE VALUE OF OUR LITERATURE.

(Substance of a letter written to the Editor.)

Dear Brother Mansfield,

Greetings in the name of Jesus Anointed.

Your letter posted 9th September I received this day. Many thanks indeed for the service you have rendered me, in packing and forwarding the books, etc., all of which have arrived. What a store of delightful reading they hold for me and other brethren and sisters! How some, naming the name of Christ, can regale themselves avidiously reading modern fiction, and other trashy, insipid, faith-shriveling novels, I know not. They dull the senses, blind the understanding, and lessen the desire for knowledge of "the exceeding great and precious promises." Our "three score years

and ten" is much too short a span to learn of the Maker of heaven and earth, without frittering away valuable time in profitless channels.

—Remarkable, is it not, that Dr. Thomas' exposition of Daniel caused him to foresee the future magnitude of the Autocrat (when he attains the plenitude of his power) with such accuracy. He mentioned that the Russian domain would extend from the North Sea to the wall of China (pp. 81-82, "Exposition of Daniel"), and do we not behold it emerging? Yes, the Bear is influencing his astute and godless policy in China and Japan to the horror of Britain and America. He is "heaping unto himself many

nations" (Hab. 2-5), clamouring for world domination which none but Jesus owns the prerogative. Russia's successes will be of short duration whilst those of Jesus will be eternal.

I have enclosed a list of books which you may send when convenient. I am pleased with your latest publication ("Is War With Russia Inevitable?") and hope to interest some "aliens from the Commonwealth of Israel" with it. But, oh "how slow to believe all that Moses and the prophets have written" are the generality of mankind! We are not unmindful of Noah's endeavours in this direction. Gospel extension labours are bootless efforts in most cases, but remain, none the less, our bounden duty to God. I close this letter with love in the Faith and in the Hope of Zion's deliverance.

(COMMENTS: Three score years and ten are short enough to study the ways and purposes of God, yet how few learn of Him; what an amount of ignorance is apparent even among professional believers of the Truth! God has declared that He has magnified His word above all His name (Ps. 138-2); whilst Malachi 3-16 records the Divine pleasure at those who "think upon His name." The Psalmist declares: "Blessed is that man . . . whose delight is in the law of the Lord"; and who meditates therein "day and night" (Ps. 1). He is represented as an ever-green tree, amply nourishing by fruitful waters, and regularly producing fruit in season. His condition at the Judgment Seat is assured, because having "sown to the spirit he shall of the Spirit reap life

everlasting" (Gal. 6-8). The reading of our standard works can help immensely towards the better understanding of God's word, and can thereby assist in the development of the spiritual man.

We direct the attention of our readers to Dr. Thomas' statement in "Exposition of Daniel." During recent weeks, the Press has given prominence to Russian efforts of ideological infiltration into the Far East. According to reports these have met with some success, so that the anticipations of Dr. Thomas in this particular, based, of course, upon his interpretations of the prophets, is in course of being realised.

Concerning the preaching of the Gospel, it is not to be expected that it should have great success in this age. Christ likens the days immediately preceding His return as "unto the days of Noah." Nevertheless our duty remains the same, and "in season and out of season" we proclaim the Word. This labour of love is performed "as unto the Lord," and not "unto men." We do not worry about results or the lack of them, for it is a work of faith; and, with Paul, we realise that some may plant, and others water, but God alone can give the increase. The day is approaching when "all men" shall be made to realise the truth of those things we proclaim. Our Gospel extension efforts will not then be hindered by lack of means, or the ability to proclaim the message. We shall go forth in the power of Almighty God to establish the authority of His Son in all the earth.

—EDITOR.

## BROTHER C. DANGERFIELD, SENR.

In sadness, yet in hope, we record the death of Brother Dangerfield, of Adelaide, which occurred on 10th November, 1947.

Our late brother was of a quiet, humble disposition, and yet an active worker in the Ecclesia for many years. He was a profound, analytical student of God's Word, and with a knowledge of Greek, was well known for his exhortations and expositions upon the New Testament as a whole, and the Epistles of Paul in particular.

Not the least of his notable services for the Truth, was his courageous stand against the Eternal Life theory some years back. He gave a clear and well-defined lead to the Adelaide Ecclesia at a time when some were advocating error. A very clear and thorough exposition of the Truth upon this important theme from the pen of our brother appeared in serial form through the pages of "The Logos," and are to be found in the numbers that make up Volume 4, pp. 14, 26, 41, 54.

During the war years, he firmly maintained that the prophetic expositions of Dr. Thomas would be vindicated, and counselled patience to those who thought that the temporary ascendancy of Germany meant that Gogue would not em-

anate from Russia.

In recent months our brother suffered intensely, and in view of the great hope associated with those who "sleep in Jesus," and the certainty of a resurrection from the dead, and the attainment of Eternal life in the Kingdom of God for all those who are found approved at His coming, his death was a merciful release from further suffering. For our brother Dangerfield we need not sorrow; his work is finished; in God's infinite goodness and wisdom he now sleeps, freed from pain and anxiety, waiting for the return of his Master, whom he had so long served (he was some 47 years in the Truth). "So he giveth his beloved sleep" (Ps. 127-2). We believe his sleep will be brief, and that he will soon "come forth": we earnestly hope, to receive a great reward for his devoted service to the cause he loved so well.

Brother Dangerfield's favourite hymn was Number 89, and its final words may constitute an exhortation to all:

"May all our lamps be burning  
Our loins well girded be;  
Each longing heart preparing  
With joy to welcome thee."

J. MANSFIELD, Senr.

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They (Demian and his friends) may censure, and use all underhand means to alienate friends, and to bring us into disrepute; it all goes for nothing and "passes by as the idle wind which we regard not." For myself, I am absolutely independent of them in thought, word and deed. I seek nothing they possess in the form of honour, approbation, substance, or anything that is theirs; yet would I seek them, and were it possible, I would deliver them from their worldliness, their scepticism and their traditions. I would show them a more excellent way in which they would do well to glory.

The world hated the apostles because it hated their Lord. And so it is now. Men hate the champions of the faith, and all that sympathise with them.

Dr. Thomas.



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UPHOLDING THE PURITY OF THE APOSTOLIC DOCTRINE  
AND FAITH.

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### Thoughts for the Times

## *Christ's Property*

What the world says is continually dinned in our ears, so to speak, in one form or other; and we have all of us a nature sufficiently prone to feel a sympathetic response to its suggestions and maxims. There is consequently imperative need to resist constantly the world's pleasant doctrines, and to insist constantly on those of Christ, which though unpalatable to the natural man, bring purity and peace in our present experience, and enrich and tranquilise the prospect with promise of the life to come. We shall all experience at the last the truth of the statement that we are not our own. The judgment seat will reveal the case nakedly as it is—that we are the property of another and that all we have is his property, for the use of which we shall have to account. We shall then see that now in this time, when we are not permitted to see the fact, God has invisibly, but really by a series of perfectly natural arrangements on the surface, conferred upon us what time, health, money, or opportunity we have in trust for our trial. We shall see that it is a literal fact and not a pretty sentiment that the brethren of Christ are not their own property, but actually belong to their now absent, yet cognisant, and then present master. Jesus plainly teaches that the decision of our case in judgment will hinge upon our stewardship in these present affairs in which most men can see no divine relation. He says: "If ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? If ye have not been faithful in that which is another man's, who shall give you that which is your own?"

R.R.

# The LOGOS REVIEW

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

## Back to the Days of Ezra and Nehemiah



The news of late has been of the greatest import to all associated with the Hope of Israel, for it exhibits how the "tail" of the nations (Deut. 28-13) is commanding the attention of the whole world. How appropriate to this state of things are our Bible readings of recent months, for in such books as Ezra, Nehemiah and Esther there are recorded conditions almost identical with those of today. These books outline:

1. The attempted annihilation of all Jews by the anti-Semite, Haman.

2. The endeavour of Israel to rehabilitate themselves in Palestine.

3. The decree of a Gentile Power in favour therewith.

4. The opposition of some to the enterprise.

5. The attempt by certain foreigners to discredit the intentions of the Jews by falsely imputing their motives, and, to all intents and purposes, condemning them as terrorists.

**Ezra The Terrorist** The Account of Ezra records that "the people of the land weakened the hands of the people of Judah and troubled them in building" (Ezra 4-4).

When they found that the Jews still made progress they "hired counsellors against them to frustrate their purpose." This continued for some years, but proved unavailing, so that finally the overshadowing power of Persia was petitioned by these anti-Semites through Rekum the chancellor to stop the building up of Palestine. It is significant that in this letter the Jews are decried as "Terrorists." The King is warned that Jerusalem is a "rebellious and bad city" (V.12), and it is inferred that the Jews' objective was to make sedition and revolt. He is warned that if Jewish progress in the land is not halted, he would lose all territory west of the Euphrates (V.16).

As a result, a Persian "white paper" was issued, and Jewish immigration temporarily ceased (V.24). Doubtless any Jews attempting to then return would be dubbed "illegal" immigrants! Later Nehemiah had this "white paper" reversed. A Jewish State was proclaimed by Artaxerxes and Nehemiah was elevated to the Governorship. Blood still was shed in the cause of Zion, however. Sanballat hindered Jewry. The inhabitants of the

land declared war on the venture. It was found necessary to arm the Jewish colonists, but God prospered their efforts, and overthrew the conspiracies of Sanballat.

News from Palestine today suggests that we are back to the days of Ezra and Nehemiah. Propaganda is directed against the Jewish experiment in Palestine, but we must remember that this propaganda has a human and fleshly bias, not a Divine one. The Divine bias is found in His Word.

Again in the days of Esther we find a Dictator issuing a decree for the total destruction of Jewry. The enemy on that occasion was Haman. He is described as a descendent of Agag. Balaam referred to this powerful monarch, and pointed forward to a King who should arise in Israel greater than he. In thought he looked forward to the judgment which shall be meted out upon the Gentiles when that King shall be manifested in the earth. "Alas, who shall live when God doeth this!" he exclaimed (Num. 24-23). Balaam's words, "How shall I curse, whom God hath not cursed?" are as much alive today as they ever were (Num. 23-8), and despite the efforts of the propagandists, these words will yet be finally realised: "God hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them" (V.21). "The Deliverer shall come from Zion and turn away ungodliness in Jacob," declared the Apostle.

Haman's subsequent destruction has been ever since celebrated by Jews in the feast of Purim. Re-

cent years have seen many who, like Haman, have sought the destruction of Jewry. Amidst all their pomp, noise and tumult, however, the still, small voice still proclaims: "Though I make a full end of all nations where I may scatter thee, I will not make a full end of thee."

An International Council has now the temerity to adjudicate whether the Holy Land shall be divided (Lev. 25-23, Dan. 11-39). Originally the Jews were promised the whole of Palestine, including Transjordan, but through the years this has been pared down until but a portion of Palestine—and that mostly desert—is to be granted them. But God is the same yesterday, today and forever (Exod. 11-8), and his decree is: "I shall place my king upon my holy hill of Zion." The time is at hand for the manifestation of Israel's king, for though "the rulers take council together" to thwart God's plan, yet its consummation is sure and certain. Let us then never neglect to "Pray for the peace of Jerusalem, for they shall prosper that love thee."

It may be objected that conditions are not ripe for Christ's return, because in Ezekiel 38 the Jews are represented as being at peace, whereas, in fact, the possibility of war in Palestine between Jew and Arab is stated to be far from remote. Concerning this, Dr. Thomas in "Eureka" Vol. 3, p. 598, has stated his opinion that the peaceful condition of Palestine will result from Christ's operations against the Arabs after His return. They will be disciplined, their country will flourish (Isa. 42-11), the pressure upon the Holy Land will

be relieved, and the Jews will have peace. Dr. Thomas' opinions are always worth consideration, and we would suggest that the reader refer to the section of "Eureka" quoted above.

So it seems that we are back to the days of Ezra and Nehemiah as far as Palestine is con-

cerned, and without endorsing acts of bloodshed, we would earnestly suggest that Christadelphians be careful that they do not allow the propaganda of the Press to mould their conception of the world-shaking events that are occurring in that country.

J. Mansfield, Senr.

Pressure is being brought to bear upon the U.N.O. in an attempt to compel Britain to withdraw from the Sudan. Egypt seeks to force Britain's retreat from this area. A glance at the map reveals the Sudan as a territory of "strategic" importance; but in the light of Divine prophecy it also discloses the fact that the country could place Britain in a perilous position. Ezekiel 38-5 informs us that Abyssinia and Libya are confederate with Russia in the great invasion of Palestine "in the latter days" (V.16). In addition to this, we read that Egypt does not escape the incursion of the Northerner (Dan. 11: 42-43). France and Belgium, too, are units of Gomer (Ezek. 38-6). On the right there are the determined Arab (or Moslem) tribes hostile against foreigners intruding upon self-styled Arab land. Thus Anglo-Egyptian Sudan is completely surrounded by potential enemies.

The Egyptians are paying dearly for their folly in opposing Israel's return "home" to Palestine. Hundreds die daily from cholera. King Farouk has forgotten the "plagues" which were sent upon his ancestors for the very same cause as that which exists today (Exod. 7: 23, etc., Exod. 12-33). Isaiah 19 tells of worse to follow. There is "civil

war" (V.2) yet to come; also subjection to "a cruel lord," even a "fierce king" who shall "rule over them" (V.4). The Moslem world has certainly been given over to "the sword." Thousands of Moslems have been slain in India. The God of Abraham, Isaac and Jacob is demanding heavy toll of life from those seeking to prevent the restoration of the children of Israel to "the land of Promise."

The stage is being set for the ushering in of "the everlasting kingdom of our Lord and Saviour, Jesus Christ." The "signs" indicate the nearness of Earth's coming Divine Monarch to take His great power unto Himself and to reign. What wondrous things lie directly ahead. The kingdom of God is nigh. "Prepare ye" to meet your Redeemer! "Adorn yourself" with the garment of righteousness, by obedience to the spirit of the Truth. Soon the "Lion of the tribe of Judah" will descend to gather unto Himself those who are "His friends," for He has said, "Ye are My friends if ye do whatsoever things I command you," and again, "If ye love me, keep my commandments." Further, "My sheep hear my voice." Let us, then, decide for Christ! The Bridegroom is ready. Soon the "marriage feast" of the Lamb of God will have come.

C. R. Wotton.

Notes by the Way

## *From a German Concentration Camp*

The article "Observations from Abroad" (see December issue of "The Logos") made reference to the sufferings that German brethren and sisters endured for the faith. They were subjected to humiliations and restrictions of

### **"NOTHING ELSE MATTERS."**

Although 1947 has not realised our hopes in the apocalypse of Christ on the earth again, so remarkable has been the fulfilment of prophecy, and so definite the signs that He is at hand, that the interest has not weakened at all in these things, but has rather intensified as the grand purpose of God is seen gradually developing to its consummation. Today, though seen by few, the light of God's knowledge shines with a clearer, brighter light because of the prevailing darkness of the Gentiles' times. The hopelessness of man's efforts to extricate himself from the chaos of the times is apparent to all, and only serves to emphasise the blessed state of those who have been called to an understanding of God's way. Concerning 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 laws" (Isa. 42-4). Christadelphians can face the future with assurance. We are living on the brink of a great experience. The time is almost here when all those worthies of every age will be reunited in one glorious community; the weakness of the flesh will be changed into the strength of incorruptibility; when our mental powers will be extended to grasp the infinity of things divine, and the troubles, the anxieties, the distresses, the contention, and the weariness of the present will be forgotten in the glory to be revealed. With Paul we can say: "The whole creation groaneth and travaileth in pain together until now, and not only they, but ourselves also, even we groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Certainly "nothing else matters."

many kinds, whilst some suffered bodily pain, discomfort and even death. Mention was made of brother Albert Merz who, in accordance with Christadelphian principles, refused to enter the armed forces of Germany in any

capacity. He was thrown into a concentration camp, but refused to yield; he was subjected to thrashings, but still maintained his integrity. Finally on 21st February, 1941, he was threatened with death, and in the face of this sentence wrote to his relatives as follows:

Berlin, 23rd Feb., 1941

My Beloved Ones,

It grieves me to write you today, not for my own sake, but rather because I know that this communication will beset you with sorrow. Now I desire to entreat you not to take it too hard. You know my Faith and my Hope; Christ is my life, and to die is my gain. Do not weep over me, even if the worst befalls me. Be strong and compose yourselves. Whilst on 21st February I was sentenced to death and am to be executed, you know that the life that is formed within me returns to its source, and at the given time will take on its form again. When my time is up, and I must away, be ever mindful that man is appointed to die, and afterward the judgment.

Tomorrow I will present a supplication for grace. Perhaps the law will still permit mercy to prevail over me, and if not, then I hope I will be permitted to write you once more. Remember me in your prayers. So I will close, trusting in God and His Kingdom, and greet you all affectionately,

Your Albert (Sirach 30).

Was du bist, das sei auch ganz  
 (What you be, that be you wholly)  
 Nicht allein die Blut, die lichte,  
 (Not alone the flower, its brightness)  
 Sondern auch das Blatt, das schlichte  
 (But also the leaf, that is plain)  
 Hat Bedeutung fur den Kranz.  
 (Is essential to the crown.)

(Note.—The translation of this verse into English does not convey the symbolic meaning it would in the original language. Brother Merz is exhorting his friends to be constant. What you profess, that be you completely and genuinely. The flower is only the unfolding of the leaf, so that it is not only in the flower, or in externals that you must manifest what you profess, but the leaf also—your very character and inward being—must be in tune with such profession. Both flower and leaf are essential to make up the crown of glory).

Brother Merz's petition was unsuccessful; the sentence of death by beheading was confirmed, and he was transferred from Berlin to Brandenburg where it was carried out. From here he again wrote to his relatives.

Brandenburg, 3rd April, 1941.

My Beloved Ones,

I now desire to devote my last hours to write you once more, immediately entreating you not to take it too hard, for it is now God's will—John 19-7; Romans 14-7; Romans 8; Isaiah 59.

At 5.30 o'clock on Friday morning, the 4th April, my time will have run out, and with it my warfare will have ended. My last wish is that you may live in peace, and be careful that not any be lost—2 Timothy.

O my loved ones, if only everything could have been printed—the many thousands of thoughts that I have directed, and am still directing toward you in silent conversation. However, you will be able to draw many conclusions from the Holy Scriptures, especially from the letters of the Apostles, and the discourses of Jesus in relation to His departure as recorded in John, etc.

I hope to see you all after my awakening. So I will close now, and you will understand that I do not write more lest it conveys too much. I greet you all with all my heart.

Your Albert.

Also greet all brethren and such as are kindly disposed towards me. The grace of our Lord Jesus Christ be with you. Amen.

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**Comment:** Comment is superfluous, and the inspired words of Paul are alone adequate: “. . . Some were tortured, not accepting deliverance; that they might obtain a better resurrection; and others (of whom the world was not worthy) had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment. And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.” We are indebted to Brother W. Hoffman for translation of the above from German into English.—Editor.)

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Let us be short in our prayers; there should be no prolixity; brevity and intensity should be their characteristics. It is no prayer at all if you merely say words. Prayer is a concentration of the mind upon the Deity in adoration, gratitude, or entreaty. This cannot be attained without words, but you may use words without the act of true devotion; neither can it be attained without understanding. Understanding is the basis of our relations with men; much more is it so with God.

R.R.

## Preaching the Truth



The objectives of a Gospel Extension Society are two-fold:

1. To provide scope for brethren and sisters to faithfully labour in the Lord's service.
2. To spread abroad the Gospel message.

We earnestly feel that no Ecclesia, large or small, can properly function without a Gospel Extension Society, although, looking at the ideal, the complete rank and file of each Ecclesia should form the Society. The more that work in this grand sphere, the more the desire and urge for service. Though converts necessarily are few, the continued consistent sending forth of the message is vital, and is powerful far beyond the money value expended thereon. Many more baptisms could result if we became lax in our standards, and accepted folk for baptism "not truly converted," nor desirous of separating themselves wholly from the world.

Our Society in Adelaide was formed in 1930, and during the seventeen years of its operation consistent progress has been maintained. In accordance with the principles enumerated above, we have developed those features of the work that have provided for the largest number of workers and which have resulted in the greatest measure of success in public interest. Our experience has been that these two principles synchronise. For instance, we have largely discontinued suburban lecture work. The results were poor, and the work entailed labour from comparatively few. On the other hand, we have developed systematic pamphlet and booklet distribution, personal contact work and so forth, with grand results, both in the number of workers, and the public interest.

**Funds** These have always been limited—far too limited in prospect of what could be achieved if Gospel Extension was always given first preference by the Brotherhood. What has been done has resulted from Ecclesial grants plus the added necessary contributions from our gospel extension workers. In 1947 we expended between £350 and £400, and felt the urgent need for more.

Our experience has been that the better means of disseminating the Truth are obtained by:

1. Newspaper Advertising.
2. Booklet Distribution.
3. Pamphlet Distribution.
4. Personal Contact Work.
5. Follow on Budget Postal Work.

**"Bible Testimonies"** These are 3 inch by 2 inch single column advertisements inserted in our State leading daily newspaper "The Advertiser" regularly each fortnight at £2/12/6 per



insertion. Regularity with regard thereto has formed the keynote of success, and these have formed a lucrative and consistent source of applications for literature since their inception a few years ago. The "Signs of the Times" in brief and interesting form are outlined therein in a prominent part of the paper. Attention is drawn to the private box number, and each enquirer receives a small budget of literature (including the booklet or pamphlet advertised from time to time). Two of our workers are responsible for this work; one for compilation, the other for checking and insertion. The flow has never failed. Expensive you say?—well, yes, but very effective.

#### WHERE THE APPLICATIONS COME FROM.

From 1/1/46 to 31/12/47, 620 applications for literature were received from the following sources:

1. "Bible Testimonies" .. .. .	180
2. Cards from booklet distribution .. .. .	170
3. "Digest of Truth" .. .. .	192
4. Nominations from brethren or interested friends ..	72
5. Other sources .. .. .	6
<b>Total .. .. .</b>	<b>620</b>

They have come from all States of Australia, New Zealand, England, Canada, South Africa, U.S.A., North Ireland.

**Booklets** In collaboration with "The Logos" the Society has produced four booklets, and the distribution of these has formed the basis of our work during the past five years. The titles are: 1. "The New World Order"; 2. "The Jewish Problem"; 3. "The Divine Charter for the Future"; 4. "Is War With Russia Inevitable?" The total of these booklets printed has been 250,000 copies. Their contents have been based upon the expositions of brethren J. Thomas and R. Roberts. One theme has built upon the other, so that many thousands of readers have been struck with the consistent truth of Bible prophecy found therein. A 5th booklet is planned (God willing) for distribution in June of 1948. Present costs of production are high, but wonderful it is that the wherewithal is found and this vitally essential work goes on.

**"Digest of Truth"** What a splendid little venture this has proved to date. In fact it has grown into quite a big venture. Inexpensively produced at 13/- per 1,000, some 500,000 copies have penetrated into England, Ireland, South Africa, Canada, U.S.A. and New Zealand, although by far the greatest portion has found refuge in the homes of many thousands of folk in the Commonwealth. The "Digest" closely fits in with the prophetic cycle concerning these "last

days of the Gentiles." This pamphlet now results in the greatest number of applications for literature coming to hand.

It can be confidently recommended to G.E. Societies and individual distributors in isolation. Our Society, in conjunction with the "Elpis Israel" Classes, distributes 5,000 monthly in the suburbs, besides 1,800 copies by postage to country districts.

**The Working Group** A working group of ten brethren and sisters meets at the home of the Secretary and prepares the booklets for distribution in the suburbs and country. 2,000 copies of "Is War With Russia Inevitable?" are prepared for suburban

**GOSPEL EXTENSION SOCIETY OF S.A.**

1947/48.

**PERSONAL CONTACT REPORT.**

To be submitted through Leader 8, Bro. F. G. Highman.

Name and Address	1. Budgets of Literature Sent Out.	2. No. of Studies Sent Out.
Mr. AMOS, Brown St., Cottonville	6	4

3. On Special Lists Since:  
1/2/47

4. Reasons:  
Digest Enquiry.

Group 44, No. 12, Page 172. (Please quote on all returns).

**OTHER AVAILABLE INFORMATION ATTACHED:**

**Contact Report hereunder:**

A genuine interest in Scriptures shown. Unfortunately believes although David's Kingdom will be established on earth, Christ will reign in Heaven. Quoted Scripture to contrary (Rev. 5-10, 1-7; Zech. 14-2, etc.). Suggest you continue to forward literature (they expressed their pleasure at this), with particular emphasis on this particular subject. Arrangements have been made for further contact at later date.

Contacting Brother: E. A. Brown.

distribution. Within each booklet is placed an application card (Reply-paid) for literature; a copy of the Ecclesial lectures for the succeeding month, and a broadcasting slip. Each booklet is folded and sealed in a two inch paper wrapper. Some members of the group prepare this matter to the folding stage on one Friday night, and on the next Friday seal the quota, bag it, and it is then the duty of the distributing brother to arrange for a band of workers to do the actual letter box distribution. 1,800 copies are similarly prepared for country town distribution each two months. These are completely wrapped in brown

paper to ensure safe handling in the post. They are then passed on to brethren and sisters who have voluntarily agreed to address them and supply the 1½d. postage (for the Society has not the funds to finance this essential work). The names and addresses are obtained from the telephone directory, an effective source, so that very few to date have been returned unclaimed.

650 special budgets are also prepared by the group each two months for those who have applied for literature. A recent canvas amongst readers on our special lists elicited this information. From 100 enquiries sent out: 82 replied. 63 desired the literature to continue, making comments and asking questions, whilst 19 desired discontinuance, but expressed appreciation of service rendered. There is thus a vital need for teamwork and careful supervision, but the greater the number actively employed, the greater the urge for, and the joy of participating in response to the command "Go ye into all the world and preach the Gospel."

**Personal Contact Work** Report sheets are handed out to certain of our workers called "Group Leaders." They co-operate with other workers in their Group to pay personal visits on people who have applied for literature. These Report Sheets provide necessary information concerning the person to be visited, and are completed by the G.E. worker who outlines the result of his visit. The visitor reports whether literature should be continued, or discontinued. In looking through our records for a typical Contact Report to be reproduced in "The Logos," we came upon one of whom it had been recommended that the literature should be discontinued, but who was actually subsequently immersed. Persistence is often vital in this exacting work. In all we have 12 Group leaders, and could do with more.

**Birmingham Booklets** Such are included in all "special budgets," and the people who receive them remark repeatedly upon the excellence of their production, and confess enlightenment from the subject matter. Many attractive new booklets are coming to hand, and people are impressed that we can, over a lengthy period of time, present Truth to them in such a varied way.

Altogether 100 brethren and sisters in our Ecclesia are performing some practical task in the work of Gospel Extension—the "Elpis Israel" Classes co-operating extensively in the work. We could do with more, but humbly thank God for such a zealous band. You can write in if in isolation, or ask, if a member of an Ecclesia, for pamphlets or booklets to distribute. You never know just when or where the seed might be sown in some earnest heart. Remember the words of Daniel in Chapt. 12-3, or the faithful effort of Noah in the face of the greatest discouragement. Let each endeavour to do his small part faithfully, and God will surely give an increase, even to the coming of His dear Son.

L. J. Colquhoun.

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Christ's accepted people are people of knowledge and understanding. This is the first positive feature of the question. Ignorance is fatal.

R.R.

## **BABYLON: ANCIENT and MODERN**

### *The Origin of Christmas*

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We have recently concluded a season of the year, which as no other, unites the world as one. That time called Christmas, wherein the Gentiles make merry the one with the other, gifts are distributed, kiddies enjoy their Christmas trees, and a spirit of conviviality fills the air. In the churches of Christendom, special services have been held, the candles have been lit, the choirs have sung of the birth in the manger, and the song of the angels to the shepherds on the hill-sides watching their flocks by night. The great commercial houses of the world have engaged heartily in the mundane task of extracting Caesar's gold from the pockets of the citizens, and to incite the public to this end, have presented expensive window displays of "that magic morn, the 25th December," showing wise men admiring a mother and child, each of these persons having a halo of light around the head. Christmas is celebrated in America as in Russia, in Germany as in England, in Norway, Sweden and Finland as well as in Greece, Italy and France. Its traditions are universal and of long standing—indeed, far longer than is generally realised, for whilst Protestantism has borrowed the religious services of this season from Papaldom, Papaldom in turn has borrowed them from Paganism, thus forging a further link between modern "Christianity"

and the ancient apostasy set up by Nimrod, and further illustrating the significance of the Divine title given to this modern system, "Mystery, Babylon the Great, the mother of harlots and abominations of the earth."

To establish this link, we wish to recapitulate somewhat. Previous articles have established these facts:—

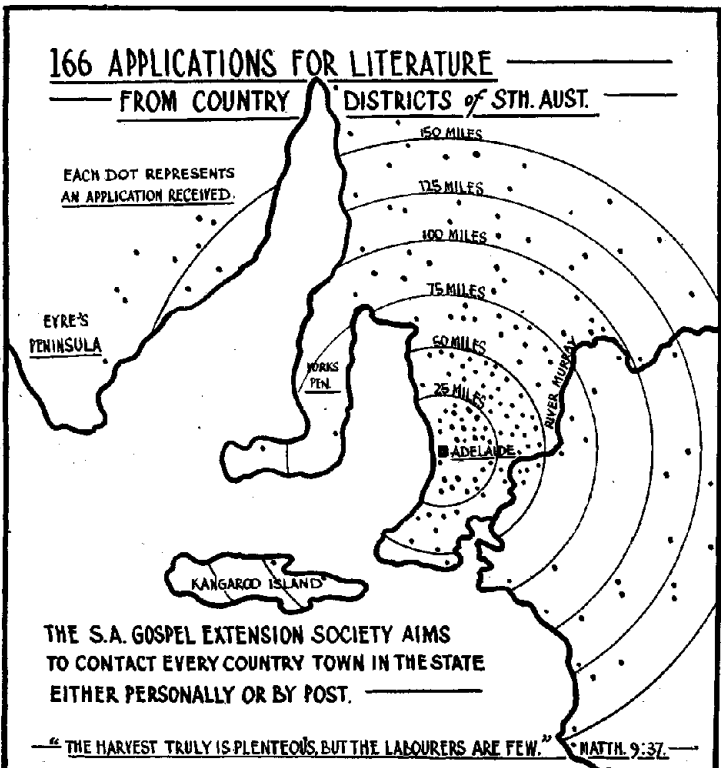
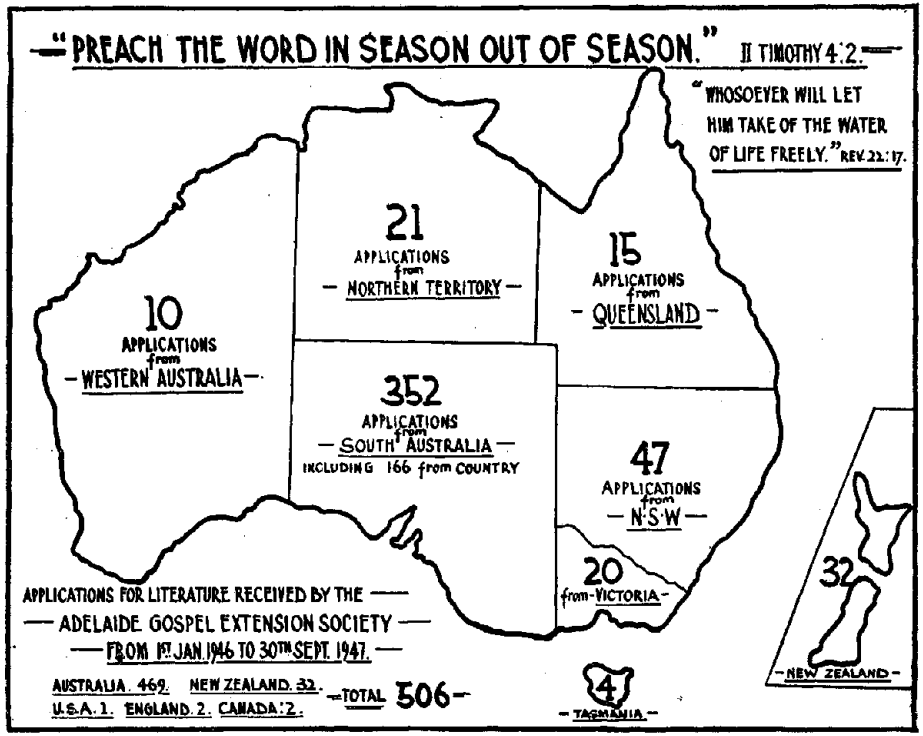
1. Nimrod was the founder of the cities Babel and Nineveh from which later sprung the empires of Assyria and Babylon.

2. To establish his secular power, he so displayed himself before his subjects as to induce them to worship him as a mighty one or god.

3. His wife, Semiramis, was also worshipped as a goddess. Nimrod was not only worshipped as the husband of Semiramis, but also represented himself as the Seed Divinely promised to redeem mankind.

4. In process of time this developed into a trinity of Gods, a principle of religion that with the dispersion (Gen. 11) was spread throughout the earth, and is to be found in the religions of ancient Egypt, Greece, India and China, as well as modern Christendom. The "Son" of the Babylonian Trinity was stated to be the re-incarnated Nimrod.

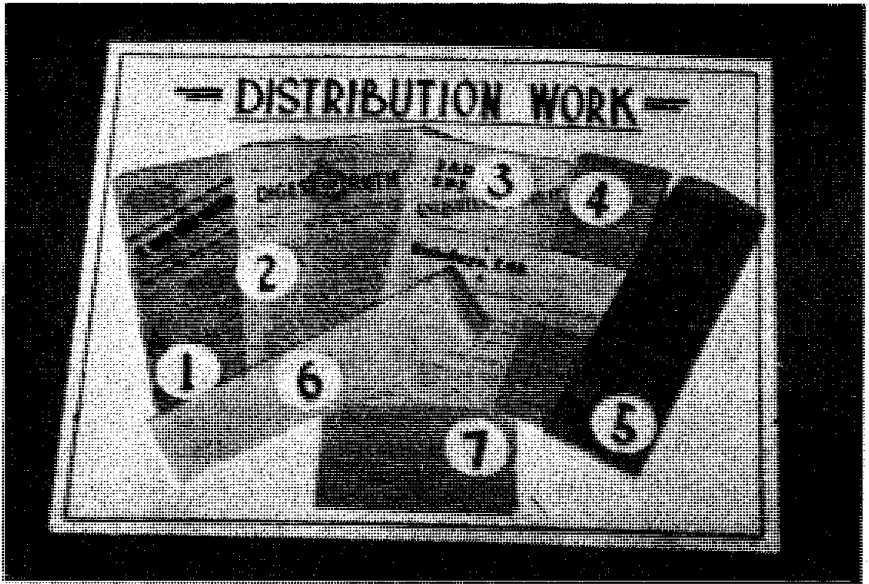
The natural sun became the symbol of this seed of the serpent—the pagan perversion of the Divine promise of the redeemer



IS IT WORTH THE TROUBLE AND EXPENSE?

Distribution work calls for patience and persistence. Here are some encouraging results that show the work is worthwhile. The public mind is being prepared for national acceptance of Christ at His return. Isa. 60-9.

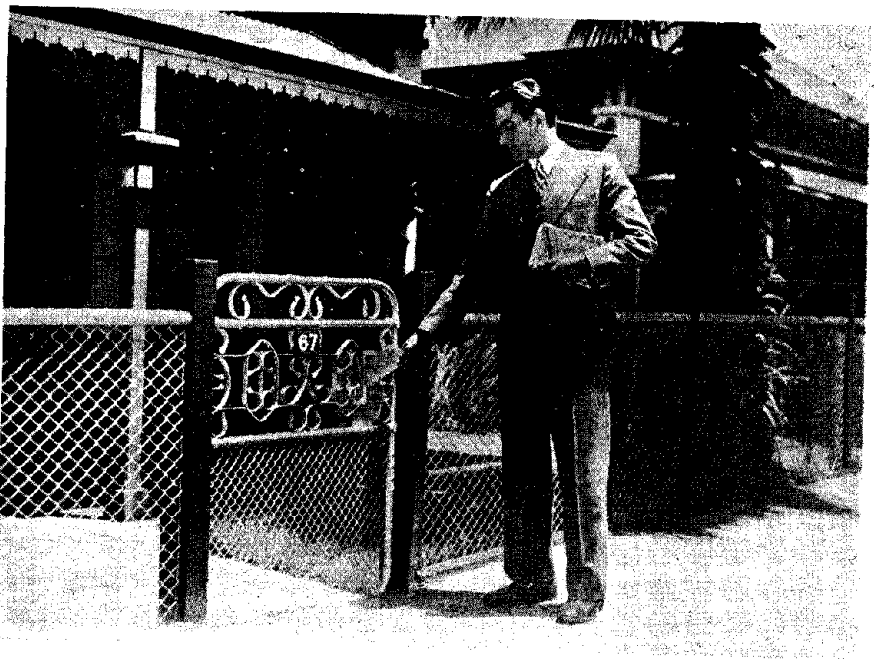
Maps are by courtesy Bro. G. C. Hol-lamby.



**A BUDGET FOR DISTRIBUTION:** 1. The booklet; 2. The Digest; 3. Broadcasting Advert.; 4. Wrapped for suburban distribution; 5. Wrapped for country distribution; 6. Wrapper; 7. Reply-paid Application Card.



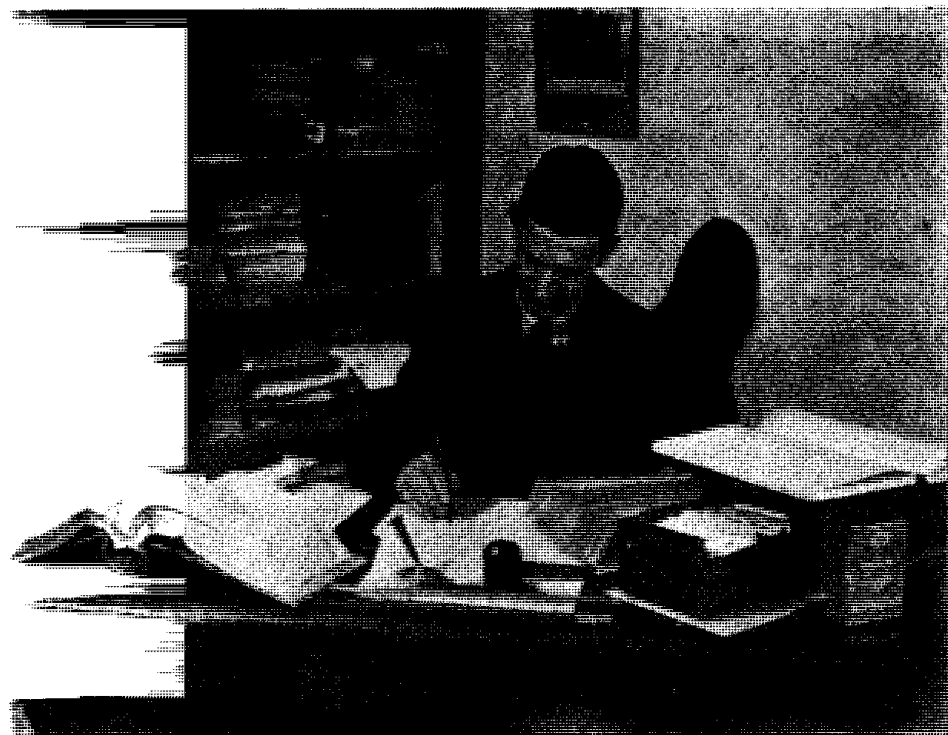
**A "WORKING GROUP":** A high degree of co-ordination is required to keep distributors "fed" with budgets, so "working groups" are formed who meet once a week at the Secretary's home to prepare this work. Photos are by courtesy of Brethren Fred. Briggs and M. Flint.



**POSTING THE "DIGEST OF TRUTH":** One of the most successful methods of preaching the Truth is the distribution of pamphlets and leaflets each month. The "Elpis Israel" classes collaborate with the G.E.S. in distributing 5,000 copies of this leaflet. During the past three months this has resulted in 40 applications for further literature being received.

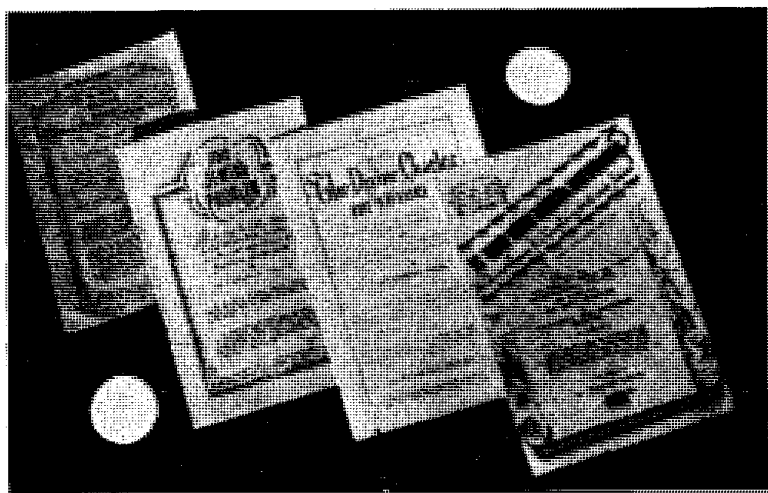


**READING THE REPORT:** Group leaders meet bi-monthly to present reports on behalf of their Group giving results of personal contact visits with interested friends. Bro. L. Jolly is here seen reading his report.



**CHECKING OFF:** A very thorough system has been evolved to record applicants for literature, and the progress made with each, so that the Secretary (Brother L. J. Colquhoun) can easily and quickly refer to any interested stranger, know from what source he was contacted, the literature he has received, whether he has been personally contacted, and general progress. This involves, as is seen above, loose leaf record books, card index, and the meticulous checking off of all postal matter.

ooks distributed by the society. Over a quarter million of these have been printed.





to come—and a yearly festival of rejoicing was held in Babylon on the 25th of December to celebrate and commemorate the birth of the "Son." Thus Christmas, under another name, came into existence.

**Christmas a Paganism** Relict of Paganism  
 Berosus, the Babylonian historian, tells of the manner in which the drunken festival of the month Thebeth, answering to our December, was kept. Loose reins were given to drunkenness and revelry, slaves had a temporary emancipation, and all manners of freedoms were used with their masters. "It was the custom," says Berosus, "during the five days it lasted, for masters to be subjected to their servants, and one of them ruled the house, clothed in a purple garment like a king." This purple-robed servant was called Zoganes, meaning the "man of sport and wantonness." He answered exactly to the "Lord of Misrule" that in the dark ages was chosen in all popish countries to head the revels of Christmas. The wassailing bowl of Christmas had its exact counterpart in the drunken festivals of Babylon; and many of the other observances still kept up at Christmas came from this source, namely, the Christmas tree, the Yule-log, the roast boar, mistletoe, and candles. In Egypt, the personage worshipped as the Queen of Heaven was Isis. The son of Isis was stated to have been born at this very time, "about the time of the winter solstice (25th December) (Wilkinson's "Egyptians," Vol. 4, p. 405.) Long before the advent of the doctrine of Christ into the British Isles, the ancient Anglo-Saxons called the 25th December,

"Yule-tide," a name which persists to this day. "Yule" is the Chaldee word for "an infant" or "little child," and these facts prove that the worship of a child of Babylonish origin was engaged in in England long before the advent of Christianity. Their worship, and the present-day observances of the 25th December are therefore Babylonish and Pagan in origin. Mosheim, in his celebrated Ecclesiastical History, when dealing with the "Rites and Ceremonies of the 4th Century," states that "it is generally admitted that the designation of the 25th of December for the (Christmas) festival was first made after the middle of the 4th century. Afterwards the oriental churches gradually came into the Roman custom, most of them before the end of the century . . . it was thought that the establishment of a Christian festival of several days at that time of the year might supplant the Saturnalia and other corrupting festivals of the pagans . . ." The Saturnalia was the pagan feast held in Rome in association with the 25th of December, held with the same licence as in Babylon. The worship of all these ancients, and the present-day observances of the 25th December are therefore pagan and Babylonish in origin. The child worshipped was not the babe born in Bethlehem, the "seed promised to Abraham in whom all families of the earth shall be blessed," but the god the son of Babylonish mythology, whose birth from ancient days has been celebrated in all nations by drunkenness, feasting, and riotous festivities. Thus was celebrated the birth of the "seed of the serpent," as the "first-

born amongst many idol-worshipping, unregenerate-hearted apostates," a line which stretches down to our day, to Pius upon his throne, and his deceived followers, Papal and Protestant, whose numbers are legion throughout a superstitious and depraved world.

It is also interesting to note that the overthrow of ancient Babylon by Cyrus, was at a time of a great feast. Rollin, in his "Ancient History" (Vol. 2, p. 61) writes: "He (Cyrus) was informed, that in the city a great festival was to be celebrated; and that the Babylonians, on the occasion of that solemnity, were were accustomed to pass the whole night in drinking and debauchery . . . Cyrus, well informed of the confusion that was generally occasioned by this festival, both in the palace and the city, had posted a part of his troops . . ." I have heard it suggested that the festival being celebrated at the overthrow of Babylon was the festival of the month Thebeth, that is, the "Christmas" party of ancient Babylon!

In view of these facts, it can well be asked, "How came a pagan ceremony to be introduced into the Christian Church?" Authorities are almost unanimous in agreement that the 25th December could not have witnessed the birth of the Lord Jesus Christ. December is, and always has been, winter in the Palestine region. Snow is deep on the ground at such a time. The winters of the time of Christ were not lacking in severity as instance the words of the Master Himself, "Pray that your flight be not in the winter-time." The record of Scripture is that the

climatic conditions prevailing at the time of the year when Christ was born were such as to enable shepherds to sit out upon the hillsides watching the flocks which remained on the hillsides for grazing purposes, and were not in winter quarters. Furthermore, at the time of the birth of Christ it was necessary for all persons to travel to their own cities of origin, to comply with the law mentioned in Luke 2, Caesar Augustus having issued a decree that all the Roman habitable should be taxed, and every person had to journey to their own city to be taxed. It is not likely that the time selected would be in the depths of winter. A consideration of all the facts, some of which have been supplied by clerical writers, shows that an apostate

	church	boldly
<b>The Truth</b>	usurped a pagan	
<b>Becomes</b>	feast	celebrated
<b>Tainted</b>	on this day in a	mistaken attempt

to make even more palatable their laddicean gatherings. The book, "The Golden Bough," is world-recognised as the most authoritative work on mythology, and therein its author, Sir James Frazer, speaks in a significant manner of the reasons why these pagan festivals were superimposed upon the Christian religion. He writes: "They mark the compromise which the Church in the hour of its triumph was compelled to make with its vanquished yet still dangerous rivals. The inflexible Protestantism of the primitive missionaries, with their fiery denunciations of heathendom, had been exchanged for the supple policy, the easy tolerance, the comprehensive charity of shrewd ecclesiastics, who clearly

perceived that if Christianity was to conquer the world it could do so only by relaxing the too rigid principles of its Founder, by widening a little the narrow gate which leads to salvation." (p.361).

Thus, some thousands of years after his death, the apostacy established by Nimrod was still effective, and spiritual Babylon was brought to birth. The church was faced with a temptation. It could popularise its religion and dominate the religious world, or keep the faith narrow and exclusive. Lacking the true element of religion—faith—and impatient of its restrictions, the church succumbed. Christ has promised His followers the ultimate domination of the world, but they had suffered only persecution, and were unprepared to await the delay, or to suffer the cross that was inevitable before the crown could be worn as he would have them wear it. Frazer has also written:

"... There can be no doubt that the Mitraic religion proved a formidable rival to Christianity, combining as it did a solemn ritual with aspirations after moral purity and a hope of immortality. Indeed the issues of the conflict between the two faiths appears for a time to have hung in the balance. An instructive relic of the long struggle is preserved in our festival of Christmas, which the church seems to have borrowed directly from its heathen rival. In the Julian calendar the 25th December

was reckoned the winter solstice, and it was regarded as the Nativity of the Sun, because the day begins to lengthen and the power of the sun to increase from that turning-point of the year. The ritual of the Nativity, as it appears to have been celebrated in Syria and Egypt, was remarkable. The celebrants retired into certain inner shrines, from which at midnight they issued with a loud cry, 'The Virgin has brought forth! The light is waxing!' The Egyptians even represented the new-born sun by the image of an infant which on his birthday, the winter solstice, they brought forth and exhibited to his worshippers. No doubt the Virgin who thus conceived and bore a son on the 25th December was the great Oriental goddess whom the Semites called the Heavenly Virgin or simply the Heavenly Goddess (originally Semiramis, the wife of Nimrod—B.P.); in Semitic lands she was a form of Astarte. Now Mithra was regularly identified by his worshippers with the Sun, the Unconquered Sun (the symbol of Nimrod—B.P.) as they called him; hence his nativity also fell on the 25th December. The Gospels say nothing as to the day of Christ's birth, and accordingly the early Church did not celebrate it . . . but at the end of the third or the beginning of the fourth century the Western Church adopted the 25th December as the true date, and in time its decision was accepted also by the Eastern Church.

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Some, though few, will be chosen, and who shall they be but those who ever live in the remembrance and service of His name? Forward! persevere! forget the things behind! Redeem the time! Die in the fight, or be found in its thick when the Lord comes, and all will be well.

R.R.

At Antioch the change was not introduced till about the year 375 A.D." ("The Golden Bough," p.358).

At such seasons of the year "let our moderation be known unto all men"; the time has no religious significance whatsoever, and we are exhorted to "run not to the same excess

**The Joy of riot.**" (1 Peter 4: 4) as those about us. **Ecclesia** Above all, let the Ecclesias of Christ

Jesus strictly refrain from any notice of the occasion so as to imply for it a religious background. Do not pander to its appeal in an attempt to popularise the Truth, for such a course of action has the seeds of error in it—yea, more than the seeds, the very fruits themselves, of knowledge in bondage to the arrogance of ignorance. The Truth will stand by its own appeal, and it is not our duty to compromise its principles for the sake of numbers. Let us draw nearer to Him, and further away from the world and its terrible influence. Our joy is that Christ was born as the Saviour of His people and we look with joy, for our joy, at His Second Advent.

Concerning the birth of Jesus, brother Roberts has written: "The birth of Mary's child, though an incident of no account among the bustling visitors to Bethlehem, and unknown to the world at large, was not an

**The Birth insignificant occurrence of Jesus** rene to the angels, who are "sent forth as ministering spirits for them who shall be heirs of salvation" (Heb. 1-14) . . . They manifested their interest in a way that has left its mark on the language and

songs of mankind. They showed themselves outside Bethlehem on the plains, underneath the star-sparkling sky, where a company of shepherds kept watch over their flocks by night. First one only appeared. "The angel of the Lord came upon them, and the glory of the Lord shone round about them." The shepherds were thrown into great fear by the unusual spectacle. Their alarm was soon quieted by the angel's comforting words: "Fear not; for behold I bring you good tidings of great joy which shall be to all people. Unto you is born this day in the city of David, a Saviour, which is Christ the Lord." This shall be a sign unto you. Ye shall find the babe wrapped in swaddling clothes lying in a manger." The simple but pregnant message being now complete, there is a brief pause, and then—"SUDDENLY! there was with the angel a multitude of the heavenly host." They were invisible before; that is, the eyes of the shepherds had been held from seeing them; but now the pressure being removed, they see a multitude where but one glorious being talked with them. Not only see, but hear! The heavenly multitude burst into song. Oh, that song. The only kind of song befitting the highest gift of reason—the measures and cadences that open the heart to the highest fact—the fact of facts—the Eternal Wisdom and Power of the Universe in which all things subsist—the Eternal Father, of whom and through whom and to whom are all things: "GLORY TO GOD IN THE HIGHEST! AND ON EARTH PEACE AND GOODWILL TOWARD MEN." These

words have been set to gorgeous music since; but who does not feel that the highest human effort must come as far short of the angelic performance as the nature of man is lower than the angels. The shepherds heard music that has not fallen on human ear since, except in the case of John who heard, in vision in Patmos, the strains of the redeemed assisted by "an innumerable company of angels"; and perhaps Paul, who heard unutterable things when (in "visions and revelations") caught away into Paradise. But the music will be heard again, and many times

again upon earth. For the work that brought the angels to the plains of Bethlehem 1900 years ago is not arrested, but will go forward to the appointed climax when every knee will bow to the Bethlehem babe; no longer a babe, but the glorified sufferer, in whom dwells all the fulness of the God-head bodily. "Of his kingdom there shall be no end": and in his kingdom, there will be no sorrow, but songs of everlasting joy, in which the angels will take effective part." (Nazareth Revisited, p.55).

—Bruce Philp.

## *"In Labour More Abundant"*

"He shall build an house for my name . . . Furthermore I tell thee, I will build thee an house. Thy seed will I establish for ever, and build up thy throne to all generations."

David received this crowning mercy of the throne-covenant in recognition of his faithful solicitude in the affairs of God, but it did not cause him to sink supinely in the delicious lethargy which it might have produced in some men. He busied himself more actively than he even appears to have done previously in the matters connected with the divine service and honour. He pitched a tent for the ark in Jerusalem, and organised an extensive and regular service of the priests, and set himself to collect a vast store of materials for the building of the temple which he understood Solomon, the man of peace, was to build. In this David is an

illustration to us of what Paul means when he not only recommends them to be "steadfast and unmoveable" but to be "always abounding in the work of the Lord." Not that we can make opulent arrangement for the public honour of God as David was able to do; but we can "always abound" in the measure of what is possible to us. We can by our steady propagation of the Truth, by the distribution of leaflets and pamphlets do our part in preparing the public's mind to the reception of the Son of David when he comes to establish the Kingdom. There are some who are full of steady and ingenious enterprise for the Truth's service in all its departments, and there are some that pour cold water on this class of activity. It is not difficult to decide to which of the two classes David's case belongs. David's

true brethren will want to emulate David's spirit. If we cannot render an official and resplendent service, there is all the greater reason why we should do what we can. The very smallness and poverty of our day is a reason for turning what opportunities we have to the very best account. Men are very energetic and capable in the promotion of temporal enterprises, and, when successful, receive all sorts of praise for their talent, their public spirit, and so forth. Why should the sons of God be behind the children of this world in the doing of the work that belongs to them? David was not behind contemporary kings in personal capacity or "go"; he was much before them; and we may all feel that it is permitted to the children of light to go as far as they can in the much higher line of things to which they stand related. "They do it to obtain a corruptible crown; but we are incorruptible."

It is all a question of faith. Where a man's faith is robust, his devisings and doings are not laggy or feeble. It is feeble or uncertain faith that weakens the hands and kills the work. The public weather at present is not good for faith. There are all sorts of winds and chills, and all sorts of "microbes" that infest the air and diffuse spiritual debility and death. It is useful to be on our guard and to take precautions and make a liberal use of disinfectants. Abstain from debilitating beverages. Tone up your spiritual nerves with the tonics and antidotes that the Bible furnishes, and which history, the truth and wisdom in general will more or less contri-

bute. Do not herd with the fools of our generation. The reading of frivolous literature is baneful, indulgence in various polluting pleasures provided for the polluted public, is killing to the spiritual man. Friendly association with those who know not God, and obey not the Gospel of our Lord Jesus Christ, is the sure way to fail in the endeavour to walk as the sons of God in the midst of a crooked and perverse generation. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord and in His law doth he meditate day and night." "He that walketh with wise men shall be wise, but the companion of fools shall fall." It is best to "come out from among them and be separate." It is best either to let the gospel of Christ alone altogether, or to throw our utmost zeal and heartiness into its service. The high calling is too stupendous a thing to be handled in any middle way. If it is a thing untrue, it is a stupendous lie which should be flung aside indignantly, as a suicidal trammel and obstruction to what life might be. But if it be the sober and actual and truthful matter which it claims to be, and which it uncontradictably is by all methods of even ordinary human judgment, then it is one of the most foolish performances under the sun to serve it half-heartedly, luke-warmly, and indifferently, and perfunctorily. The hope of the gospel is the best thing under the sun within the range of mortal attainment, and it ought to have the best and heartiest service it is

# Editorial Notes



**"The Logos" Abroad** Our readers will be interested to learn that "The Logos" now goes to Germany and Norway, three brethren and one sister receiving it in the former, and one sister in the latter country. Readers of the little periodical are now distributed over ten different countries as follows: Australia, Canada, South America, Germany, Norway, England, New Zealand, Africa, United States of America, Palestine. Our Committee appreciates very highly this contact with other parts, and endeavours to humbly provide "meat in due season" to brethren and sisters in different parts who one day, we hope, will form part of that glorious company "out of every kindred, tongue and nation" who shall acknowledge with rejoicing the redemptive work of Christ.

We have received from England a small supply of a new Christadelphian work entitled "The Parables of the Messiah." Written by brother John Carter, it contains some 80 expositions upon the various parables of Christ. It is nicely bound in blue

cloth, and its contents cover over 260 pages with index. We have not had the opportunity of closely examining the work, but from a brief glance it should prove both interesting and instructive, and provide a useful supplementary volume to "Nazareth Revisited." The cost is modest, being 8/6 per copy plus postage. Supplies are available from your Ecclesial Librarian or "The Logos" Office.

Successful nights "Elpis Israel" were held in Closing Nights Adelaide and Sydney to complete our work for 1947. Special programmes were arranged in both the capitals, and reports to hand are most encouraging. It is a coincidence that the weather, both in Sydney and Adelaide, was very poor for the occasion, but despite that a goodly number of brethren and sisters assembled to hear most edifying addresses calculated to build them up in their most holy faith, and to stimulate their anticipation for the return of Christ. If He delay His coming, let us prepare now, for an even more successful year in 1948—"NOTHING ELSE MATTERS."

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## IN LABOUR MORE ABUNDANT.

in the power of mortal man to render. This will be all very apparent when the spell of present illusions is broken, and the world stands nakedly in the presence of

the judgments of God at the appearing of His Son.

"DO ALL THINGS TO THE GLORY OF GOD."

**"The Logos"  
Volume 13  
Bound** We have received from the binders a supply of Volume 13 of "The Logos" bound in one volume. This makes an attractive book of almost 300 pages covering all phases of the Truth. Features of this Volume include:

1. The illustrations, of which there are some 12 or more.
2. Special supplements including the Centenary issue; Babylon in prophecy and today; and, in colour, Prophecy and the Press.

This volume makes a handsome addition of permanent value to any Christadelphian library. The cost is 7/- each plus postage (6d.). We would advise those intending to purchase to apply early.

**Our Pictorial Supplement** By prose and picture we have tried to take our readers behind the scenes of a Gospel Extension Society. We feel that all will be interested in this matter, and if it encourages them to take a greater interest in the work of Preaching the Truth, it will have accomplished our objective. Other Societies will be able to compare their methods with those outlined there, whilst individuals can profit by the closing words of brother Colquhoun in the article appended. Brother Colquhoun will be pleased to hear from any interested in Gospel Extension efforts. The scope is vast, the resources of our limited community comparatively small, so that the more who put their hands to the plough the greater the eventual sowing of the seed that will be accom-

plished. We wish to acknowledge with thanks the assistance of brother G. C. Hollamby for the two sketch maps, brother F. Briggs for the illustrations showing the work of the Society, and brother M. Flint for the illustrations of the booklets and pamphlets used in the work.

Following the **The Truth in** Zionist evening **the Newspapers** in Perth (reference to which was made in the last issue of "The Logos") an interesting controversy has been created in the Perth Press. A reader styling himself "Patriotic" protested against pro-Jewish sentiments which he alleged were ventilated at the meeting, and the paper gave space to our brethren to reply. This was followed by a spate of letters in which one reader asked the question, "Who were the Christadelphians, and what were their beliefs?" The answer was given by the newspaper under large headlines, "1000 YEARS OF PEACE." In the controversy which followed, unexpected help was received from a stranger, a Mr. J. Campbell of Claremont, who in a letter declared: "I am not a Christadelphian, but one cannot help admiring the good they do to their less fortunate brothers. Not only the Jews do they assist, but also Britishers." From prophetic subjects the controversy has now entered doctrinal matters. This can all be used to the benefit of the truth, and we are confident that our brethren in the West are making full use of the opportunity.





## 17 : The Priests and Their Attire

CSX/29

The Tabernacle was a meeting place between God and Israel (Ex. 29: 43). It expressed God's willingness to be approached by man for mercy, but not at the sacrifice of His holiness, authority or majesty. Man is an unclean and corruptible organisation, physically considered, living or dead, and his thoughts and actions are of the same complexion. It was not fitting, therefore, that the nation of Israel should indiscriminately approach in worship before God (Exod. 19: 12; Lev. 15: 31). "I will be sanctified in them that approach unto me," He declared, and so a particular order of men was appointed to act as intermediaries. He would be approached in a consecrated and concealed recess (the Holy of Holies) and that only once a year, and that only by blood shed, presented by a man of His own choice, assisted by men of His own appointment, and attired in a way prescribed by Himself.

Aaron and his successors, by a perpetual ordinance, were selected for the office: any stranger obtruding was to be put to death (Num. 18:7). The father only was high priest the sons were assistants; all were to be physically without blemish. Any disfigurement debarred from the work, although such were permitted to eat of the sacrifices (Lev. 31: 17-23). They were to live by the offerings made to God by the people; they were not to have any land inheritance; God was to be their inheritance (Num. 18: 18-20). They were to

stand between God and the people.

This was all part of "the figure for the time then present" (Heb. 9-9; Rom. 2-20), and pointed forward to Christ (Col. 2-17). He is the chosen mediator (1 Tim. 2-5; Heb. 5-4; Ps. 110-4). He, like the priests, offered His own blood on His own behalf, and then for the people (Heb. 7-27). He alone entered the Holiest (Heb. 9-24). He was without spot (Heb. 7-26), and has for his assistants his children—the forgiven saints in the age to come (Isa. 9-6; Rev. 5-10; Isa. 53-10; Heb. 2: 13-14). Then, like the priests of Israel, they shall not eat by the work of their hands, but their inheritance will be God.

The whole Mosaic ordinance emphasises that only in the appointed way through Christ can man be saved (Acts 4-12: 13-38).

Not only were the **Beautiful** priests to be of a **Symbolic** certain class, but **Garments** they were to be dressed in a particular way. This was "for glory and for beauty" (Exod. 28: 2-40). The attire would be highly picturesque: it would be pleasing to the eye as regard symmetry of form and combination of colour; indeed, with the additional of the frontal-plate of pure gold, the shoulder-buckle of gold-set onyx stone, and the glitter of the twelve rich-set precious stones (emphasising the Israelitish nature of the hope) in the breast-plate, it would be nothing less than

splendid. "Glory and beauty" describes it all.

The dress symbolised the glory and beauty of the divine wisdom. The natural man is an ugly creature. This is exhibited in the catalogue of the works of the flesh as opposed to the beautiful outworkings of the fruit of the spirit (the Truth)—Gal. 5: 20-22. "Every good and perfect gift cometh down from the Father of Lights" taught James (Ch. 1-17). Godly attributes, whether intellectually now by the illumination of the Word, or physically afterwards, in the change to the immortal, has to come from without. The doctrine of "light within" is untrue to nature and a misunderstanding of revelation.

The attire of the priests pointed forward to the "garment of salvation" which is likewise for "glory and beauty" (Isa. 61-10). It is man "clothed" with such who shall find approval, not man "naked" (Rev. 16-12). In this we see the condemnation of all human invention in religion; and the confutation of the popular idea that sincere ignorance is eligible in worship. Man cannot save himself by his own devices. He is "condemned" (Rom. 5-18) and can only be saved from such a state by the means appointed of God.

The preponderant materials "were gold, blue, purple, scarlet, finetwined lines" (Ex. 28: 6-8). The significance of these we saw in considering the tabernacle itself—a tried faith, healing by chastisement, royal destiny, sin-nature, and spotless righteousness. Here is glory and beauty. These attributes involve one transcendent truth, which is to all others as the sun in the heavens—the

hallowed supremacy of God as the rule of being. Consider. What is faith but trust in His word? What is tried faith but faith put to the test by Him? What is healing, but His act who says "I wound and I heal?" Who so royal as the King of Glory to whom every knee shall bow? What is sin-nature but nature cursed by God because of disobedience? What is righteousness but the doing of His perfect will?

The beauty of divine truth is symbolised in these things. He is "merciful and gracious, slow to anger and of great kindness—plenteous in goodness and in truth." What more glorious than the absolute ascendancy of such a beneficent Being, who with all goodness, combines all wisdom and power? What more delightful and ennobling to created man than the ecstasy of loving adoration of the unlimited and perfect Fountain of existence? What more beautiful than the reign of love between God and man among all the creatures of His hand?

Lev. 8: 7-9 gives the probable order in which the priestly attire was put on.

1. **The Coat.**—A long inner garment of fine linen and embroidered (Ex. 28: 39). The linen represented righteousness (Rev. 19-8) whilst the embroidery would stand for the works of righteousness (1 John 3-7; Ps. 45-14).

2. **The Girdle.**—A sash of the same material (Ex. 28-39) used for drawing the coat together for convenience of action. Its figurative lesson (see Prov. 31-17; Ex. 16-10; 1 Pet. 1-13) points to a resolute binding together and strengthening of the principles of

righteousness for action (Ex. 28-31).

**3. The Robe.**—An outer garment of blue woven work falling short of the inner coat by some 8 inches. It would be put on by being slipped over the head. The hem was finished with a row of tassels resembling pomegranates worked in purple and scarlet alternated with bells of gold. "His sound shall be heard when he goeth in unto the holy place before the Lord and when he cometh out, that he die not" (Exod. 28-35). Blue represents healing (Prov. 20-30) and on a background of white linen (righteousness) intimates that there is no healing of human woe except by righteousness. The scarlet pomegranates speak of sin-fruit to be healed (Isa. 1-18) whilst the purple speaks of the kingly nature of the healing institution. The golden bells tell of the means—preaching the Word both now (when the antitypical High-priest has entered the holy place) and in the age to come (when he shall come forth)—Rev. 14: 1-6; Rev. 10-11.

**4 to 7. The Ephod and Its Attachments.**—The Ephod was a kind of waistcoat closed behind the shoulders instead of in front, and finished in a short skirt reaching to the loins (Ex. 39: 4-5). It was made of fine-twined linen on which was embroidered ornamental work in gold-wire, purple, blue, and scarlet (Ex. 39-3). Faith, healing, royalty and sin-nature on a background of righteousness expressed the qualifications which Christ, as the antitypical High-priest should exhibit to the world.

The gleaming shoulder-buckle of onyx stone, engraved with the

names of the tribes, and the resplendent collection of twelve differently coloured gems, set in ouches of gold in the breast-plate—each having cut into it the name of a tribe—tell us of the objects of the priesthood. The language of the type is thus: "Aaron shall bear the names of the children of Israel in the breast-plate of judgment upon his heart when he goeth into the holy place for a memorial before the Lord continually" (Ex. 28: 29, 12). Thus was expressed the Israelitish nature of the hope, on behalf of which Christ stands in the presence of God to intercede.

The stones were called Urim and Thummim (Light and Fullness), and when the priest returned from going "in before the Lord" they reflected the glory that dwelt between the Cherubim. When the glory departed from the Temple in the days of Ezekiel, because of the sin of Israel (Ezek. 11-23) there was no answer from the glory that used to cover the mercy seat, and the breastplate of the high priest sank to a mere piece of lustreless jewelry. That is why, afterwards, when a claim belonging to the Priesthood was put forward by certain families who could not show their pedigree on the return from Babylon, it was said to them that "they should not eat of the most holy thing till there stood up a priest with Urim and Thummim," that is, a priest with the means of Divine Communication through the breast-plate, called, therefore, the breast-plate of judgment. (Exod. 28-30; Ezra 2-63; Neh. 7-65).

**8. The Mitre.**—A head covering of linen—a crown of righteousness not to be confused with the

mitre of papal-dom—the reflection of paganism.

9. **The Plate of Pure Gold.**—Engraved with the word, “Holiness to the Lord,” and tied with a lace of blue to the forefront of the mitre. The explanation connected with it was this: “It shall be upon Aaron’s forehead, that Aaron may bear the iniquity of the holy things which the children of Israel shall hallow in all their gifts; and it shall be always upon his forehead that they may be accepted before the Lord” (Ex. 28-38). “The iniquity of the holy things” is at first sight a strange and obscure expression. They were things offered by Israel, made holy in being consecrated to God. Emanating from an unclean people, however, they were considered as tainted with their unholiness, and unfit for presentation until subjected themselves to a cleansing process through the

high-priest. The ever-visible assertion of the holiness of God on the front plate of gold, qualified him to “bear the iniquity of the holy things” without harm, and the offerings through him were “accepted before the Lord.”

The antitype is Christ through whom we offer unto God. He has borne the “iniquity of the holy things” in partaking of our unclean nature and coming under the curse of the law. He thus has borne the iniquity of the antitypical holy things without harm by reason of that “Holiness to the Lord” which he exhibited to the world (Rom. 3: 25-26). Like Israel’s gifts we are “accepted before the Lord,” notwithstanding our imperfections, because of the proclamation of the holiness of the Lord in the life and death of the high priest through whom we came.

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If Dr. Thomas and ourselves are “self-constituted arbiters” of what is sound doctrine, we are only what every man is in a free country. We only judge for ourselves, and utter the conclusions we come to. If others come to the same judgment, it is because the reasons which satisfy us satisfy them. There is no compulsion, no ecclesiastical coercion, nothing but argument and example. Wherein do we differ from you? In nothing but the views we hold and the conclusions we come to, and, perhaps, the opportunities we have of expressing and advocating them. Endure this difference without so much heat, and you may live to praise that which you now condemn, and to endorse that which you now repudiate with so much wrath.

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The question is: What does the Bible teach? And if the answer to this question should put us in opposition to every living soul, we can only accept our position with submission, if with sorrow, and say with David, “Let God be true and every man a liar.”

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I have great faith in the formative power of the truth. I would have the truth spoken or read, do every thing; human authority do nothing. Let the truth act upon men’s hearts after the similitude of a magnet on steel. It is essentially attractive, and will in the end bring all honest and good hearts to an enlightened union with the name which is above every name.

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# THE LOGOS

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UPHOLDING THE PURITY OF THE APOSTOLIC DOCTRINE  
AND FAITH.

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### Thoughts for the Times

## *"The Love of God"*

The love of God is the first feature of the house of God which Paul laboured to establish. Without it, Paul's doctrines become so many rattling bones with which slaves of the flesh may perhaps make music to themselves, like the dusky buffoons of modern minstrelsy, but which are of no benefit to anybody unless they are in fervid love with God, from whom they originate. It was the fault Jesus found with the Pharisees that, with all their compliance with Moses, "they had not the love of God in them" (Jno. 5-42). They loved the praise of men, more than the praise of God (Jno. 12-43). It is the possibility (illustrated in more cases than one) that we may acknowledge Christ and know the elementary facts of the truth, and yet while having thus a name to live, be dead, knowing not the Father, who is the head of Christ, and apart from whom Christ has no meaning. To love God was more than all whole burnt offerings and sacrifices. This was the sentiment of one of the Scribes, the expression of which elicited from Christ the remark that he was not far from the Kingdom of God (Mark 12-34). So to love God is more than all money spending, meeting-holding, and doctrine defining that men may engage in, without a sanctifying recognition of the Creator of heaven and earth. These things have their place, but if they are without Paul's love of God, they are as salt without savor. It was the first of the great commandments that men should love God with all their strength, and soul, and mind. This is the "first commandment" both of the law and the gospel.

—R.R.

# The LOGOS REVIEW

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

## JEWISH APPRECIATION OF CHRISTADELPHIAN SYMPATHY.

**J.N.F. MESSAGE.** From the Jewish National Fund, Brother L. J. Colquhoun, the Secretary of the Adelaide Ecclesia Zion Group, received the following New Year's Message:

Dear Mr. Colquhoun,

The President and Committee of the Jewish National Fund Commission have pleasure in extending to you their best wishes for a very happy New Year to all your members.

At the same time, let us thank you for all the help you have given to our work during the past years, and we trust that we will, in future, continue to work together in harmony as before.

With best wishes,

"THE JEWISH NATIONAL FUND COMMISSION,"

Betty M. Benjamin, Hon. Sec.

## FROM PALESTINE.

The following letter was received from Palestine by Brother G. Errington:—

Dear Friends,

Out of the fulness of our hearts we are sending you our heartfelt greetings from Zion, which has now entered a new and, as we hope, a happy phase. The decision of U.N.O. about the establishment of a Jewish State is the first step towards the fulfilment of prophecies, and at this historic moment we remember you and all our Christadelphian friends who have gone with us the long and difficult road of Zionism. You have believed as we did in the ultimate victory of our aspirations and hopes, emanating from the Bible, and therefore you fully deserve to participate in our joy and happiness. Whatever lies in store for us during the months and years to follow—and our adversaries will, I am afraid, not remain silent—we shall reach our goal with the help of God!

With Zion's greetings,

DR. T. LOWY, Jerusalem.

## YOUTH ALIYAH NEWS.

2,802 additional children and youth were accepted by the Children and Youth Aliyah during the year.

The Government decided for humanitarian reasons that all full orphans in Cyprus between the ages of six and seventeen may enter

Palestine in advance of the quota. All of them were to be placed in the charge of Youth Aliyah. Of these 985, about 235 were aged six to fourteen, and the rest fourteen to seventeen.

The 20th August and the 23rd September were red letter days in the history of Youth Aliyah, for on those days these 935 children set foot on the soil of Eretz Israel.

France.—450 Rumanian children arriving at Prague today, continuing journey to Holland after Rosh Hashana.

The following cablegram has been received from Jerusalem by the Youth Aliyah Fund, Sydney:

"Permission granted 3,500 Cyprus detainees special categories proceed Palestine advance quota includes about 2,000 orphaned and unaccompanied children to be taken care of by Youth Aliyah."

### JEWISH REFUGEE CHILDREN'S FUND.

Previously acknowledged . . . . .	£7 0 0
R.G.B. (Q.) . . . . .	1 0 0
N.I.G. (W.A.) . . . . .	0 15 0
N.B. (S.A.) . . . . .	0 5 0
N.B. (S.A.) . . . . .	0 2 6
A Logos Reader . . . . .	2 0 0
R.M. (N.S.W.) . . . . .	0 10 0
Regent Hall Zion Night . . . . .	26 11 0
Newcastle Ecclesia . . . . .	2 8 0
Sis G.P. (N.S.W.) . . . . .	0 5 0
<b>Total . . . . .</b>	<b>£40 16 6</b>

### AT WHAT STAGE WILL CHRIST RETURN?

Our attention has been drawn by Brother E. R. Harding, of England, to an article from his pen published in the June issue of "The Testimony," p. 186. The article advances the thought that the descent of Gogue into Palestine will precede the return of Christ, and that the saints will witness the destruction of the Russian host before being gathered to Sinai to judgment.

The article is interesting, particularly from the direction in which it is developed. It portrays three actors in the great drama of the ages to be enacted at Armageddon. The first is the Russian soldier, who is represented as lamenting the loss of power by his nation consequent upon the destruction of the Gogian forces at Jerusalem. Russia is exhibited as being so weakened by this blow as to subsequently pledge its support, along with united Europe, to the Papacy.

The second actor is the Jew, plunged into despair by the calamities that overtake Palestine, but ultimately rejoicing in the realisation that the Deliverer is the Messiah who, though rejected by his forefathers, is still, like Joseph, prepared to meet and accept his brethren.

The third actor in the drama is the Christadelphian. He has watched with joy and awe the progress of events in Palestine. He, alone of all people, recognises the significance of the events, and realises that they indubitably reveal the presence of Christ in the earth. In anticipation of being called to the judgment seat, the foolish, in consternation, appeal to the wise for spiritual assistance; finally both wise and foolish are called to Sinai. "It is here that the Messiah, proceeding southward from Jerusalem, is seen approaching from the north-east—"Who is this that cometh from Edom . . . ? Wherefore art thou red in thine apparel . . . ?" (Isa. 63: 1-6).

As the judgment proceeds in Sinai the temple is being erected in Jerusalem, and the European nations unite to resist the encroachments of the new power under the controlling hand of Rome. Having sifted the tares from the wheat Christ and the redeemed enter Jerusalem, and in the ensuing struggle for world dominion, Rome is shattered, the union of nations destroyed, and the Kingdom established.

In a letter to the "Logos," the author writes: "Daniel went his way in B.C. 540. 2,520 years later brings us to 1980. Deducting 30 years during which the 10 kings of Rev. 17 reign one hour with the beast brings us to 1950, and this side of it. Shall we see Russia during the next three years (about) make the long-awaited advance on Palestine?"

In this same letter our brother has itemised his main points thus:

1. The sudden return of Jesus ALONE to the Mount of Olives.—Zech. 14; 1 Thess. 4-16.
2. Destruction of Gogue (Head of Eastern Roman polity).—Ezekiel 38.
3. The raising of the dead and gathering of the living believers.—1 Thess. 4-16.
4. The recognition of Jesus by the Jews and their national mourning (Joseph and his brethren a type).—Zech. 12-10.
5. Judgment of the saints.—Mat. 25: 31-32.
6. Christ and the saints advance from Sinai (via Egypt? See Isa. 19, thus fulfilling Isaiah 51-11). Note that Isaiah 11: 15-16 has been accomplished as a result of the Olivet earthquake (Item No. 1). Christ and the saints advance from Sinai to Mount Zion to fulfil Rev. 14; Isa. 2; Psalm 2.
7. Destruction of the literal city of Rome.—Rev. 18.
8. Conflict between the "Beast and 10 kings" and Christ and the saints.—Rev. 17.
9. Kingdom of God established.

Note: In item 3, the Beast and 10 kings comprise Western Roman polity. Contrast with Item No. 2.

Comments: A consideration of all the evidence causes us to adhere to the more generally accepted sequence of events. We read that "The Lord whom ye seek shall suddenly come to his temple" (Mat. 24: 2), "We are the temple of the living God" (2 Cor. 6-16). To us, these verses indicate that the Lord, when He returns, shall manifest himself first to his household. Brother Harding would doubtless explain this quotation by stating that the Jews will build the Temple in the absence of Christ at Sinai, and that following this he will "come to his Temple." But in Zechariah 6-12 it quite definitely states that Christ shall build the Temple,



although the Jews will undoubtedly assist, but under his direction and control.

The return of Christ to the Household is also indicated in such quotations as "the dead in Christ shall rise first" (1 Thess. 4-16), "Them also which sleep in Jesus will God bring with him" (v. 14). References such as this indicate to our mind that the first work of Christ is not judgment on Gogue, but the resurrection of the saints. The words of Peter seem to the point here, "Judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (1 Peter 4-17). To us it seems that Christ comes first to his elect from whom He purges all undesirable elements. Having poured out this judgment on the saints, the judgment of the nations (including Gogue) is committed into their hands. This sequence is revealed in the 149 Psalm, where firstly the statement is made that the Lord "will beautify the meek with salvation" (v. 4), after which with a two-edged sword in hand they "execute vengeance upon the heathen, and punishments upon the people, binding their kings with chains, and executing the judgment written." The Psalm concludes, "This honour have all his saints."

It seems to us that the sequence of events outlined above would make of none effect such words as, "The Lord of that servant will come at a time he think not"; "Lest coming suddenly he find you sleeping"; "Watch ye therefore, for in an hour ye think not." If the saints are to watch the descent of Gogue on Palestine, and the various points itemised above, surely such language as this is inappropriate, for the saints—good and bad—will have good warning of the approach of the Judgment Seat.

To our mind the following is the sequence of events in their broad outline:

1. Descent of Russia on Turkey (Dan. 11-40).
2. Return of Christ, resurrection of the dead, and gathering to Sinai.
3. Judgment on Arab nations relieving pressure on Palestine causing the Jews to "dwell safely, without bars or gates" (Ezek. 38).
4. Meanwhile Gogue "causes (priest)craft to prosper" (Dan. 8-25), and as the type of Constantine, "honours a god whom his fathers knew not" (Dan. 11-38). This is important. The article referred to above, represents Russia through weakness turning to Rome, but the Scriptures indicate that Russia in power makes use of a weakened Rome. An alignment of interests by Communism and Catholicism will cause the nations to exclaim, "Peace and Safety."
5. Descent of Gogue on Palestine.
6. Destruction of Gogian forces by Christ and the saints.—See Zech. 14-5.
7. Recognition of Jesus by the Jews and their national mourning.
8. Destruction of Rome.
9. Establishment of the Kingdom throughout the world.

We believe that we are living at the epoch of Christ's return—that it can happen at any time—and that there is a vital need to "prepare to meet thy God, O (spiritual) Israel!" We would be pleased to hear further from our readers.

—EDITOR.

## WHERE IS THE PROMISE OF HIS COMING?—2 Pet. 3-3.

A recent questionnaire submitted to 50 Congregational ministers produced some remarkable results. Two did not believe that Christ ever lived on the earth. Twelve considered the Crucifixion a "noble example"; 23 believed that it was "divine redemption for sinful men." Seven did not believe in the Resurrection. Only eight of the 50 held the Bible authoritative in matters of faith, rather than merely a guide.

How true are the words of inspiration as outlined in such passages as 2 Peter, 3-3; 1 Tim. 4: 1-3; 2 Tim. 3! As far as religion is concerned the people have heaped to themselves "teachers whose words cannot profit." The time has come when, as the Apostle declared, "they cannot endure sound doctrine." There is a warning to Christadelphia in this. Brethren and sisters can well beware of those who would endeavour to weaken the foundation upon which the Ecclesias have been built in the past. There are some who would try to elevate their own ego by throwing discredit on the tried expositions of our pioneers. They speak and write as if students of the Word such as Brethren Thomas, Roberts or Sulley only had the benefit of their lucubrations such works as "Elpis Israel," "Christendom Astray," or the "Temple of Ezekiel's Prophecy" would have been immeasurably improved. We are confident of this, that if Christ delay His coming, the worth of these tried expositions will be appreciated when the criticism has been forgotten. Let brethren read the writings of our pioneers with Bible in hand; let them check the statements of such as Dr. Thomas, Brother Roberts, or C. C. Walker with that which God has revealed in His Word, and there will be no fear of Christadelphia degenerating to the condition of the Congregational Ministers. National Israel was condemned for its use of "untempered mortar" in the building of its spiritual house; let spiritual Israel learn the lesson and avoid the mistakes of the past.

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"Eureka" is a breeze of truth that comes from the high hills of prophetic vision upon the nearly-stagnant atmosphere of the plains of ignorance below, blowing away the sultry vapours and dispersing incipient disease. It is a temple of light, resplendent with the hues of precious stones; in the courts of which those who love the light and the truth will often be found.—R.R.

"Daniel says of the King of the North in general terms, 'He shall enter into the countries, and shall overwhelm and pass over'—and 'many shall fall'; that is, from weakness, as the word implies—the worn-out condition of the Powers facilitating his progress."—Dr. Thomas, "Exposition of Daniel," p. 88.

"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 student of the prophets need not to be instructed, that it is their last stake, and that He, to whom the earth belongs and the fulness thereof, will overturn their tables, and bestow the spoils upon His Beloved Son."—Dr. Thomas in "The Herald," June, 1847.

# Living Jewels of the Coming Age

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"They that feared the Lord spake often one to another: and the Lord hearkened, and heard it."—Malachi, 3-16.

In vision Malachi saw a certain few who would be saved out of national distress, and elevated to ruling places in the earth. He declared, "The Lord whom ye seek shall suddenly come to his temple" and asked the questions, "But who may abide the day of his coming? and who shall stand when he appeareth?" (Ch. 3: 1-2). He answers these questions by revealing that they will be a class who "fear the Lord" and converse regularly concerning His purpose (v. 16). Concerning such conversations he declares that "the Lord hearkens and hears" them; and "a book of remembrance is kept of them that fear the Lord and think upon His name." They are classed as God's "Jewels," and the prophet states that they will be spared in the day of trouble that shall burn up the wicked; the beginnings of which are even now apparent (Mat. 4-1).

Every age has provided its quota of these "Jewels" which shall shine with Divine brilliance in the age to come.

The words of Isaiah supplement those of Malachi. He prophesied of the distress of nations during the "time of the end" when, as Dr. Thomas wrote, "Trade and commerce shall be ruinously perturbed" ("Eureka," Vol. 3). He refers to the political troubles of the day—our day—saying "the earth shall reel to and fro like a drunkard" (Ch. 24-20), he shows how individuals will be harried by the conditions of the day: "he who fleeth from the noise of the fear shall fall into the pit; and he that cometh up out of the midst of the pit shall be taken in the snare" (v. 18). It will not be a happy time, for "all joy is darkened, the mirth of the land is gone"; it will not be a pleasant time for the rich for "the haughty people of the earth do languish" (v. 4). But like Malachi, Isaiah makes mention of a small group of people, so minute in comparison to the millions of earth's population that he likens them to the few berries left on the Olive Tree after it has been harvested, or the number of grapes left on the vine for gleaning when the vintage is done (v. 13). The idea of the prophet is expressed by him a little more clearly in Chapter 17-6, thus: "Yet gleaning grapes shall be left in it, as the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof." Despite the environment in which these few live (or possibly because of such conditions, for they herald the near return of Christ, see Vv. 21-23), they "lift up their voice, they sing for the majesty of the Lord, they cry aloud from the isles of the sea" (Isa. 24-14). Surely in the "isles of the sea" we have a reference to those saints of the last days—those Jewels of Malachi—who are to be found mainly in the English-speaking countries.

Concerning these Isaiah says they shall "glorify the Lord in the fires" (v. 15). This very imperfectly expresses the original Hebrew. The word is "ur," and answers to the "Urim," to which reference is made in the Law of Moses. When the High Priest approached the Deity in

the Most Holy Place he wore the breast-plate containing the gems that represented the tribes of Israel. If the offering of Israel was favourably received, the Divine glory shone forth from between the two Cherubims above the Mercy Seat and was reflected from this resplendent breast-plate. This light or brightness which sparkled from these Jewels was the Urim. In Psalm 80-1 the Psalmist pleads that the Shepherd of Israel may thus "shine forth," and manifest His strength in favour of the nation.

The word is used again in Isaiah 50-11, where the prophet spurns Israel for turning away from Yahweh, and in contempt scornfully tells the people to "walk in the light (ur) of the fire" they had kindled, for they shall lie down in sorrow. The light of these fires was the very dim glory of the pagan gods which the nation had adopted to its ultimate sorrow and disgrace.

But the light by which the few in "the isles of the sea" should "glorify the Lord" was the reflection of Divine brilliance manifested through the truths of God's purpose. Thus Paul exhorted the Ephesians (5-8): "Ye are light in the Lord; walk as children of light," and again to the Philippians (2-15): "Be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; holding forth the word of life." As the High-priest reflected the glory of the Deity from between the Cherubim, so these "few" do likewise by beholding the glory of God manifested through the Cherub, even Christ. This glory is only perceived through the Truth believed and accepted, so that Paul could remind the Corinthians (2 Ep. 3-18): "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." When such characteristics are manifested, God is glorified in the "fires," "light" or "Urim" by the saints of every age.

These are days of national mourning and fear for the future. They do not, however, oppress those who have been educated concerning the Divine plan. Rather do they, as exhorted by their Leader and King, cause such to "lift up their heads for their redemption draweth nigh." "Elpis Israel"—the hope of Israel—sustains such in times as these. It has sustained those of like precious faith throughout the ages, and though their numbers have never been numerous—like "the gleaned grapes when the vintage is done"—references to them are found in the writings of the prophets and the apostles. Nineteen hundred years ago, there were little groups assembling throughout Judea who "feared the Lord, thought upon His name, and conversed concerning His purpose." By their study of the prophets, they were all expectant of the birth of the Messiah. Such faithful ones as Mary, Elizabeth, Zacharias, Anna, Simeon, Joseph and others were among their number. These "spake often one to another" concerning their hopes, "the Lord hearkened and heard" and remembered their faithful attitude to His word. How excited such groups would be by the announcement that an aged member had received Divine notification that "he should not see death before he had seen the Lord's Christ" (Luke 2-26)! Mary's statement at the birth of the Lord, "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"

## *“The Life of the Flesh is in the Blood”*

This sentence contains a most important truth. It was penned by Moses 3,600 years before men of science were compelled to express its truth. Here is but one Divine revelation being so much more instance of the wisdom of ahead of man's knowledge.

The circulation of the blood through the whole body seems to have been understood by Solomon. In

Ecclesiastes 12, he gives a description of old age, its infirmities, causes of death and dissolution. In verse six he describes death thus: “Or the pitcher be broken at the fountain, or the wheel broken at the cistern.” The “Pitcher” is used figuratively for the large vein called the Vena-Cava, which brings back the blood to the Right Ventricle of the heart. The heart he calls “the Fountain” because from it gushes up the

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### LIVING JEWELS OF THE COMING AGE.

—expresses the attitude of mind which moved these anxious watchers for “the Lord's Christ.”

Their watchfulness was brought to a fitting climax by the thrilling announcement of the angels to the group of faithful shepherds who were minding their flocks: “Glory to God in the highest, on earth peace, good will towards men.” “For unto you is born this day in the city of David, a Saviour, which is Christ the Lord.”

Speaking of our day, the angel told Daniel, “Many shall be purified, and made white and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand (Dan. 12-10). World conditions show that we are living at the end of the period. The settlement of the tenth of the Jews (both as regards number and extent of cultivation) is significant. This year will reveal further wonderful signs all telling the same truth. All eyes shall be inexorably drawn towards this centre. The words of the angel are most opportune: “Blessed is he that cometh to the 1335 days.” We will indeed be “blessed” if our attitude to the truth is the attitude that Malachi indicates, and Isaiah refers to. Let us give greater attention to study, prayer and meditation that by these means we may reflect in greater measure the light of God, and so glorify Him thereby. This can most effectively be performed through the aid of such writings as “Elpis Israel,” which can help immeasurably the better understanding of God's inspired Word of Truth. The “Elpis Israel” Classes are performing a valuable service in these latter days by developing the thoughtful attitude of many to God's Word, and thus assisting to increase the number of those who may ultimately be “clothed in white for they are worthy” (Rev. 20-7). With this in mind, let us, like Simeon, prepare to see the Lord's Christ with this difference that we shall not then “see death,” but enter upon glorious immortal life, to reflect the glory of God as Jewels in His Kingdom.

J. MANSFIELD, Senr.

blood. By its pumping—its contraction and expansion, it sends out the blood and afterwards receives it back; for all the blood flows from, and returns back to the heart. The "wheel" broken at the "cistern" refers to the greatest and first vein, the Aorta, which receives the blood from the Left Ventricle, here called the "cistern," and distributes it to all parts of the body.

In the case of the heart becoming incapable of expansion and contraction, so that the blood on arriving at the Right Ventricle is not received nor that already contained in the Ventricles propelled into the great Aorta, the person dies. The "Wheel" he uses in allusion to the Asiatic wheels by which they raise water from their wells and deep cisterns to irrigate the land. So when the "Pitcher" is broken "at the fountain," or the "wheel" broken "at the cistern," the blood becomes stagnant, the lungs cease to function, the blood is no longer oxidised, all motion ceases, and the dust returns to the earth as it was, and the spirit returns to God who gave it. So declared the Preacher so long ago, and his remarks have been vindicated by science. Solomon, no doubt, understood how the blood circulated in the body.

It was not until  
 Science 1619 that a young  
 Discovers Englishman named  
 The Same Harvey went to Padua  
 Truth. to study anatomy, that  
 the discovery of blood  
 circulation became known to  
 science. None of the Physicians  
 of his day would believe his  
 theory, and it is said that Dr.  
 Harvey lost many patients in  
 consequence of his doctrine of

blood circulation. It took him 19 years to trace the blood through all its channels, but his doctrine became the starting point of the science of living bodies. Later, many other vessels of the body became better known. The most important of them were the vessels which carry the nourishing matter to the Thoracic Duct and through the great vein to the heart, supplying the material for new blood.

What is this wonderful substance called blood, which is found in every living tissue? Blood is really a tissue itself, but one that is always on the move. It consists of two chief parts, one a fluid called plasma, and the other of small cells which float in the plasma. There are red cells and white cells. The red cells do not pass out of the blood vessels, but the plasma can. It filters through the walls of the vessels carrying the foodstuffs and salts in close contact with the body cells.

The Red Cells  
 Red and carry a large  
 White Cells. amount of iron.

This is in the form  
 called Haemoglobin, which is the  
 substance that gives blood its red  
 color. Haemoglobin is one of the  
 most remarkable chemical sub-  
 stances known. As soon as it  
 comes in contact with the air it  
 at once attracts the oxygen.  
 Thus when the blood passes  
 through the lungs, the red cells  
 take up as much oxygen as pos-  
 sible and hand it over to the  
 body cells to consume the food  
 elements in the cells, and thus  
 produce heat which becomes our  
 energy. Haemoglobin is a very  
 precious substance and our body  
 cannot afford to lose it. The Red

Cells do not live for ever. When they die it means that the Haemoglobin of the dead cell is no longer retained in the blood stream, but so wonderful is our body arranged that it is stored in the spleen to be passed on to the new cells that are born.

Dispersed among the red cells are quantities of white cells of different kinds. These fight the germs that attack the body and cause disease. Unlike the red cells, they are able to penetrate the walls of the blood vessels and attack the disease germs at whatever place they may be at work. When the body is attacked

by disease germs it will produce an extra supply of white cells, so that in the case of some diseases the blood will often contain up to ten or twelve times the normal number of these fighters. They are very active in eating up the disease germs, and under a microscope they can be seen to be full of germs which they have swallowed, and in many cases are destroyed through over-eating! If more white cells are required, the bone-marrow makes them, and they pass into the blood stream. They are often called the soldiers of the body. The bone-marrow produces both

### "NOTHING ELSE MATTERS"

The abnormal conditions of the times have increased the opportunities of personal advancement. There appears at the moment an almost insatiable demand for goods and commodities of all types, and the more energy we put to our worldly affairs, so commensurately is our material prosperity advanced. There is a danger in this—a danger that we may be guiled into placing a false value on the mere accretence of wealth—a danger that in proportion our sense of the Truth's worth may become diminished. Christ warns against "being overcharged" with the cares and pleasures of life at the epoch of the return (Luke 21-34). To "overcharge" is to overeat with the inevitable reaction of becoming tired and drowsy, and certainly unfit for the vigilant watchfulness which Christ counsels all believers to maintain as the end is seen approaching.

With Christ in the earth, the truth of the statement that "NOTHING ELSE MATTERS" will appear as clear as the noonday sun; meanwhile the wisdom of the call is not so apparent. The wise will not wait the inevitable, however, but will sum up the position even now, and develop a state of mind which correctly assesses true value. Modern life moves at an extremely swift tempo; the draw of the world is strong; those who resist its urge and attractions "are accounted mad" (Isa. 59-15-margin), but the day will yet dawn when true wisdom will be elevated, and will receive universal recognition.

Let us subordinate all ambition and desire to the supreme need of developing an attitude of mind acceptable to Christ at his return. We have reached a stage in the Divine plan when "NOTHING ELSE MATTERS."

the white and red cells.

There is no place in this science for the so-called immortal soul. We do not need such to keep us living. We are energised by the oxidisation of the food elements in the body cells, the oxygen being carried there by the red cells. Thus it is not the nervous system which is the life-giving principle, as once believed by some, but it is the blood. The blood builds up the brain, the nervous system and the whole body of the unborn child, and when it is born it lives on its own blood. Thus life has been

carried on from one generation to another from the living cells of the parents, illustrating two Bible statements as follows:

1. "The life of the flesh is in the blood."—Moses, in Lev. 17-11.
2. "God hath made of one blood all nations of men."—Paul, in Acts 17-26.

But the point I wish to particularly stress is that it took the philosophers over 3,600 years to catch up with the Bible on this truth.

—H. CLARK.

We have had an enquiry for volumes of "Good Company" and "The Christadelphian," edited by Brother Roberts. If any should have copies of these works that they would be prepared to dispose of, we would be pleased to hear from them, stating condition and price desired.

#### NEWS FROM GERMANY.

Following their ministrations to the brethren and sisters of Germany, both Brethren J. Mansfield, of Sydney, and P. Hurn, of Adelaide, have received letters from the Continent which express the great encouragement that the Ecclesias received from their exhortations. These epistles breathe forth the spirit of love in the hope of the Gospel. To Brother Hurn, Brother Bogner, of Germany, wrote: "Here we have great opposition and the influence of the state churches to overcome. Nevertheless, we are now and again permitted to see results. Thus we were enabled a week after your visit to bring the wife of Brother Karl Waldner, now Sister Emilie Waldner, through baptism, into fellowship,

with us. During this year, eight new members have been baptised, and were permitted fellowship. We are encouraged to hope that out of our circle of interested ones still more will come in in due course. These are 'high spots' in our ecclesial life, as it is the birth of a new member in our family. As we rejoice in a plant when it sprouts new leaves, and blossoms, and bears fruit, so we rejoice in our ecclesial work, whilst we are able to secure the inner and the outer growth. Yes! we rejoice over every leaf that is newly attached to the tree of life."

The Treasurer of the Adelaide Gospel Extension Society wishes to express the thanks of the Society for the financial assistance received from several following the publication of the special Gospel Extension Supplement in "The Logos." The work of disseminating the Truth is a vital one, and there is no limit to the work that can be done. As far as the Society is concerned, it is limited only to the extent of finance available.



## YAHWEH or JEHOVAH ?

"Why do you use the name 'Yahweh' in preference to 'Jehovah' in the 'Logos'?"—E.G.

**Answer:** Although "Jehovah" is more commonly used than "Yahweh" it is a corruption of the Memorial Name that the God of Israel proclaimed to Moses at the bush. Concerning this, the Law commanded, "Thou shalt not take the name of the Lord thy God (Yahweh thy Elohim) in vain, for the Lord will not hold him guiltless that taketh his name in vain" (Exod. 20-7). From an over-scrupulous observance of this precept the Jews developed a superstitious dread of pronouncing the Name of Deity, quite contrary to the spirit of the Law and the practice of ancient worthies such as David, Hezekiah, Isaiah, Jeremiah, and others who freely, if reverently, used it in their conversations, and incorporated it in their names and titles.

The Memorial Name is a name of four Hebrew letters, "Yod he vav he" (YHVH), and to avoid the least chance of any being guilty of "taking this name in vain" the Jewish transcribers included the vowel points of the word "Adonai" or "Elohim" against these four consonants, the result being "Yehovah." When coming upon the word in the sacred writings, the presence of these vowel points indicated to the reader the word to substitute in place of the Memorial Name. Thus where the words "Yahweh Elohim" occur in combination (e.g., 2 Chron. 21-10), the reader

would substitute "Adonai Elohim" (LORD God in our version) —"Adonai" here being used in place of the true title. Where the words "Adonai Yahweh" appeared (e.g., Ezekiel 38-10), the reader would pronounce "Adonai Elohim" ("Lord GOD" in our version)—the word "Elohim" here being the substitute.

The result of this is the appearance of the word "Lord" in our versions indiscriminately for "Yahweh" or "Adonai," although the former is indicated by the use of capitals as in 2 Chron. 21-10. The word "God" is likewise used to designate both "Yahweh" and "Elohim" as well as other titles of the Deity, although here, again, the Memorial Name is indicated by the use of capitals as in Ezekiel 38-10.

The early translators and commentators of the Christian era wrote in Latin, a language which has no such letter as "Y," with the result that "J" was selected to do the same work, and using this in combination with the vowel points substituted by the Jews, the word "Jehovah" came into existence.

In the "Introduction" to his Bible, J. B. Rotherham declares that: "Jehovah is about as hybrid a combination as it would be to spell the name 'Germany' with the vowels in the name 'Portugal,' viz., 'Gormuna'". He quotes Professor P. Haupt as stating, "The monstrous combination 'Jehovah' is not older than about 1520 A.D.," upon which Rotherham comments: "From this we may gather that the Jewish

Scribes are not responsible for the 'hybrid combination.' They intentionally wrote alien vowels—not for combination with the sacred consonants, but for the purpose of cautioning the Jewish reader to enunciate a totally different word, viz., some other familiar name of the Most High" (i.e., "Elohim" or "Adonai"). In his translation he uses the word "Yahweh" as being the most exact form of the Memorial Name.

The word "Yahweh" is built up of the Hebrew verb "Ehyeh," meaning "I will be" (see Margin comment on Exodus 3-15 in the Revised Version). The word "ehyeh" often appears in the original Scriptures and answers to the words "I will be." It occurs in the following passages: Genesis 26-3; Exodus 3-12; Exodus 4-15; Hosea 13-10; Hosea 13-14. Unfortunately, the words "Ehyeh asher ehyeh" in Exodus 3-14 have been rendered "I AM THAT I AM," but should, in accordance with the general usage of these words, be rendered "I WILL BE WHOM I WILL BE." This rendering is acknowledged in a marginal note in the Revised Version at Exodus 3-14, and is admitted by Hebrew scholars to be more exact than the Authorised Version.

Yahweh thus means "HE WHO WILL BE," and is prophetic of the Deity's purpose

1. In relation to the nation of Israel.
  2. In relation to spiritual Israel.
- 1. THE NATIONAL MANIFESTATION**

The combination of the Memorial Title with the declared purpose of God concerning national Israel is very interesting. The proclamation of God's name to

Moses synchronised with the manifestation of His power on behalf of His people Israel. Moses was called forth as the medium through which the Divine Power would be expressed and to him was given the mission of delivering His people from the bondage of Egypt. God had proclaimed His intention in a sentence—"I will be whom I will be," and had compressed this in a word, Yahweh—"He who will be." This was stated to be "His memorial unto all generations" (Exod. 3-15). The significance of this name is indicated in Exodus 6-6, where God directs Moses, "Say unto the children of Israel, 'I am Yahweh (He Who Will Be!)" and then follows a declaration of the Divine purpose which reveals the import of the Name, thus:

I will bring you out from under the burdens of the Egyptians.

I will rid you out of their bondage.

I will redeem you with a stretched-out arm, and great judgments.

I will take you to me for a people.

I will be to you a God.

I will bring you in unto the land which I swear to give to Abraham.

I will give it to you for a heritage.

And then follows a reiteration of the Divine Name: "I am Yahweh" (He Who Will Be).

Concerning Jerusalem, God declared: "Thus saith Yahweh . . . Yahweh (He Who Will Be) is his name," He formed it to establish it (Jer. 33-2). The statement of this Name is in the nature of a preamble to the de-

claration of His purpose relating to the city, thus:

I will bring it health and cure.

I will reveal abundance of peace and truth.

I will cause the captivity of Judah and Israel to return.

I will build them as at the first.

I will cleanse them from all iniquity.

I will pardon all their transgressions (Jer. 33: 6-8).

Jew and Gentile have combined to defeat this purpose. The Jew, by crucifying the Messiah and declaring, "We shall not have this man to reign over us—We have no king but Caesar"—the Gentiles by scattering His people and conspiring to destroy the nation. In spite of this opposition—and, after all, it is but feeble when God's power is called to mind—the Name of Deity is an evidence of His intention to fulfil His purpose. The partial regathering of Israel today indicates the time is at hand for the manifestation of the second Moses to lead his people out of spiritual Egypt, and manifest in its fulness the glory of the Yahweh Name.

## 2. MANIFESTED THROUGH INDIVIDUALS.

At the conference of the elders of the Ecclesia at Jerusalem in the days of the Apostles Peter revealed how that "God was taking out of the Gentiles a people for his name" (Acts 15-14). In his epistle he elaborated upon this subject, saying, "There are given unto us great and precious promises that by means of these we might become partakers of Divine nature" (2 Pet. 1). The Memorial Name expressed this truth. When these accepted saints possess His nature they will manifest to the world His power and glory. They will become manifestations of the Deity. Meanwhile they "rejoice in hope of the glory of God" (Rom. 5-2), in anticipation of the time when upon them "shall be named the name of God" (Rev. 3-12). In that day the Deity, "Will be for those whom He will be."

Further information upon this subject can be gained from the 1st Volume of "Eureka," "Phanerosis," or "Theophany."

## JOHN, CHAPTER ELEVEN.

Q.—Could you please express your mind upon the use of the following in John Chapter 11: V.4: "not unto death"; V.11: "sleepeth"; V.14: "Dead"; V.16: "That we may die with him"?

Answer.—The record concerns the raising of Lazarus. Jesus received a message from Mary and Martha that their brother Lazarus was dangerously ill. Having witnessed the many miracles of healing he had performed, the message was doubt-

less sent in the hope that he might proceed at once to the bedside and cure the sickness of his friend. But to his disciples Jesus explained that the sickness was "not unto death"—that is in the absolute sense, for he knew his intention of effecting a cure. The sickness of Lazarus, and his subsequent decease was of a temporary nature only, and was to be made the means whereby the "glory of God" would be manifested in Israel. Thus Jesus purposely waited two more days

in order that Lazarus might die (V.6), after which he stated his intention of proceeding to Bethany in Judea.

The disciples remonstrated at this intention. On two previous occasions the Jews had endeavoured to destroy Jesus (John 10-31: 8-59) and they believed that to openly travel through Judea would only court danger. "Master," they said, "the Jews of late sought to stone thee; and goest thou thither again?" (V.8).

But Jesus reaffirmed his intention. He showed its necessity by telling them that "Lazarus sleepeth." This was a term used by the Hebrews to denote death. The Kings of Israel are said to have "slept with their fathers" (1 Kings 2-10: 2 Chron. 9-31). In Daniel 12-2 those, who are amenable to a resurrection (both just and unjust) are represented as "sleeping in the dust of the earth." The Jews recognised that, for the faithful, death was but a transient thing, from which they would be eventually awakened. The promises God made to Abraham and David that they would inherit certain things for ever (Gen. 13-15: 2 Sam. 7-16) of necessity involved a resurrection from the dead, because they never received those promises in their lifetimes (Acts 7-5), nor after death (Acts 2: 29, 34, 35). The resurrection from the dead thus became a portion of the hope of all those associated with Abraham (Gal. 3: 9, 29). Paul in his defence before Agrippa declared: "I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes instantly serving God day and night hope to come . . . for which

hope's sake, I am accused of the Jews. Why should it be thought a thing incredible that God should raise the dead?" (Acts 26: 6-8). This hope of a resurrection was three times affirmed by Paul in similar defences (Acts 23-6: Acts 24-15). To those with such a hope death can be likened to a sleep from which the sufferer will ultimately be awakened. This, of course, applies only to those who have entered into covenant relationship with God through faith and, in our times, baptism. These, as Paul teaches, at times of death, "sorrow not as those who have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him" (1 Thess. 4: 14-15). To "sleep in Jesus" is to be subjected to a death as real and complete as those who "die but shall not live; who are deceased but shall not rise" (Isaiah 26-14: Ephesians 2-12; Psalm 49-19). They are said to "sleep" because they will be subject to a resurrection. This term used in relation to death deals an irreparable blow to the belief in the existence of an "immortal soul" which lives on after the death of the body; for it could never be said with logic that such a "soul" is "sleeping" when it is represented as being even in a more active existence after the death of the body.

The disciples misinterpreted the saying. Jesus has said that Lazarus' illness was "not unto death" and they naturally thought the Master was speaking of their friend "taking rest in sleep." Therefore, they could not see the point of Jesus jeopardising his life by openly walking through Judea if this was the case. Jesus

## *Matthew, the Publican*

Scholars and commentators are practically unanimous in identifying the Matthew whose call is recorded in Matthew 9-9, with the Levi whose call is recorded in Mark 2-14 and Luke 5-27. The reasons for this identification are obvious and compelling. In each case the Greek word indicates a tax gatherer or a customs officer who is called. In each account the tax gatherer is represented as being in his toll booth when Jesus called him. In each account the words of the call are precisely the same. In each account there is a story of a great feast given to celebrate the call. The conclusion is inevitable, that Levi, the son of Alphaeus, and Matthew were one and the same person.

Nor need the two names present any difficulty. Authorities on Jewish customs and usages say that it was a common thing, especially in Galilee, for a man to have two names—one strictly Jewish, the other Galilean—so that Levi may have been the name used by his Jewish friends and Matthew the name used by

the Gentiles with whom he came into contact in the way of business. We know that Jesus gave new names to some of his disciples. He gave Simon the new name of Peter, and Nathanael seems to have become known as Bartholomew. Saul, the Apostle to the Gentiles, is more commonly known as Paul, and it may have been that Jesus gave to this man Levi, the new name Matthew.

The facts about Matthew which are recorded for us in the Gospels are very few and are quickly told. The first and perhaps the most salient fact that is told about him is that he was by trade or profession a publican, a tax gatherer or a customs officer. Now the customs officer was in Palestine the object of universal detestation and scorn, and that for a double reason. Firstly, many of them were directly in the service of the Roman government, and as such were regarded as traitors to the Jewish commonwealth. Secondly, most of them had the reputation of being

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### JOHN CHAPTER ELEVEN.

then plainly declared, "Lazarus is dead" (V.14) and declared his intention of going to Bethany to restore him to life in order to confirm the faith of those who believed.

The disciples instantly saw the need for the journey. They, too, loved Lazarus, and believed that for such a purpose they could well brave the opposition and

threatened violence of the Jews. Certainly they would refuse Jesus to take the dangerous journey alone, and if it were that death should ensue as a result they were prepared for it. Thomas voiced the wish of the disciples, "Let us also go that we may die with him."

Their fears were groundless, however. The purpose was a Divine one, and the glorious sequel is well known to all.

extortioners. In those days taxes were not fixed. The taxes of a country or district were "farmed," this is, sold to the highest bidder. The man who had thus shouldered the responsibility of paying the taxes had to recoup himself by exacting as much as he could out of the unfortunate people of his district. This system laid itself open to abuse, and it was abused. The publicans enriched themselves by overcharging the taxpayer, and had the reputation of being a rapacious and dishonest class of men. The reputation was not undeserved. For the two reasons mentioned, the publicans were regarded as being outside the religious pale, and in popular esteem were classed with the harlots and notorious sinners.

To this despised and hated class Matthew belonged, though he was not in the direct service of the Roman power, but in that of Herod Antipas. Led by the exigencies of his calling, he was compelled to disregard the Mosaic Law. He was forced for example, continually to break the Law of the Sabbath, for Gentiles intent on their business made no difference between the Sabbath and any other day in the week, and Matthew as a customs officer had to deal with them week days and Sabbaths alike. What made Matthew adopt this despised and hated calling? Matthew's besetting weakness and sin, the love of money, induced him to become a publican. For the chance of making money he broke with his own pious relatives, and with the religion in which he had been brought up. He sinned against his own conscience, and had it not been for the summons of our Lord, Matthew might have been

one of those who to gain the whole world lose their souls.

The summons was, "Follow me!" And Matthew arose and followed Him. But what a story may be read between the lines. Luke tells us (15-1) that publicans and sinners came to hear Jesus, and that is not surprising, for Jesus told them that they, the outcasts, would gain a place in the Kingdom. Can we imagine Matthew hearing that? Can we hear Jesus saying to Matthew, "No man can serve two masters—Ye cannot serve God and mammon . . ." And again, "Seek ye first the Kingdom of God and His righteousness—whosoever would save his life shall lose it; and whosoever shall lose his life for my sake, shall save it."

These words, no doubt, moved Matthew, and started that small flame which grew into the consuming fire of desire for the things of God; and so when Jesus said, "Follow me," Matthew arose and followed Him.

The next thing we read about Matthew is that he made a great feast for Jesus, and to that feast he invited "a great multitude of publicans and of others" (Luke 5-29). Matthew felt when he left the toll booth that he had experienced a great emancipation; he had exchanged bondage for freedom. The feast was a testimony to Matthew's own gladness of heart.

But it was more than that; it was Matthew's plan of introducing his Saviour to others of his associates in need of salvation. When a man has really experienced the blessings of salvation, he wants others to share in his joy. When Andrew had found in Jesus the promised Messiah, he

## 18. Consecration of Aaron & His Sons

On the first day of the 1st month of the 2nd year since leaving Egypt, the Tabernacle was set up (Exod. 40-2), and there remained only the consecration of Aaron and his sons who undoubtedly typified Christ and the saints.

First Moses washed Aaron with water. This With action pre-figured the Water. moral cleansing to be effected in Christ by the Spirit in preparation for the priestly office, for water typifies both moral cleansing (Ps. 51-2) and the Spirit (John 7: 38-39). Jesus "did no sin." Though a man, his mental soil differed from all men's. He was not as other men in his powerful affinity for God, and his abhorrence for everything in opposition to His will. He had the impulses common to all men, but conjoined with these a power of control possessed by

**MATTHEW, the PUBLICAN** promptly went and told his brother Simon. Philip, as soon as he had been introduced to Jesus, went and searched for his friend Nathanael, and do not we likewise wish to proclaim the "Truth" we have espoused?

Matthew left his booth taking with him his pen and ink. These he turned to excellent service in the Truth, for today we have the Gospel Record which he wrote. Though Matthew sleeps his words ring clear and true with the burning fire of his hope, inspiring us "until our Lord doth come."

—W. STEPHENSON.

no man. This was the result of the anti-typical washing. He was human nature mentally washed by the Spirit. If it were not so to what can we attribute his spotless divinity of character?

Moses then placed on Aaron the ephod, the shoulder stones and breast-plate, the mitre and the holy crown of gold engraved, "Holiness to the Lord." Christ became the fully equipped High Priest in the particulars symbolised by these, after his resurrection. Entering heaven itself "to appear in the presence of God for us" (Heb. 9: 24), he "bears the iniquity of the Holy things" (after the type of Aaron) in that the blemished approaches of his people (who come in his name, and merge their individuality in his), are forgiven and accepted for his sake; in whom sin has been condemned (Rom. 8-3), the curse of the law endured (Gal. 3-13), and the righteousness of God declared (Rom. 3: 25-26). His priesthood in the age to come is only a continuation and enlargement of this work.

Aaron was then anointed **The** with oil (Lev. 8: 10, 14, **Holy** 30). So also was Jesus in Oil. a symbolic sense (Heb. 1-9). He was anointed with the Holy Spirit and with Power (Acts 10-38). This was needful to perform His mission (Isa. 61-1; Luke 4: 18-21; John 1: 32-33; John, 3-34; 5-30, 36). The anointing of the Spirit was essential to the completion of his priesthood in other respects. He "through the Eternal Spirit offered himself

without spot unto God" (Heb. 9-14). By its means he knew for whom to intercede (Rom. 8-26), and received power to "search the hearts and veins" of men (Rev. 2-23).

The Holy Oil was likewise sprinkled upon "the Tabernacle and all that was therein," the "altar and vessels" thereof, the "laver and its foot" (Lev. 8: 10-11). This was "to sanctify them." All these elements typified some phase or other of the work of God in Christ.

An atonement had to be made by the **Sacrificial** shedding and sprinkling of blood upon everything as well (Lev. 8, 14-15, 23-24; 16-33; Heb. 9-22). According to Paul these things all prefigured Christ who was likewise purged by the blood of his own sacrifice.

Why the need of this? Concerning the Mosaic elements it is stated "because of the uncleanness of the children of Israel, and because of their transgressions in all their sins" (Lev. 16-16). In other words, the Holy things were reckoned as having contracted defilement in having been made by and in association with the children of Israel. The same applies to Jesus.

Through derivation on his mother's side he came from a sinful race, and thus contracting defilement (although "he did no sin") he was purged with his own "better sacrifice" (Heb. 9-23). He thus offered on his own behalf as well as those he came to save. Paul taught, "It was necessary that the pattern of things in the heavens should be purified with these (Mosaic sacrifices), but the Heavenly things themselves (the Lord Jesus Christ, who is the

antitypical altar, sacrifice, etc.) with better sacrifices than these" (Heb. 9-23. See also Heb. 8-3; 5-3; 9-12). Why necessary? The answer is, because of the relation in which man stands with God. The whole human race was brought under the condemnation of death through the sin of Adam and Eve. In addition to this, they sin on their own behalf, and endorse the justness of the sentence. Redemption is a work of mercy and forgiveness which is effected in harmony with the righteousness of God. It sets Him forth to be just whilst justifying those believing in the Redeemer (Rom. 3-26). It was not accomplished by setting aside the law of sin and death, but by righteously nullifying it in one who should: (1) Obtain this redemption in his own right first, and then (2) Be authorised to offer men a partnership in his right, subject to required conditions.

Thus we see Jesus "For Himself And For Us." born of a woman, and therefore a partaker of the identical nature condemned to death in Eden. We see him a member of imperfect human society, subject to toil and weakness, dishonour and sorrow, poverty and hatred, and all the other evils that have resulted from the advent of sin upon the earth. We see him down in the evil which he was sent to cure; not outside of it, not untouched by it, but in it, to put it away. "He was made perfect through suffering" (Heb. 2-10), but he was not perfect till he was through it. He was saved from death (5: 7), but not until he died. He obtained redemption (9:



12), but not until his own blood was shed.

The statement that he did these things "for us" has blinded many to the fact that he did them "for himself" first—without which he could not have done them for us, for it was by doing them for himself that He did them for us. He did them for us only as we may become part of him, in merging our individualities in him by taking part in his death, and putting on his name and sharing his life afterwards. He is, as it were, a new centre of healthy life, in which we must become incorporate before we can be saved.

Consider the results obtained in Jesus by His own death and resurrection. He was mortal, he is now immortal. He was sorrowful, he is now "full of joy with the Father's countenance." He was an Adamic body of death, corruptible and unclean; he is now a spiritual body, incorruptible, pure and holy. He alone has experienced this change as yet. Anyone else delivered will be so delivered as the result of what he did in himself.

The law was very definite that contact with death in any form was defiling. The perfect anti-type is found in the Lord born of a death-bound woman, and therefore made subject to death; that he, "by the grace of God might taste death for every man." In him were combined the anti-typical "holy things" requiring atonement, "because of the uncleanness of the children of Israel, and because of their transgressions in all their sins.

Whilst recognising that Christ "did no sin" and was "the Lamb of God without spot," the object of his sacrifice was also to "condemn sin in the flesh." To ac-

complish this God sent his son "in the likeness of sinful flesh" (Rom. 8-3). Some believe that this relates to the moral condemnation of sin by Christ during his life. This cannot be the meaning in view of the statement that "the Law could not do it." Actually the law condemned sin so thoroughly in a moral sense as to be termed "the ministration of condemnation." Others use the word "likeness" in the sense of "similar," but not the same, but Paul, in Heb. 2-14, 17, and Phil. 2-7, uses the same word in the sense of sameness which is its true meaning.

Possessing sinful flesh was not derogatory of the Master. In fact, it emphasised more the righteousness of his spotless character, and because of such it permitted the sin-nature (sin-in-the-flesh) to be publicly condemned as it was on the cross. It was not Jesus' righteous character that was condemned on the cross, but the nature he bare, and to which he rose superior. Death entered by sin. And what is death but the condemnation of sin? Christ did not sin, but he inherited the condemnation of sin in deriving his nature from a daughter of Adam, the condemned; and he was considered as having the sins of his people laid upon him, in so far as the sins of his people were to be forgiven for the sake of what should be done in Him. Thus are we "justified by His blood" if we believe (Rom. 5-9; Acts 13: 38-39).

"Without the Sanctifying shedding of blood The there is no remission of sins" Antitypical sion of sins "Holy Things" (Heb. 9-22). What is the explanation of this statement? The Law de-

clared: "The life of the flesh is in the blood and I have given it to you upon the altar to make an atonement for the souls; for it is the blood that maketh an atonement for the soul" (Lev. 17-11). The pouring out of blood thus represented death, and was an illustration of what was due to sin, as well as an acknowledgment on the part of the offerer that it was so. Being an animal, however, it was only a type. It was not a condemnation of sin in its own flesh which is set forth by Paul as essential as an offering for sin (Rom. 8-3).

The crucifixion was a Divine declaration and enforcement of what was due to sin, and as it was God's righteous appointment that this should be due to sin, the infliction of it was a declaration of God's righteousness (Rom. 3-25).

It is necessary to look beyond the man Christ Jesus, to the purpose for which he came into the world to see the Truth. His mission was "for others," though he was also included. He was a bearer of Adam's condemned nature, the bearer of the sins of the people, that the righteousness of God might be declared for others to recognise that they might be forgiven. "Buried with him by baptism unto death" (Rom. 6-4), "crucified with Christ" (v. 6), they receive the remission of sins "through the

forbearance of God" (Rom. 3-25). It is God's forbearance, kindness, or readiness to pardon when His claims are conceded that are brought into prominence here.

Thus Christ became the perfect antitype of Aaron who offered first for himself, and then for the people (Heb. 7-27).

The need for Christ to thus come personally into the operation first is exhibited very clearly in Paul's statement concerning Israel: "Christ hath redeemed us from the curse of the Law" (Gal. 3-10). He did this by himself coming under its curse first (v. 13). The Law had no hold over a man in death so that on the cross Christ passed out of the jurisdiction of the law, and on being raised he was free from the curse of the law (Rom. 7-1). For this reason, the law is not now binding on the disciples of Christ (Eph. 2-15; Col. 2-14).

In like manner Christ also came under the Adamic curse, in order to redeem mankind from its effects (Heb. 2-14; Rom. 6: 6, 9-10). Thus it can be seen why the typical "holy things" were sprinkled with sacrificial blood, and why the high priest had to be touched with blood and anointed with oil before entering his work. If Christ did not die for himself, there is no point in us uniting ourselves with him, in whom, as the first born, his own sacrificial blood had its first effects.

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## THE MINISTRY OF ZEPHANIAH

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The ministry of Zephaniah occurred during the reign of Josiah. He therefore lived contemporary with the greatest religious reform inaugurated by any of the Kings of Israel. But the words of the

prophet must have been depressing to the faithful few who provided the real impetus for reform. He laid bare the superficiality of the movement. He showed it to be mere externalism as far as the

bulk of the nation was concerned. He revealed that the heart of the people lagged far behind the zeal of their faithful king and his counsellors. Though they obeyed the instructions and applauded the words of their ruler, the following reign saw them eagerly reverting to their previous abominations, and so justifying the strictures of the prophet.

**Judgment According to Motive** Zephaniah's fiery words of indignation expressed God's dissatisfaction with the attitude of the people, and revealed His intention of making a clean sweep of all abominations. The highest in the land to the lowest were involved, so that the king's house (the king, himself, excluded), priests, men and beasts were all to be subjected to a common destruction symbolised as the Lord's sacrifice. Even the land was held as polluted, and was to be given over to desolation. The nation was to be blotted out because of its wickedness. The people were to be purged of their sins in the fire of affliction.

If this completed the prophecy, the book of Zephaniah would be a dirge comparable with Jeremiah's Lamentations. But the prophet takes his readers further and reveals the ultimate purpose of God. Though Israel had failed yet God would not fail in His promise to Abraham and David. The future of the nation would reveal a glory the past had never known. The throne would be established to the glory of God and the peace of the world.

Jesus taught that the Divine judgment was according to the heart, and not according to appearances. The words of Zephaniah

exhibit this principle. He revealed that mere association with a popular movement stimulated by godly men was insufficient to gain God's favour. Something deeper and more enduring than this is required. Enthusiasm is a splendid thing, but if it has nothing to sustain it but its own impetus it soon wanes and finally dies. Enthusiasm stimulated by faith is pleasing to God. Faith is created of knowledge, and thus is able to surmount the greatest discouragements and adversity. The Apostle declares that "without faith it is impossible to please God" (Heb. 11-6), and these words can well express the ministry of Zephaniah. Subsequent events illustrated that Israel in the days of Josiah lacked this essential element of the Divine favour, and fully deserved the judgments finally meted out to it.

**Zephaniah spake and Inspired** wrote by the inspiration of God of God. He was the recorder rather than the author of the book that bears his name. It is prefaced by "the word of the Lord which came unto Zephaniah," and throughout the book the authority for the principles and truths expressed is attributed to God and not the prophet. It is Zephaniah's book only to the extent that he was responsible for the peculiarities of literary style by which the ideas of God were expressed.

It is interesting to note the experience of the prophets when under the inspiration of God. Jeremiah found that so powerfully did God's message well up in his heart that he could not help but proclaim it. "I said, I will not make mention of him,

nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." (Jer. 20-9). The experience of Balaam was similar. Employed by Balak to curse Israel, the prophet who willingly would have done what was asked of him for the sake of the hire, perversely—as it seemed to Balak—cried, "How shall I curse whom God hath not cursed? or how shall I defy, whom the Lord hath not defied?" "What hast thou done unto me?" remonstrated Balak. "I took thee to curse mine enemies, and, behold, thou hast blessed them altogether." "Behold," replied Balaam, "I have received commandment to bless; and he hath blessed; and I cannot reverse it. All that the Lord speaketh, that I must do." (Num. 23).

The Apostle Peter defined it as a first principle that "No prophecy of the scripture is of any private interpretation" (2 Pet. 1-20). In the Greek, the word rendered "interpretation" is "epilulusis" and conveys the idea of "unloosing" rather than "explaining." Peter was stressing the truth that prophecy was the result of the inspiration of God, and not the "unloosing" of any individual's idea. "For," he continues, "the prophecy came not in old times by the will of man; but holy men of God spake as they were moved by the Holy Spirit." This was one of the "divers manners" God employed to make known His purpose.

Elihu speaks of this outpouring of Divine wisdom in his reply to Job. He had listened attentively to the arguments of the four friends, and found that

though Job had silenced the other three, yet God's way had not been truly expressed in the whole controversy. He was much younger in years than the others, and had, as a consequence, remained silent in their presence. But now in wrath he speaks, "I am young, and ye are very old; wherefore I was afraid and durst not shew you mine opinion. I said Days should speak, and multitude of years should teach wisdom." But this is not always so. The Divine way of life is not natural to man, and experience does not teach it. When Elihu contrasted the remarks of these older men with God's revelation he found there was a higher wisdom than mere experience. The latter can never teach what has been revealed by Divine inspiration. Elihu gave expression to this truth: "There is a spirit (or capacity to comprehend) in man, and the inspiration of the Almighty giveth understanding" (Job 32: 6-8). Coverdale translated Elihu's words thus, "Every man (no doubt) hath a mind; but it is the inspiration of the Almighty that giveth understanding." Moffatt renders it, "Yet God inspires a man, 'tis the Almighty who breathes knowledge into him." Man must look to a higher source than the flesh to develop true understanding. It is because men generally ignore this Divine revelation that Elihu could justly conclude: "Great men are not always wise, neither do the aged understand judgment."

Zephaniah was one of the individuals into whom the "Almighty had breathed knowledge" and by whom He "spake in times past unto the fathers" (Heb. 1-1).

H.P.M.

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### Thoughts for the Times

#### LET US NEVER GIVE IN!

A FEATURE of the messages to the seven Ecclesias is worthy of special notice. It is a feature bringing comfort and encouragement. It is the frequent occurrence of the word "repent." To almost every one of the seven Ecclesias, this command is addressed. To such of the Laodiceans who were "neither cold nor hot," but "luke-warm," we are not surprised at such an exhortation: but even Ephesus, commended for their vigilance in the detection of spiritual imposture, is similarly advised: "Remember from whence thou art fallen, and repent and do the first works." To Sardis, "Having a name to live but being dead," we expect to hear the words addressed, "Be watchful and strengthen the things that remain which are ready to die . . . repent"; but we find similar exhortation to Pergamos, of whom it had been testified: "Thou holdest fast my name and hast not denied my faith." It might be suggested that there was little comfort to be found in this general necessity for exhortation to repentance. The comfort lies here: Christ addresses his own brethren in these messages. He therefore illustrates in this way the fact overlooked in some systems of interpretation: that we are all invited to renew our ways before God. Some have taught that defection in the saints is unpardonable. This is only true as applicable to presumptuous and wilful sin. It is not true as applicable to sins of weakness, such as Peter's denial of the Lord through the combined effect of cold, lack of sleep, fear and the anticipated surrender of Christ to the hands of His enemies. This discrimination is important; it will give heart and hope to every struggling believer. Let us never give in. Let us die fighting. If we are oppressed with the consciousness of past remissness, let us listen to the words of Christ who, addressing the seven ecclesias of Asia, spoke to his brethren everywhere for all time: "REPENT AND DO THE FIRST WORKS."

—R.R.

# Let Us Repent and Do the First Works!

Report of a Meeting held at Birmingham, England,  
on November 15th, 1947.



*In a covering letter, our correspondent writes: "I send you by separate cover a copy of the report of a meeting held at Birmingham to call the brethren back to the works of Brother Thomas as a means of getting understanding of the Word. You will probably appreciate the appeals therein. It might also arrest attention in support of your mission to know that a parallel call was being made in England."*

## SHALL HE FIND THE FAITH IN THE EARTH?

By Bro. G. Pearce (Northampton)

It is significant that every revival of the Truth during the ages has been followed by the inevitable declension. The seven ecclesias in Asia, after fifty years' existence, had each some degree of apostasy. The best had left its first love; the worst was poor, blind and naked. These Ecclesias had great advantages; the spirit gifts were among them and the apostle John was still alive. Was it likely that we should have done better a hundred years from the revival of the Truth instead of fifty, with no apostles and no spirit gifts? Human nature was still the same and the standard of the undefiled bride the same also.

The earlier Jewish ecclesias of Judea and elsewhere had a similar

history, as the epistle of James and the 2nd epistle of Peter show. They had among them as "spots in their love feasts" evil teachers whom Peter describes as natural brute beasts, entangled again in the pollutions of the world from which they had escaped, as a dog returned to its vomit. Christ himself had foretold that many false prophets should arise and that the love of many should wax cold, and this despite the presence of the apostles and the passage of only thirty years from the resurrection of Christ.

So it has been in every age: in the time of Noah; or when the elders that outlived Joshua had died; or after each reformation in the history of Israel. And so it must be today.

If we did not perceive this, it was no proof of the non-existence of apostasy. It would be our own blindness. The Sardians had a reputation that they lived, but in the Spirit's estimate they were dead, or about to die. The Laodiceans were altogether unacceptable to Christ, yet they themselves were quite satisfied with their condition.

Ecclesial history reveals that apostasy is inevitable. Every man inherits the natural mind, and we all have the fundamental tendency to please ourselves. This has to be subjugated by the Truth (1 John 2: 15-17). Even

in the first generation, the Truth only partially overcomes the natural mind in some cases, as illustrated in the parable of the sower. At the end of the first generation the community and its teachers are a mixture of good and bad. Thus the rising generation have poorer teachers and are less enlightened than the

an abomination with God. How far had we taken on the mind of God? Did we have the same affections and hatreds as God? The Ephesians were commended as still positive toward evil—hating the Nicolaitanes—while the Laodiceans had drifted into the lukewarm tolerance which was our danger today. For example, did

OF INTEREST TO ALL CHRISTADELPHIANS.

*In 1847, John Thomas, perceiving that the Hope of Israel was the essence of the Kingdom of God, laid hold of this Hope, and cast away the errors of Christendom, by immersion into the Name of Jesus Christ.*

*Thereafter Brother Thomas laboured incessantly in the exposition of the scriptures, comparing spiritual with spiritual for the edification of all who had ears to hear.*

ONE HUNDRED YEARS HAVE GONE BY.

*A meeting has been arranged at which our position after a hundred years will be considered, God willing, as set out in the programme overleaf.*

*Under the general title, "LET US REPENT AND DO THE FIRST WORKS," three subjects were outlined, thus:*

*1st Address: "WHEN THE SON OF MAN COMETH, SHALL HE FIND THE FAITH ON THE EARTH?" The inevitable development of Apostasy in every age of the revival of the Truth.*

*2nd Address: "LOVE NOT THE WORLD." Warning from the scriptures concerning our drift back to the world in behaviour and outlook.*

*3rd Address: "SANCTIFY THEM THROUGH THY TRUTH, THY WORD IS TRUTH." The need for increased study of the Word and the writings of Bro. Thomas.*

*A leaflet announcing the meeting reported in these pages read as above.*

first generation. This process continues through each successive generation and apostasy from the original must be the result.

But we were not responsible for the general conditions, we were responsible for our own course. We had to examine ourselves; to see whether we thought as the World, or as God, for that which is highly esteemed among men is

we respond readily to the Spirit's description of the Catholic and associated churches as "the cage of every unclean and hateful bird?" (Rev. 18-2) or did we feel such language was unhelpful and unnecessary?

Any upgrading toward the fullness of the mind of God is an individual task. We must "prepare our hearts to seek the Lord."

This involved diligence, trembling at God's Word, struggle, and consciousness of failure. If this was

our state of mind then God would help us.

## LOVE NOT THE WORLD, by Bro. G. E. Clementson (East Ham).

Between us and the world there should be a clear line of demarcation. The world is outside Christ; whereas we are covered by the blood of Christ. All that is in the world is not of the Father, and if we love the world, the love of the Father is not in us (1 Jno. 2: 15-17), "Therefore come out from among them and be ye separate, and touch not the unclean thing, and I will receive you, saith the Lord" (2 Cor. 6: 14-17).

How were we standing now in relation to this line of demarcation? There are evidences which

of the evil out of which we had come—for they had not come out of it in the same sense, and so a more tolerant spirit easily arose. Even in our propagation of the Truth there could be too much human persuasion instead of allowing the power of the Truth to draw a man. There should be nothing approaching the idea of inviting the outsider to "come and worship with us." The best converts are those who fully understand the seriousness of the step they are taking.

This lack of realisation of our exclusive position was illustrated

*This meeting concluded with an appeal by Brother Pearce to the brethren and sisters to get together in informal classes to study "Elpis Israel" and "Eureka," and they would reap great benefit. From Australia we endorse these remarks of our brother, and would be glad to co-operate with any brethren and sisters in England to establish these classes which have helped many in this country to a better understanding of God's Word. The Australian Classes will willingly forward Study Notes on "Elpis Israel" to any so minded.*

indicate that we are not so clear about it now. Fifty years ago most of the brethren had had to cross over the line from the World into Christ. They therefore appreciated the exclusiveness of the Truth and knew the chasm which divided us from the World. The Truth was a most blessed thing to them.

Now most of our converts were the children of brethren and sisters—almost born into the Truth, as one might say. They did not so easily appreciate the greatness

in the marriage question. Marriage with the alien was the most intimate form of unequal yoking with the world, and to indulge in it was to lose sight of the line of demarcation. Yet there was not a positive enough attitude about it in the brotherhood. Some ecclesias even condoned marriage in churches by their members. The young people must have more trust in the matter, and the elders must make the duty of brethren and sisters more clear. There are even cases where young brethren



have never been properly instructed in this matter.

This was most lamentable. Let the elders be alive to their duties. Let them "preach the Word, be instant in season and out of season," not necessarily to the out-

side World, but to the Ecclesia of God, "for the time will come when they will not endure sound doctrine." Upon these elders there reposed a responsibility which they should not neglect or ignore.

## "SANCTIFY THEM THROUGH THY TRUTH"

By Bro. E. Wille (Hockley Heath).

The present evil world and the Ecclesia were two opposing camps. God was calling OUT of one—the nations (Acts 15-14)—a people for the other. They were expected to be a separate class having the Father's name written in their foreheads. They should represent the Divine mind amidst unadulterated wickedness, for they had been specifically chosen to develop a frame of mind fit to make them the manifestation of God's holiness in the earth. "On earth bodily, their thinking should concentrate within the veil" ("Eureka," Vol. 1, p. 366).

The agent of this development has been the Truth, expressed in the Word of God, which separated Abraham from ancient corruption, introducing the Promises by the phrase "get thee out." The Word of God through Moses hedged Israel around as a sanctified people to be the exclusive channel of God's selection. They repeatedly lapsed from their sanctified position, thinking the World—their idolatrous neighbours—not so bad after all. Thus we had the prophets arising to warn them, "My people are destroyed from lack of knowledge" (i.e., they ignored the Word); "Shouldest thou love them that hate the Lord?"

We were just as much in need of warning against a spirit of

false charity among us and of a lapse from our sanctification, as were Israel. The speaker illustrated this by citing tangible examples of the tendency in the brotherhood, e.g., a joint meeting with Zionists and Christadelphians where a rabbi concluded with prayer; of an insipid "service of song" which surrounded the usual evening lecture at one ecclesia on several occasions; also cinema-going, frivolous ecclesial socials, etc. Were these examples of deadly enmity against the serpent? or were they adultery in the sense of James 4-4, which would lead to eternal death?

We could get back to the distinct flavour of our calling by steeping ourselves in the Word and living in the Spirit's atmosphere (so condemnatory of the World), reading the scriptures daily, preferably by a plan (Deut. 6: 6-9; Ps. 119; 1 Tim. 4: 12-15). But we needed help in the study of the Word and for this we ought to get back to the writings of Bro. J. Thomas. Brother Thomas was no insipid sentimentalist, and his writings would remove the tendency towards believing that God is willing to share His glory more widely than He is, and would give us the true estimate of human life. "God's manifestation, not human salvation, is the great purpose of the

Eternal Spirit. The salvation of a multitude is incidental to the manifestation . . . " (Herald, 1858, p. 84). And again, "The sealed servants of the Deity are always exclusive; for, being enlightened by the Word, and ruled by its principles, their liberality, toleration, and charity transcend not the line, to the Law and the Testimony . . . Tried by this rule they found the whole world condemned except themselves, and boldly and bravely proclaimed the truth" (Eureka, Vol. 2, p. 331). No good would come from trying to broaden the Way.

Israel was the exclusive channel of God's selection; to be saved Gentiles must be grafted into Israel — become Israelitishly minded—stirred by the tangible realities of the Hope of Israel. Only by studying concrete Israelitish matters could the exclusiveness of the Divine purpose be realised, and mere abstract morality avoided. It was when Brother Thomas reached this conviction that he was baptised; and he ever kept the heart-warming Hope of Israel to the fore in his

writings. In contrast with today: part 1 of the "Revealed Mystery" had 9 out of 15 pages devoted to things Abrahamic, where the "Bible the Book for today," whatever its other merits, had 1 in 171 pages.

A study of the Israelitish symbols of the Apocalypse in the light of Dr. Thomas' expositions in "Eureka" will be found a great aid towards sanctification. Brother Thomas quoted, without boring, perhaps five passages of scripture for every one quoted by modern Christadelphians. There is a tendency in modern Christadelphian writings to palliate with the clergy of the world. This is to be deplored. Let us endorse the words of Brother Thomas in the "Book Unsealed," p. 11: "We accept no truce, we will consent to no compromise. Either they must conquer us, or we will conquer them—by argument now—but when the time for argument is passed away and the Lord has come with power and great glory, His saints will take the sword and conquer the World, whether the World likes it or not."

### "LET US REPENT AND DO THE FIRST WORKS"

"THERE never has been such an age of conquest as that which will soon open upon the world; and as to the establishment of European freedom and independence, the war to be initiated is the setting in of an overwhelming inundation that will submerge them under one of the most terrible and scorching despotisms that ever wrung the heart of nations."

—Dr. Thomas, in "Exposition of Daniel," p. 91.

"We have not to wait the advance of the Russian Gogue against Constantinople, and his overflowing and passing over, and stretching forth his power over Egypt, and the Holy Land. This will certainly come to pass; but it will all be consequent upon, not antecedent to, the appearing of Christ in Teman. The Great Euphratean Power is not dried up to prepare the way of the greater power of Gogue; but, 'that the way of the kings out of the Sun's rising might be prepared'."

—"Eureka," Vol. 3, p. 542.

## "Nothing Else Matters"

Spoken by an Adelaide Presiding Brother when extending the right hand of fellowship to a newly-immersed convert.

"DEAR BROTHER,—We rejoice with you in that you have accepted the 'only name given under heaven whereby man can be saved.' It thus affords me very great pleasure on behalf of this ecclesia to extend to you the right hand of fellowship. As a young man we commend you.

"You are no longer your own. You have been 'bought with a price, even the precious blood of Christ,' and you meet with us for the first time to partake of the emblems which remind us of the great sacrifice of Christ, made on our behalf.

"You have, for this brief hour of worship together with us separated yourself from the world, its habits, and its pleasures. This is as it should be at all times. Remember, dear brother, that by your life you can be an example not only to those outside the body of Christ, but to those within also. We humbly exhort you to heed the Word of God. 'Come out, and be ye separate, and touch not the unclean thing.' The Apostle exhorts us, 'Know ye not, that the friendship of the world is enmity with God?' Meet as often as you can with those of like precious faith. Your lot may not be an easy one, and to attain unto life eternal, a character must be developed, in order that you may prove yourself worthy in the sight of God. This has been so with the sons of God down through the ages. You may be tested in various ways, but we have a wonderful privilege in being able to approach God in prayer. 'Draw nigh to God, and He will draw nigh to you.'

"To help you to develop a character we commend you to a daily reading of the Word of God, for by this means your probationary walk will be well pleasing unto Him. To aid you, we present you with this Bible Companion, wherein you will find readings set down for each day of the year, and by following this plan you will be reading with the brethren and sisters throughout the world. To help you come to a better understanding of the Word of God we recommend the writings of our beloved pioneers. 'Get wisdom, get understanding: trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths.'

"And now may the Lord bless thee and keep thee; the Lord make his face to shine upon thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace."

"The honour of His Name, the interests of His Truth, the well-being of His people, present us many opportunities of writing on account that we shall not be ashamed to confront on the day of reckoning. While, then, we comfort ourselves, let us be quite sure we are entitled to the comfort by obedience, first by purity in all things, and second by seeking out and performing the Master's will in all things, and occupying ourselves in the execution of it. And let us make up our minds that this will not always be agreeable. Sometimes it will be exceedingly otherwise; occasionally there will be a little uprush of the true nectar of heaven as it were, from the bottom of the spring around which we are working, but at most times it will be hard and trying, and toilsome work.

# Elpis Israel Cottage Meetings

The Ideal: "A people prepared for the Lord."



It is most unseemly for one in Christ to boast of achievements, for when we have done all, we have been taught to say, "We are unprofitable servants." It is in the spirit of the Apostle's words, "not by works of righteousness which we have done, but according to his mercy he hath saved us" (Titus, 3-4) that this article is written. In any case, boasting is excluded, for after all, the work accomplished has been little enough, and its imperfections are

they so desired, strengthen the hands of those who labour in this sphere. From time to time we meet with a degree of indifference to the work. We firmly believe that these indifferent brethren, and any who criticise, would be pleasantly surprised if they would make themselves conversant with the activities which proceed, joining in the studies and the work.

In every State in Australia and in New Zealand the work proceeds. "Elpis Israel" Classes exist as

AN ELPIS ISRAEL CLASS DEFINED.

*"A SMALL or large group of brethren and sisters in Christ Jesus, met together for the specific purpose of studying the Word of God with the aid of that well-known book, 'Elpis Israel,' written by the greatest non-inspired exponent of the Scriptures known to us today—John Thomas. 'Elpis Israel' means 'the hope of Israel,' and it is the object of those who attend these classes that they may attain unto the realisation of this glorious hope. Thus they look forward with anticipation to its consummation. The classes are open to all who care to attend, whether they be of the Household of Faith, or Strangers from the covenants of promise. The conduct of these classes is spiritual throughout, all members realising the import of Christ's words, 'Where two or three are gathered together in my name, there am I in the midst of them' (Mat. 18-20)."*

—A.P.

quite evident to us. Nevertheless the Committee, in all humility of manner, and sincerity of purpose, believe that the work of the Elpis Israel Classes is a work of righteousness, and thus consider it wise to present such a review, so that the value of the Elpis Israel work may become more widely known, and possibly attract a greater number to its assistance. Others could then, if

part of the official ecclesial activities in parts of Queensland, New South Wales, Victoria, South Australia and Western Australia. In addition to these official classes, private classes, open, of course, to any brother or sister, are conducted in centres widely distributed over Australia, whilst nearly 1,000 brethren and sisters in isolation throughout all parts of Australia and New Zealand, as

well as centres beyond the seas on the other side of the world, receive "Elpis Israel" study notes through the post each fortnight. These notes are despatched from Adelaide to over 300 different centres. In some cases a brother or sister may be entirely alone in the midst of an alien community, or there may be two or three, perhaps eight, in some cases, fifteen or sixteen, and even larger groups where Ecclesias exist in a country area. As an indication of the growth of the work, Tasmania might be mentioned. We hope, shortly, to contact some 21 different centres in that State, and thus many more brethren and sisters will be invited to join in the study. In some cases, those who are being contacted have, by all appearances, drifted away from their appreciation of the goodness of God, and in these cases it is a re-building work as well as up-building. The vast majority of the isolation work is conducted by Adelaide. There is no guarantee that all these notes have been read and studied, but they have been sent, and in this connection the work is conducted "as unto the Lord and not unto man."

We would emphasise that the most progressive—if not the most spectacular—aspect of the work is performed within the confines of the classes. There brethren and sisters are built up in their most holy faith; there the growth in knowledge upon the foundation of Truth is seen in the constructive attitude to the responsibilities of our calling manifested by the individual; there the line of demarcation between the World and Christ is clearly revealed by the study of the Bible with the aid of such teachers as Brother Thomas.

And though these meetings may at times number but few in attendance, let all workers remember the exhortation recorded by the prophet Zechariah, "Despise not the day of small things." The time is coming when these humble efforts will be viewed as really great.

It is a feature of SYDNEY'S "Elpis Israel" work **EFFORT** that the members of the classes co-operate to the fullest extent in assisting the Ecclesia in its various activities. In the words of the Apostle, they aim to be "doers of the word and not hearers only." In South Australia and Western Australia this takes the form mainly of very active association with the Gospel Extension movements in the respective States. Plans are now under way to introduce an exclusive N.S.W. effort in collaboration with the recently formed "Elpis Israel" Class at Cessnock (see "Logos" for December). Arrangements have been made to conduct a weekly lecture to the alien in Cessnock. To assist in this effort, the "Elpis Israel" Classes of Sydney (in conjunction with the G.E. Societies) propose to forward through the post a copy of a booklet on the truth, together with (1) A copy of "Digest of Truth"; (2) A letter suggesting the recipient attend the local lecture; and (3) An application form for a copy of "Is War With Russia Inevitable?" There are 10,000 homes in Cessnock and its environs, but by dividing the work up we hope to contact every home. Certain Gospel Extension Societies have promised support, and with their help we hope to succeed in this effort. The difficulty here, of

course, is the matter of finance (for all class work is performed by private support), and any assistance in this direction by any interested reader would be appreciated.

**THE COMMITTEE** A Committee, representative of the various Classes in Adelaide, has been in existence for many years. Recently a similar Committee was formed in Sydney. The Committee meetings are open to every member of the Classes to attend, and fully discuss the agenda items, and to take part in the making of the decisions of the

laide, but contributed to from most States. These items weld the links of the great chain, bringing our distant brethren and sisters almost, as it were, into our own homes. And so the spirit of love prevails.

Thus the work of preparation proceeds. At these gatherings together, in ones and twos, in eights and tens, in twenties and thirties, and in combined gatherings of 50's, 60's and 100's, we have applied ourselves to a close study of the Word of God referred to by the apostle as "the word of God's grace, able to build you up, and to give you an in-

#### A COTTAGE MEETING AGENDA

*Prayer by Chairman.*

*Resumé of Previous Meeting.  
(Read by Secretary).*

*Scripture Reading by Class in rotation.*

*Discussion on same led by Chairman.  
(This section to conclude by 8.30 at the latest).*

*"Elois Israel" Reading.  
(Read in rotation by class until a halt called by the leader for the evening).*

*Class Leader for evening to open discussion.  
(Reading, Leader's remarks and Class discussion to conclude by 9.30).*

*Final Announcements.*

*Section of Commandments of Christ.*

*Conclude by Prayer.*

meeting. Thereby the family spirit is elevated and honoured. With the various Classes through Australasia, a delightful correspondence is maintained, and recently an Items of Interest Sheet, detailing items of interest from all the Classes, has been commenced, being issued from Ade-

heritance among all which are sanctified." We have been aided in this study by the finest expositor of Divine Truth that the 19th century has produced. One whose work lives on in hundreds of ecclesias, thousands of brethren and sisters who first tasted of the glories of Christ by contact with

"The body politic of our world is still labouring under the same moral or spiritual disease as in the days of Tiberius Caesar; and this disease is obedience to human tradition."

—Dr. Thomas,

such writings as "Elpis Israel" and "Christendom Astray" opening to them the wonderful message of the Scriptures. Great has been the use the Heavenly Father has made of these men in the preparation of a people for the Lord.

A further vital point is the endeavour to foster a sympathetic interest in things Jewish. "The Logos" has opened its columns for donations to the Jewish Youth Aliyah "Save the Children" Fund,

spirit of worldliness detectable in the midst of Ecclesias, that spirit of the age which leads the followers of Jesus into the picture-show and on the dance-floors of this perishing age. Imagine! The children of God—brothers and sisters of Jesus—rejoicing in the accursed follies of the Gentiles. We have endeavoured to raise our voice in protest in a constructive manner, we have not condemned without offering a more excellent way. Classes have been arranged in the suburbs of most of the capital cities of Australia, and in-

FEATURES OF CLASS WORK

1. Cottage Meetings.
2. Collaboration with G.E.S. Efforts.
3. Contact of brethren and sisters in isolation.
4. Co-operation with small Ecclesias.
5. Presentation of "Elpis Israel" to all newly immersed members.
6. Mutual assistance to each other doctrinally and spiritually.
7. Forwarding of study notes and exhortations to those in isolation.

and many hundreds of pounds have been contributed as a practical token of our abiding faith in the future of Zion. Whilst the Jewish authorities welcome the money, personal contact and discussion with their representatives here in Sydney has exhibited to me that they value more highly the fact that in Christadelphians they can turn for friendship and understanding sympathy in the midst of an hostile world, whose evil eye is upon Israel. The Classes have elevated the realisation that the nation of Israel is "beloved for the fathers' sake."

During the year we have endeavoured to protest against a

spirit of worldliness detectable in the midst of Ecclesias, that spirit of the age which leads the followers of Jesus into the picture-show and on the dance-floors of this perishing age. Imagine! The children of God—brothers and sisters of Jesus—rejoicing in the accursed follies of the Gentiles. We have endeavoured to raise our voice in protest in a constructive manner, we have not condemned without offering a more excellent way. Classes have been arranged in the suburbs of most of the capital cities of Australia, and in-

vitations have been extended to all brethren and sisters to attend. We suggest that instead of the world's entertainments, brethren and sisters rejoice in the Lord in the midst of these classes. We would be pleased to hear from any brother or sister, or interested friend who may care to join a class.

These are some of the things done, some of the things attempted, some of the things we are striving to do. Let the spirit that motivates the "Elpis Israel" Classes surge through the Ecclesias. Let the work of the preparation of a people for the Lord proceed without distractions, so

## Our Evil Environment

Dear Brother Mansfield,

Greetings and love to you and the household of faith. Just a few lines, dear brother, to answer your welcomed air mail letter received before Christmas. I have often thought how I would love to take a trip over to visit you all, but I think the conditions for travel these days make it far too difficult. However, each day brings further proof that the Day is not far distant when we (please God) will speak face to face in the Kingdom of God. May we, dear brother, be found worthy and be saved out of the time of trouble such as never was. Things are bad enough now, and one does not need much imagination to grasp at least some idea of the dreadful carnage mankind is racing towards. A few sobering thoughts of Atomic bombs, Atomic poison, germ warfare, guided missiles, etc., and is it any wonder Daniel exclaimed: "My cogitations greatly troubled me," and he fainted!

The nearer we approach the

great day, the harder it is going to be for all of us to live the life, for the state of apathy, graft and selfishness which will finally culminate with every man's hand against his brother makes it so hard. Today we can realise Paul's words when he said, "exhort each other daily, dear brother, to stand the trials and stand aloof from all that may defile us. I am in need of a few books for some of the members, and will be glad if you could supply them. They are as follows: "Jeremiah," "Nazareth-Revisited," "Thirteen Lectures on the Apocalypse." If you can supply them please send the account and also the account for "Digest of Truth" and "The Logos."

I will close, dear brother, hoping that 1948 will see Jerusalem free from violence, and the earth at rest with Jehovah's Holy Name exalted. May we be partakers of eternal life to magnify the Name of Israel's God forever.

Your brother in hope of eternal life,

—F.W.

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### THE ELPIS ISRAEL COTTAGE MEETINGS

that the work may forge ahead. Let us all be faithful to the hope given us by God Himself, and study His word, cleave unto Him, be servants one of another in helping each other to the Kingdom of God. Let us be watchful and loving children in Christ Jesus, through whom all these precious things have come unto us. Then when He shall appear, it shall be

to our joy. If you would feel the advantage of a little extra help on your pathway, if you would like to impart a little more help to others on the pathway, then there is a place waiting for you at any one or more of these classes.

—Brother B. Philp,

(Secretary, Sydney Classes).



# PICTORIAL SUPPLEMENT

## ELPIS ISRAEL COTTAGE MEETINGS

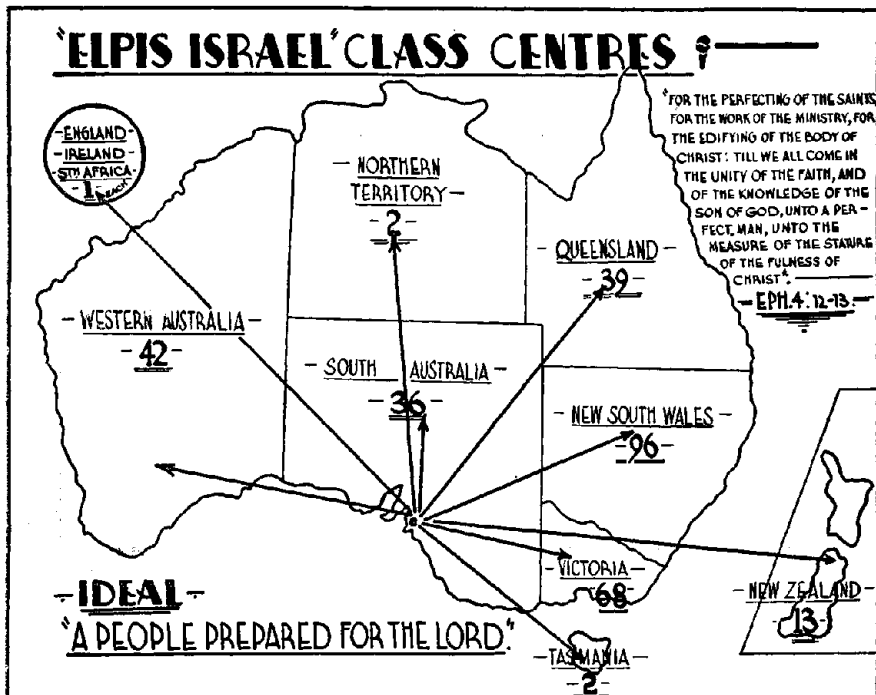
DURING a short tour through the country districts of S.A., a brother who is among those responsible for the forwarding of Elpis Israel notes to those in isolation was privileged to attend some of these classes, and thus be at the receiving end of the notes. The following is his comment on the experience.

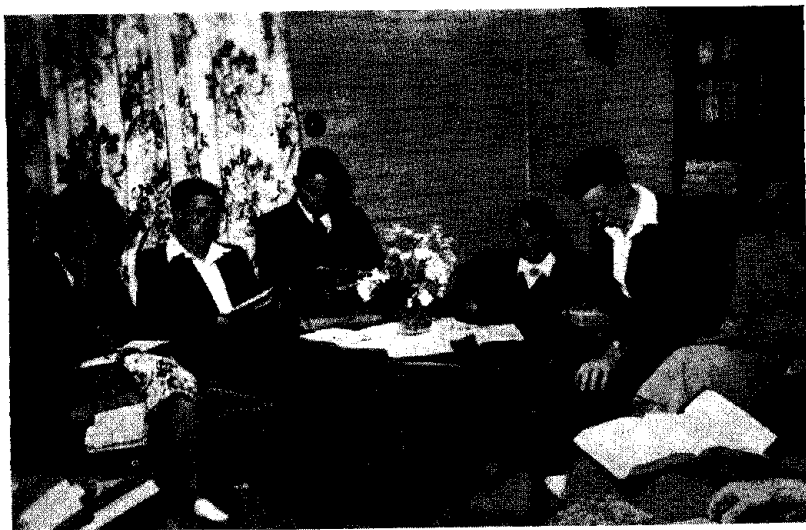
"It was particularly encouraging recently to be amongst those receiving the notes. It was most impressive attending "cottage meetings" in isolation, conducted to the same Agenda as the Adelaide classes, and to realise that throughout Australasia similar groups of 2, 3 or more each fortnight set themselves a certain time to read and study God's Word with the aid of such teachers as brethren Thomas and Roberts, opening and closing their meetings by approaching our heavenly Father in prayer.

"It was also most impressive to attend their weekly memorial meeting, and I can picture these homes in which perhaps only two in number keep this observance, knowing full well that the third Unseen is present, as Christ has declared. Though in complete isolation, growth in spiritual things is clearly evident, and such brethren and sisters are being strongly established upon a foundation of rock. They are capable of remaining steadfast and unmoved by the wind of erroneous doctrine.

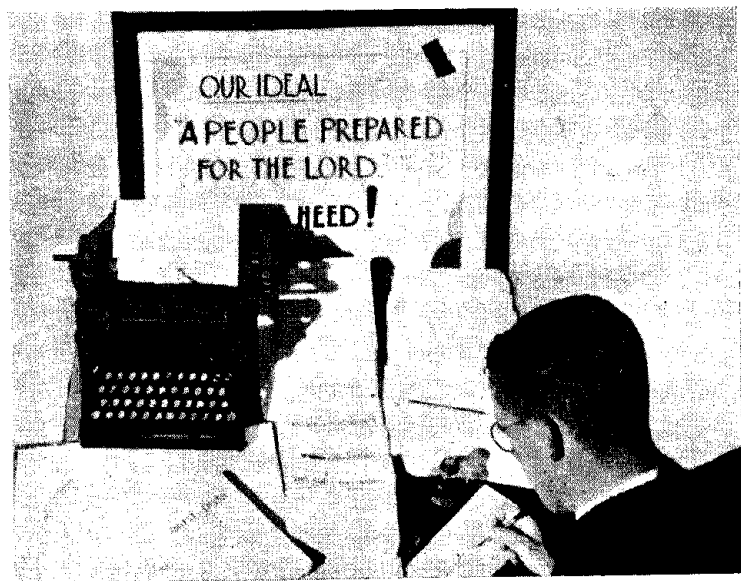
"To meet with such is to be immediately at home and at ease. Nothing is more enjoyable to them than the association with those of like faith. Time and distance are not considered; and conversations on the Truth extend far into the night."

—L. W.

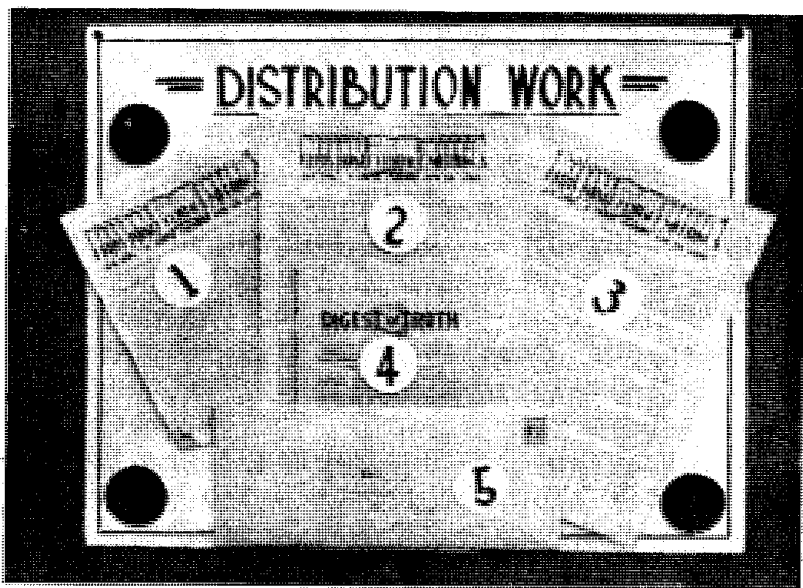




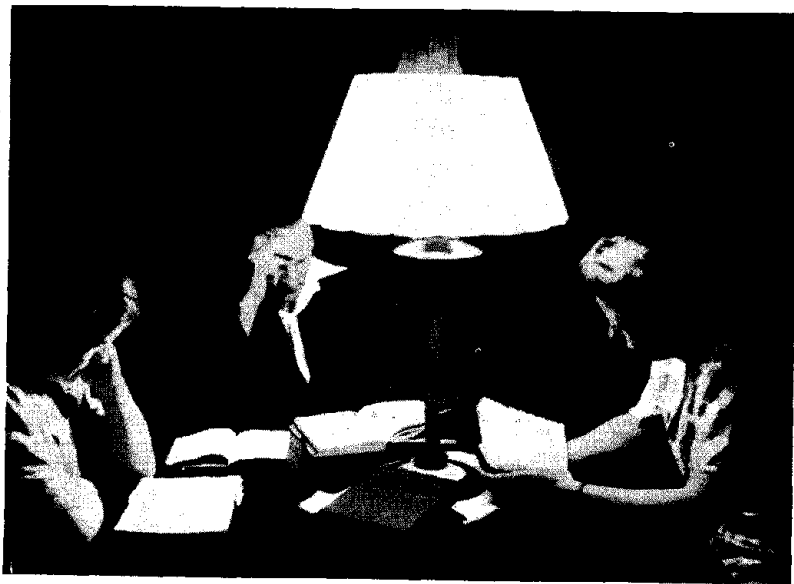
**A TYPICAL STUDY GROUP.** The Lakemba (N.S.W.) Class commencing their night's study with the daily readings. The notes of such a meeting are recorded and forwarded to hundreds in isolation. It is not large numbers, but earnest students that are required.



**PREPARING THE FORTNIGHTLY BUDGETS FOR MAILING.** Six groups of brethren and sisters are responsible for this work. It is maintained by many voluntary contributions. The illustration shows a fortnight's work prepared.

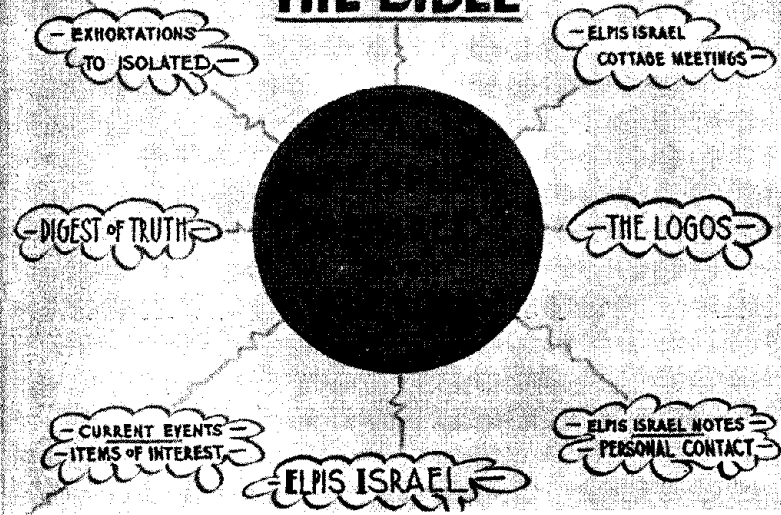


**THE BUDGET.** 1.—Class study notes, exhortations, etc. 2.—Items of interest relating to class work. 3.—Current events detailing fulfilment of prophecy. 4.—“Digest of Truth.” 5.—Completed budget ready for mailing.



**A LINK WITH ECCLESIAL LIFE.** This study group is in the Australian Bush, 150 miles from the nearest ecclesia. “Where two or three are met together . . .” The meeting has opened with prayer and the same agenda is followed as the Adelaide classes.

# - THE BIBLE -



THE WORK IS CONSTANTLY GROWING. By its means there is being developed in Australasia "a people prepared for the Lord," aided in their understanding of the Scriptures by the sound expositions of our pioneers.



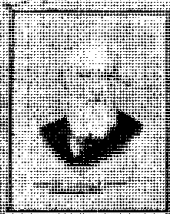
## ELPIS ISRAEL

READ: APOSTOLIC PRINCIPLE PAGE 1218

### \* 100 YEARS HAVE PROVED

1. SOUND IN DOCTRINE PAGE 29
2. CORRECT IN PROPHECY PAGE 128 129 130 131
3. UNDEFILED BY AN EXHORTATION PAGE 120

*Honour to whom honour is due*



OFFICES OF THE  
 IN THE WESTERN  
 AFTER "CONTRACTS" WITH FACTS  
 READ ELPIS ISRAEL

### ELPIS ISRAEL CAMPAIGN

These charts were among those used in N.S.W. recently, and were air-mailed direct to Perth for a similar campaign in that city. The first shows how all efforts conform to the one ideal. The second emphasises that 100 years have proved Elpis Israel sound in doctrine, correct in prophecy, whilst as an exhortation it inculcates watchfulness. The Secretary of the classes would be pleased to hear from any—in city or country—who may be interested in this study.

## 2.: The Days of Josiah

ZEPHANIAH prophesied "in the days of Josiah" approximately B.C. 620. At this time the power of Assyria in the north was receding, and the influence of Nineveh was destined some few years later to give way to that of Babylon, whilst in the south, Egypt's might was in decline. In the face of the weakness of these Greater Powers, Judah assumed an importance in the national set-up which it seldom enjoyed before or since. This freedom from foreign influence also permitted the King to prosecute his policy of religious reform with all the greater vigour. Judah's unique position came to an end with the death of Josiah opposing Egypt's attack against Assyria.

Josiah's reign commenced in an atmosphere of tragedy. His father, Amon, was murdered, and as a result he ascended the throne at the age of eight years. At the early age of 16 he evinced a keen interest and genuine delight in the worship of God, whilst at the age of 20 he commenced a general reform of the religious life of the nation. The decline in the power of Assyria gave Josiah a greater control over the northern parts of the Holy Land, with the result that his reforms in the worship of God were widespread and sweeping. We read that it extended to "all the cities of Manasseh and Ephraim and Simeon, even unto Naphtali" (2 Chron. 34: 6), and indignities were heaped upon the pagan priests.

In his 26th year (the 18th of

his reign), he turned his enthusiasm to repairing and adorning the temple. Money was provided—workmen of integrity were engaged who were trusted to dispose of the money to the greatest advantage, for "there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully" (2 Kings, 22-7).

During the repair of the temple, Hilkiah the priest, discovered the book of the Law which was presented to the King. Reading Moses' denunciation of Israel—possibly Deuteronomy, chapters 28 and 29—greatly perturbed the King. A conference between Josiah, Hilkiah the priest, and various Scribes and persons of state was followed by an enquiry of Huldah the prophetess as to the outcome of these prophecies. The answer was that Israel would surely suffer the result of its crimes against Yahweh, but because of the King's integrity and enthusiasm for the purity of the faith, he would not witness the calamity in his reign.

These words acted as an incentive to the King. His enthusiasm for reform was doubled. A general conclave of the people was called, and the Law was read in their ears. They were publicly admonished to give their hearts to God, and to this exhortation they agreed—at least externally, and the Mosaic covenant was renewed.

A further effort was then made to finally stamp out the sin of

idolatry and to save the nation if possible. The vessels for the worship of Baal were destroyed. The priests of pagan deities were executed. Josiah personally supervised the destruction of the pagan altars and gods—the symbols of foreign domination — breaking them up and grinding them into powder, and strewing the dust upon the graves of their previous worshippers. The places where the evil practice of idolatrous worship was held were destroyed and desecrated with the bones of dead men. The altar made by Jeroboam was finally broken down and destroyed, together with the sepulchres of those who had conspired at his action. The sepulchre of the man of God who had publicly testified against Jeroboam was alone saved. Externally, at least, the land was cleansed of idolatry (see 2 Kings, chaps. 22, 23). Josiah fulfilled the prophecy of the “man of God” who had proclaimed concerning the altar and idolatrous worship established by Jeroboam: “O altar, altar, thus saith the Lord, ‘Behold a child shall be born unto the house of David, Josiah by name; and upon thee shall he offer the priests of the high places that burn incense upon thee, and men’s bones shall be burnt upon thee’” (I. Kings, 13-2).

A fast was then inaugurated exceeding all those that preceded it in extent and solemnity; finally Josiah destroyed the witches and other abominations that had disgraced Israelitish life. The record states: “Like unto him was there no king before him, that turned to the Lord with all his heart and with all his soul, and with all his might, according to all the Law of Moses; neither

after him arose there any like him” (2 Kings, 23-25). Surely a wonderful record in striking contrast to that of Jeroboam whose false worship was at last destroyed, and who is recorded in history as the one “who made Israel to sin.”

But the reform, though it may have appeared in the eyes of the king, did not touch the heart of the nation. The purified worship was forced rather than voluntary; and in the succeeding reigns the people quickly turned back to their pernicious ways. It was the enthusiasm of a small group, rather than the upsurge of the nation’s feelings. A few years later found some saying, “Since we left off to burn incense to the queen of heaven and to pour our drink offering unto her we have wanted, and have been consumed by the sword and by the famine” (Jer. 44-18). They eagerly turned back to these ways again.

Otherwise the penetrating criticisms of Zephaniah would have been out of place. But God who knows the thoughts and intents of the heart could perceive that though the people, perforce, followed the example of Josiah, their hearts were not right with Him. Thus Zephaniah’s words supplemented Huldah’s prophecy. Huldah said the people would surely suffer in accordance with Moses’ warning; Zephaniah predicts the suffering.

Josiah’s end was sudden. He intervened in the affairs of Egypt and Assyria—soon to give place to Babylon. Pharaoh Necho, King of Egypt, advanced against the weakened Assyrian power. Josiah intervened—why, we are not told. Possibly he feared the domination

of Egypt more than Assyria, and certainly the weakened condition of the latter had assisted him in the work that was very close to his heart—the establishment of the Divine worship in purity, which he was thus enabled to extend over the northern kingdom of Israel. Possibly he wished to retain the balance of power which Judah held at that time between the Kings of the North and South. In any case

the intervention cost him his life. He was slain in the battle, and Israel passed under the temporary domination of Egypt. Jehoahaz succeeded his father, but Pharaoh Necho, on his return from the Assyrian campaign, deposed him, and took him captive to Egypt, placing another of Josiah's sons on the throne—Eliakin (Jehoia-kin). Under the reign of these sons Israel degenerated politically and spiritually.

## EDITORIAL NOTES

IS IT A **WASTE OF TIME?** In the September issue of "The Logos," p. 10, we published the substance of a letter from a reader who stated his intention of "sending a copy of 'Is War With Russia Inevitable?' and 'The Jewish Problem' to the members of Parliament in his country." The results of this effort are outlined by our brother in a further letter thus: "I sent a copy of each of the above to the members of Parliament, and also to the Mayor and the general manager of the Municipal Electricity Dept., who are both 'religious' and pro-Jewish; also to the editors of the local newspapers. However, I have absolutely nothing to report. There have been several leading articles on the problem in Palestine, but in not

one was there even a hint that a Divine plan was the only solution. 'A waste of time and money,' say some. Not so. We cannot help it if they will not hearken, but it is part of our duty to bear witness to the Truth." There are no truer words than these, for if it is a "waste of time" to proclaim the Truth "in season and out of season," then Noah was surely the most prodigal of time wasters. The Divine comment, however, states that he did it "in faith"; let us preach the word in similar vein and it will not lose its reward.—Editor.

We regret over-abundance of MSS. this month has necessitated us omitting the feature dealing with the Law of Moses. We hope (God willing) to present this next month.—Editor.

**Question:** What do you understand by the word "Devil."

**Answer:** Briefly, the word "Devil" comes from the Greek word "Diabolos" and signifies "accuser" or "slanderer." It is translated slanderer in 1 Tim. 3-2, and "false accuser" in 2 Tim. 3-3 and Titus 2-3. Its general meaning is sin or lawlessness, and is also applied to the unlawful lusts and tendencies of human nature which invariably lead to sin. It is not a supernatural being. Compare 1 John, 3-8, with James, 4-1 and 1: 14-15; also Romans 5: 12-21; Rom. 6-23, with Heb. 2-14; John 6-70,

## Another Child Saved for Palestine !

*"There is hope in thine end, saith the Lord, that thy children shall come again to their own border." —Jeremiah 31-17.*



ON Thursday evening, 12th February, 1948, some 45 brethren, sisters and friends gathered in the lounge and inter-connecting dining room of the home of Brother G. Errington. It was the Chatswood Ecclesia's Zion night, and Mrs. Friedl Levi, the founder, and Mr. Steigrad, the Vice-President of the Youth Aliyah movement in Australia, attended by special invitation.

As a fitting and beautiful foundation upon which the evening might rest, Isaiah 52 was read. The prophet sends forth a cry to Jerusalem to lift herself from the ignominy of her sin and sorrow, and to rise to her destiny as the City of God. He refers to the Lord Jesus Christ as "the prudent one" who is "exalted and extolled" and who shall ultimately bring blessings to all nations. Through the mediatorship of this one, prayer was made to the God of Israel "for the peace of Jerusalem," and a blessing was asked that the gathering might be one of spiritual encouragement to Israel's representatives with us, as an exhortation to them to rest on the arm of the Lord.

### 1st Address:

#### THE WORK OF YOUTH ALIYAH

By Mrs. Friedl Levi.

*Mrs. Levi is a young woman,*

*slightly built, almost timid in appearance, and yet filled with a zeal burning as a flame for the children of the Diaspora (the dispersion). She stated that it gave her great pleasure to be able to speak a few words of thanks to her friends, the Christadelphians.*

"Since I first approached the Christadelphians some 6 years ago to ask your help for the Youth Aliyah, you have rendered very valuable and practical help. As a result many children have been rescued from Europe. These were children devoid of hope or chance of any kind. In every country where we have contacted them, Christadelphians have given support to our cause. You have been very generous, and there are many children in Palestine whose health and happiness is due to the assistance of Christadelphians.

"These are historic times for the Jewish people. They feel that their future for a generation or more depends upon the implementation of the U.N.O. plan for Palestine. Despite the strain of present difficulties, the work goes on as if everything were normal. The Youth Aliyah Movement had been formed to save out of hostile countries children under 17 years of age who had been bereft of parents. Boys and girls had thus been saved out of incredible misery, having witnessed the vile



horrors of Central Europe. They had been given a new start in Palestine, being placed in some 58 institutions and 128 settlements. They were trained in their labour for half of each day, whilst during the other half they studied a wide range of subjects. When they had become proficient in every branch of the settlement's activities, they worked full time in the development of a settlement. Many Youth Aliyah children had helped form the newer settlements in the desert Negev area to the south of the land. They had been taught to be honest, industrious and loyal Jews. Before the war 5,000 children were brought out of Germany, Austria and Czecho-slovakia, and during the war and after another 25,000 have come within the borders of Palestine. They have been trained for the land, and are now the worthy citizens of a country in the making."

## 2nd Address:

### THE PROBLEMS OF YOUTH ALIYAH

By Mr. Steigrad.

*Mr. Steigrad's very presence was a witness to a new thing in the earth. "All things," says the scoffer, "continue as from the foundation of the world . . .," but here was something different. Mr. Steigrad was born in Palestine. He was one of a practical new race—the Palestine Jews: not a Jew of the Diaspora, not a German Jew, a French Jew, a Chinese Jew, an Australian Jew, but a Palestine Jew! Born in the land trodden by the feet of Abraham, David and the Lord Jesus Christ.*

"I may be a stranger to you," he commenced, "but you are not strangers to me. I have known

of the Christadelphians over many years, and some years ago I read Elpis Israel several times. I thus know your intense interest in the developments of the Jewish position. You watch all that happens! You say, 'Yes, it has to be, it has been predicted.' But it is so hard to live this suffering—the sufferer feels it more deeply than the watcher. Tonight I want to speak to you of some of the suffering. The movement we are with is the 'Youth Aliyah.' 'Aliyah' is a Hebrew word meaning to 'go up.' You will find it in the Bible—I know you read your Bibles—where the people were asked to go up to the Temple in Jerusalem three times a year. That was the 'aliyah,' the 'going up.' Finally it has been used to convey the thought of 'immigration,' and that is what is happening. The children are going up to the land."

It is easy to say  
FROM that £100 allows  
POTENTIAL another child to  
CRIMINALS enter the land.  
TO WORTHY The Government  
CITIZENS requires this in  
order that there

These children are creatures that may be a monetary guarantee that the child will not become a burden on the State. But when we speak of children, we are not speaking of children as you and I know them. We are speaking of creatures that once were children. Creatures that have had horror imprinted on their minds. They speak of their mothers and fathers being "liquidated." The horror they have been through has altered their whole outlook. you and I cannot understand. They are little thieves, little rascals, little liars, that is how they

have survived the terror and hunger of Europe. They have no sympathy for mankind—the mankind they have known is the mankind of the gas-chamber. They trust in their own cunning. That is the state in which they arrive in Palestine. That is what we mean when we say £100 brings a child back. The work then merely begins. They are unfortunate, suffering creatures that once were children. The work of Youth Aliyah is to give them back their childhood. Women give their lives to the tending of them; men leaders give their lives to the control of the settlements; psychologists and doctors probe each case to get at the root of the particular mental distress. The rags in which the children arrive are changed for new clothes so they will be like the children around them. But do they let their rags go? No! They have been tricked before. They hold on to them—to the beggarly parcels of rags. It takes time to make them part with them—weeks, months, sometimes a year.

Sometimes these children see children accompanied by parents. "Have they really got parents?" they ask. To them it is an amazing thing to have parents! Their sufferings have made them little beasts, filled with fear, and we have to help them in the name of Providence. And so you Christadelphians have done what many Jews could have, but did not do.

The Jewish people have a custom which is really an anniversary of the death of a parent. Jewish children keep up the anniversaries. One orphan girl may know that her mother was taken away to the gas-chamber on 5th

June, 1942. A lad may know that his parents were put to death on 7th July, 1941. So they observe these anniversaries. But some of the children do not know when theirs were killed, some never knew their parents, being babes. So Youth Aliyah has to manufacture an anniversary for them! What a terrible tragedy! Yet this is merely one aspect of the work.

**MISREPRESENTATION BY THE PRESS**

Mr. Steigrad delivered an impassioned indictment of the British Press, fact after fact being presented which impressively revealed the disregard for the balanced presentation of the events surrounding Jewry. The A.A.P. and Reuter's sift the world news, and a mere handful of men determine what the Australian public shall read. A notable example was the reporting of the U.N.O. meeting at Lake Success last November, when 57 nations discussed the Jewish position. The Australian Press featured the remarks of the Yeman representative—a nation of slavery and chains; it featured the threats Egypt made—a nation that during the war sought every possible opportunity it could to sell out to the Italians. The statements of the 40 other nations, some with a culture as high or higher than Australia's, were not printed. Many brilliant and passionate speeches had been made for Israel by a great Czech professor and other eminent men. "Perhaps," said our speaker, "you can find an answer. You will say, 'The prophets predict it,' but it is hard to live through it." Yet in spite of the opposition of the world,

we are going back as you Christadelphians know. It is your belief. This is the regathering. It has been at a heavy price, but Jews are going back. Today the words of Isaiah live!

At the time of the Royal wedding, newspapers featured reports that attempts were expected from Jewish terrorists against the Royal Party. The reports were such as would naturally inflame public opinion against the Jews, and Mr. Steigrad said that if he had been an Australian he would have felt like putting stones through any Jewish neighbour's windows. Two days later in the English House of Parliament a member asked the Minister concerned whether there was any truth in the report that Scotland Yard had carried out special searches for Jewish terrorists. The reply was that there was no truth whatever in the report. Scotland Yard had issued a denial. The Minister was asked, seeing that these were lying reports, whether a denial would be published. He replied that there was no control over the Press. A denial was being made in the House of Parliament, but they had no power to ask the papers to publish it. The full record of this matter was to be found in Hansard, the official record of Parliamentary proceedings which may be purchased by the general public. Mr. Steigrad stated that he had taken a copy to the Editor of the "Sydney Morning Herald," but that person declined to publish it. He would not sell space to Mr. Steigrad to enable the facts of the matter to be published. Other papers were the same. Radio stations would not give time on the air.

"Israel is going back," said Mr. Steigrad, "and no power on earth can stop them. The Bible has spoken. You know what is in the Bible—your brother prayed for the peace of Jerusalem—your whole life is a prayer. Christadelphians remind me of people who are onlookers at a match. Only you know the winner before the match starts. We feel that nothing will stand between us and the redemption of Zion. That redemption is very near at hand."

### 1st Film:

#### "A DAY IN DAGANIA"

This depicted a day's activity in a colony typical of the hundreds established throughout Palestine. Daganian is one of the oldest settlements, and was established in 1909 with money borrowed from the Jewish National Fund. Today it is a model settlement of 250 people, housed in 60 homes, and there are 12 public buildings. It is beautifully situated on the shores of an extensive lake. 2,000 years ago this area supported a large, thriving population. Then came the dispersion and the desolation. Today, and for years past, the silence of centuries has been broken. The film depicted tractors turning the soil—modern machinery — fertility — prosperity — irrigation — electrical power-plants — a miniature world — hard workers — soil conservation. There were scenes of the fruits of the soil, the education of the children, the watch-tower! Over 500,000 Jews have returned, but the cost has included hundreds of lives in malaria, disease in the swamps, and the sniping bullet. Today, tens of thousands of men, trained in the Allied Armies during the war, stand

guard over the settlements ready to respond to the call to which they have been trained. As in the days of Nehemiah, "He who works the land must be able to defend his crop." The lights came on again, and we were back in Sydney. Our first glimpse of Palestine had finished.

### 3rd Address:

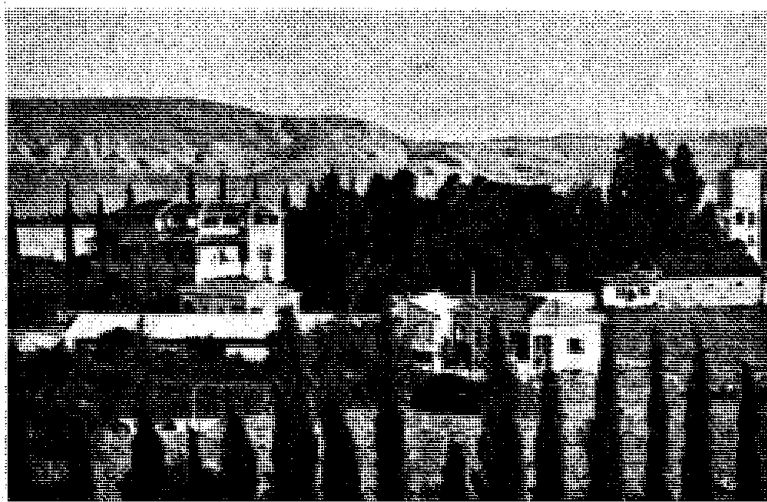
## WE HAVE WAITED FOR THIS SIGN

By J. Mansfield, Junr.

It is a happy occasion for us to be able to gather together to discuss the conditions which confront the Jewish people through-

ing from the prophetic writings, predicted that the British Government would be used by God in the bringing back of the Jewish people. We have always looked with confidence for this day.

In 1933 it was our pleasure to visit Palestine. As we journeyed from the Suez Canal to Jerusalem, we feared that because of our great hope we might have exaggerated in our minds the progress which had taken place there. But as we travelled through the land, we felt that we had not before realised the half of the story. We rejoiced at the extent the cities had been re-built and



*Daganah*

out the world, tragic as these conditions are. As Mr. Steigrad knows, and I am sure Mrs. Levi knows also, for 100 years Christadelphians have looked to the day when the Jewish people would be rehabilitated in the land of their forefathers. In June, 1848, Doctor John Thomas travelled throughout England, and speak-

the fields tilled in fulfilment of the prophets.

Today things are somewhat different. Before the Jewish people there is "a time of trouble such as never was" (Dan. 12-1). This is "the time of Jacob's trouble." But the wonderful message of the prophets is that Israel shall be saved out of their cala-

mities. There is no salvation or way of escape for the Gentiles, and their way of life will be destroyed entirely. This is the great difference: Israel shall be saved out of it—the Gentiles will not experience this salvation, their power will be levelled, they will have to bow to the power of Israel's King. We contemplate the troubles of which Mr. Steigrad has spoken. The people, through the misrepresentations of the British Press regarding the position in Palestine, are being caused to look with an evil eye upon the Jewish people. These are some of the facts which convince me that we are at the time of the end.

When Moses led  
**EGYPT** the children of  
**AND** Israel out of Egypt  
**EUROPE A** the armies of Egypt  
**PARALLEL** pursued them. They  
 stood by the sea-  
 shore, and all seemed lost. They had not been trained for war, and the flower of the armies of Pharaoh speedily approached. But deliverance was at hand, although not openly manifest, and at what seemed the darkest hour: when the people were fearful and dismayed, Divine judgment came against Egypt. "Stand still and see the salvation of God" had been the message of Moses, even as death stared them in the face. The following morning revealed the oppressors of Israel being washed up upon the shores of the Red Sea. Israel remained a great and virile people, a people saved of God.

The position is very much the same today. No nation offers its undivided sympathy, whilst many countries are openly directing campaigns of hate against the

Jews. Even Britain, who for many years looked with sympathy upon their hopes and aims, turns aside. "The Hope of Israel is lost," declares the world, but we see the hand of God working, and His purpose is the redemption of Israel. The difficulties of the darkest hour will reveal Israel's great Deliverer.

I can well appreciate the attitude of mind of the suffering Jewish people today. Only recently, returning from a visit to Prague, we had the company, on the Nord Express, of some 50 Jewish families, together with some small children. Possibly their presence was due to the excellent work of Youth Aliyah. As we listened to their heart-rending stories, we could well understand their feelings on reaching the refuge of Palestine. But outside the carriage windows was a most significant sight, for passing through Germany we went through city after city, 80% of each city being levelled to the ground or in ruins. It was not the first time that wandering Israel had looked upon the desolation of her oppressors. Though Israel finds her troubles intensifying again, God's Word reveals that the Divine purpose is interwoven around the Jewish people, and the ultimate salvation of the race will bring blessings to all mankind. We take pleasure in assuring our Jewish friends that Christadelphians are pleased to be known as the friends of the Jewish people in this, their hour of trouble.

## 2nd Film:

### "LOOK HOMEWARD WANDERERS"

This was one of two films

screened recently at Sydney, when the Sydney Elpis Israel Classes Committee, in conjunction with the A.B. of the Sydney Ecclesia, presented a Zion Night at which between 2 and 3 hundred brethren and sisters were present. It was also screened at Newcastle and in Perth during last November, after which the Perth Ecclesia commenced a Zion Group. The film depicts scenes of rejoicing in Palestine at the cessation of European hostilities—shows the transformation of war factories in Palestine to the implements of peace; reveals the tilling, the building, the blood, sweat and tears which hewed out a country for a people—showed the people returning from the barbed-wire concentration camps of Europe—to barbed wire again! The commentary concluded: "It is too late to stop them coming back. There is no fence high enough. They will come back; they are coming back, and Palestine is ready for them.

The collection box was then passed around the meeting for the funds of Youth Aliyah. Brethren and sisters conversed with the visitors for some time, then Brother Mackenzie addressed the meeting:—

"We have for years been watching the great events in Palestine, and it has inspired us. When troubles seem to rise around us, we can look at what has been accomplished in the Holy Land, and are encouraged. The scenes on the screen are things new and yet familiar to us, and we have been deeply moved by them. We feel that we should do something for the children. They are de-

void of hope, and with hardly a mind. Their trust has to be created before they will put confidence in those who would be their friends. All present have contributed to the Youth Aliyah Fund." Brother Mackenzie then handed over the sum of £45/10/- which had been raised by the collection. "We ask you to accept this gift from the brethren and sisters gathered here, and we know that you will faithfully use it in the work. May that great day soon come when these offerings will no longer be necessary, but when, as the prophets say, 'Men out of all nations will take hold of the skirt of him that is a Jew, and say, we will go with you, for we have heard that God is with you.'"

Brother C. Wotton supported these remarks thus: "I would say, brethren and sisters, that the gold and the silver is the Lord's. Haggai states this to be so. We are not looking for reward or gain when we give to God. Our great reward is our exalted position in prospect. When Messiah returns, we shall be recognised as the brethren of the Great King, brethren of the King of Israel. Can we comprehend the magnitude of this? the King of the whole world! Men speak today of the need for a world king, but there can be no world king without the Lord Jesus Christ. When King Jesus reigns in Jerusalem, and before His ancients gloriously, then will come that age of blessing. That is why Jesus died; that is why He was delivered into the hands of the Gentiles to be put to death; that both Jew and Gentile might finally be gathered into that glorious position.

In responding, Mr. Steigrad

stated that it was hard to know how to thank us, but in the name of the millions of the slain in Europe, he wished upon us a blessing for our thoughts for them.

Brother Bruce Philp was invited to say a few words, and drew attention to the fact that brethren travelling ecclesially observed the need to stir up the Ecclesias to a remembrance of our great love for Israel, begotten by the knowledge of the Truth. Reading "The Christadelphian" of 1870-80, he had noted how Brother R. Roberts invariably featured letters from Palestine from Mr. Lawrence Oliphant, who distributed clothing and money donated by the Ecclesias for the assistance of the few Jews then settled there. This spirit must be maintained if the Ecclesias are to retain their foundation, otherwise they die.

Brother Sponberg followed with a short address on Ezekiel 35 dealing with the judgment of Mount Seir (the Arabs) for their treatment of Israel. "Because thou hast an hatred of old, and hast shed the blood of the children of Israel by the force of the sword in the time of their calamity, in the time that their iniquity had an end, therefore, as I live saith the Lord, I will prepare thee unto blood . . ." (V. 6). These remarks were listened to very attentively by all.

The meeting then concluded with prayer.

Sister Mackenzie presented Mrs. Levi with a bouquet of beautiful roses, and Mr. Steigrad laughingly observed that he had received no presentation. One of the keen Elpis Israel Class members present suggested that in view of Mr. Steigrad's statements

concerning the Press, it would be difficult to offer anything better than to draw his attention again to the sound analysis of the position of the Press as found in chapter 1, part 3, of Elpis Israel (p. 322), where the Doctor writes: "Such is the pandemonium of the world. Sin in its most heartless and hateful deformity reigns the universal despot of the nations . . . a corrupt and vicious press is the ignoble and servile apologist of its treachery and blood. It flatters the grim assassins of the people . . . its sympathies are with profligate kings, blasphemous priests, and savage generals, while no epithet is too vile for those who seek to diffuse truth among the people."

—G. ERRINGTON.

We feel that our EDITORIAL readers will read COMMENT with the greatest sympathy and interest the above report, and will only regret that sufficient was not contributed at the meeting to provide for yet another Jewish child to be saved from the horror of existence in a concentration camp in Europe to the freedom of Palestine. Therefore, on their behalf, the "Logos" has forwarded a cheque to the "Ivriah" of £54 10/-, thus bringing the combined contribution to £100. With this cheque we sent the following letter to the Editor of "The Ivriah":  
Dear Editor,

It was with great pleasure that we received a report of the drawing room meeting at the home of Mr. and Mrs. Errington, of Armarmon, at which Mrs. Levi and Mr. Steigrad attended. The report is well compiled, and will be read with interest by all "Logos"

readers. As Mr. Steigrad said concerning the Christadelphians: "You watch all that happens. You say, 'Yes, it has to be, it has been predicted' . . . You know what is in the Bible. Your brother prayed for the peace of Jerusalem." This is very, very true of our community. In times of depression and difficulty the Hope of Israel shines forth to us as a beacon-light. The returning Jew to Palestine inspires and thrills us with great expectations. We love to hear of the progress of the land because it is a great sign to us of the consummation of all our hopes. Whilst as for Zion, "Thy servants take pleasure in her stones, and favour the dust thereof" (Ps. 102-14). We look forward with great anticipation to the time when Jewish and Christadelphian interests will be even more closely aligned in the establishment of the Kingdom of Israel under its King, the Messiah.

Christadelphian goodwill towards Jewry is thus not on humanitarian grounds merely, but rather springs from a practical interest in the outcome of the present Jewish hopes in Palestine; for, you see, the hope of Israel is our hope too (Acts 28-20).

According to the report received from our representative at the Chatswood Ecclesia's Zion night, the sum of £45/10/- was donated

by the 50 odd members present towards the rehabilitation of a Jewish child from the degradation of conditions in Europe in the land of Promise. We would like to make the sum up to £100 in order that another child may be so rescued, and have therefore enclosed a cheque for £54/10/- from the readers of the "Logos," to be added to the amount collected at the meeting. We might add in closing that all our readers who contributed towards this amount look to the time when "all Israel shall be saved," being redeemed in that day, as saith the prophet Isaiah, "without money."

With every good wish towards the Youth Aliyah Movement,

"THE LOGOS."

### JEWISH REFUGEE CHILDREN'S FUND

Previously acknowledged . . . . .	£40 16 6
Anonymous (N.Z.) . . . . .	4 0 0
F.C. (Canada) . . . . .	0 6 0
L.A. (Q.) . . . . .	1 14 0
Chatswood Ecclesia . . . . .	45 10 0
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	£92 6 6
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Money forwarded to Youth Aliyah, £100, leaving a balance outstanding of £7/13/6 to come from "Logos" subscribers.





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UPHOLDING THE PURITY OF THE APOSTOLIC DOCTRINE  
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### Thoughts for the Times

## *"Redeem the Time"*

We cannot recall or alter the six days that are gone. They have taken their place in the archives of the ages. But the six days to come are ours in a certain sense. To a certain extent, we have the making of them. What is the decision of wisdom in the case but to "redeem the time because the days are evil." Turn away your ear from those who would counsel slackness in this matter. No good was ever done by this class of counsel. The writings of the prophets and apostles are our patterns. "If any man speak, let him speak as the oracles of God." If the prophets and apostles counsel slackness, if they say, "Beware of being too strait-laced," if they are on the side of taking it easy and indulging in pleasures and conforming to the world, then we shall be safe in the same line of precept; but if we find that they always (without exception) advise men to take heed—to fear lest they come short—to be in the fear of the Lord all day long—to be as Christ was—to be as God—to pass the time of our sojourning in fear—to crucify the old man—to walk in the narrower way—to follow after holiness—to agonise to be saved—I say if that be the style of scriptural precept (and who shall deny it?), then our wisdom as ephemeral earth-borns, invited to the mighty emancipation purposed in Christ, is to reject all contrary counsel from whomsoever proceeding, and to walk in the narrow way that leadeth unto life.

—R.R.

## AN APPEAL.

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WE appeal to those readers who have not, as yet, paid their subscriptions to the current volume of "The Logos" to assist us in our labour by doing so as soon as possible. The early remittance of the money helps greatly in the work. It relieves us of the necessity of forwarding out notices, and thereby gives us more time to put into the actual editing of the Magazine and kindred duties for the Truth.

The publication of "The Logos" is not a money-making venture. The object of the Editorial Committee is to issue a monthly printed witness to the glorious truths of God's purpose, and, at the same time, to provide a means of encouragement and assistance to those who have left Gentile darkness for the grand light of the Divine promises. That it assists (in part at least) in these two directions is apparent from the many letters of appreciation received from both those within the multitudinous "Body of Christ" as well as from those who have not, as yet, put on His sin-covering Name in the way appointed.

We would remind the Reader that his subscription assists others in their walk Zion-wards, for without the financial support of brethren and sisters this venture would be impracticable. The continuance of such features as our Pictorial Supplements—which bring to the visual notice of brethren and sisters in isolation as well as those associated with Ecclesias, aspects of Ecclesial life for emulation or improvement—is contingent upon the whole-hearted assistance of those who receive "The Logos."

On the other hand, we do not wish to deprive any of the benefits of this periodical, and through the liberality of certain subscribers, it is possible to include upon our free list any who are not in a position to afford the subscription rate. We ask our brethren and sisters not to be backward in applying for it.

The Apostle in 1 Corinthians 9-9 quoted the Law of Moses: "Thou shalt not muzzle the mouth of the ox that treadeth out the corn" to show that the brethren should be liberal in their financial assistance for the Truth's work. It is a pity that "carnal things" (V.11) bear any relation to such labours, and we suppose that all those who are associated with similar work would be pleased to be relieved of the inexorable laws of logic and economics. These demand that the printer, paper supplier, block-maker and postman be remitted for their labour, and in the absence of contributions this is impossible. When these are satisfied, so are we.

The day is coming when there will be no stint in our resources for the proclamation of the Divine message, but until then the co-operative efforts—financially and otherwise—of those who are the “poor of this world rich in faith” are required in order that these efforts be maintained.

—The “Logos” Committee.

## THE LOGOS REVIEW

### 80 Years Ago and Now

#### THIS AGE OF FREEDOM

*Dr. Thomas, in Exposition of Daniel, writes: “Their leaders are all wrong in supposing that ‘the age of conquest is past for ever,’ and that they will succeed in establishing the freedom and independence of Europe. There never has been such an age of conquest as that which will soon open upon the world; and as to the establishment of European freedom and independence, the war to be initiated is the setting in of an overwhelming inundation that will submerge them under one of the most terrible and scorching despotisms that ever wrung the heart of nations.”*

THOUGH “the age of conquest” may not have come as early as our late brother Thomas expected, the above words, penned some 80 years ago by him, illustrate what a power we possess in our understanding of God’s Word. By its means we are enabled to live in advance of our contemporaries, and though surrounded by trouble and evil of every sort, perceive the ultimate glory to be revealed in the manifestation of the Kingdom of God on earth.

The “age of conquest” and of despotism is upon us. As to the first, events in the international sphere are an eloquent testimony, whilst the governmental restrictions and “control” experienced in

our daily lives, let alone the more “scorching despotism” which holds portions of Europe in its grip, show how correct the Doctor interpreted the prophets upon these points, and we are today only seeing “the beginning of trouble.”

It could be said that the “age of conquest” began in 1914 when modern warfare on a world-wide scale was witnessed for the first time. It was apparent on a larger scale in 1933 when Hitler came to power in Germany and commenced to annex country after country. The Rhineland, the Saar, Austria, Czecho-Slovakia were successively occupied by his troops, and when in 1939 Poland fell, and in 1940 the armies of the Third Reich

swept through Western Europe, so evident did it appear that the final stage of the "age of conquest" was upon us that many imagined that Hitler was Gogue, and Dr. Thomas whose expositions have so often proved correct, was in this instance wrong; but it was not so.

In one of his works, brother Thomas has indicated that a European war was necessary in order to prepare the way for Russia's rise to power, and it seems that Hitler accomplished this purpose. It is now quite evident that as dramatic and sweeping as were Hitler's conquests, they are being superseded by that of Stalin. Recent events in Bulgaria, Hungary and Czechoslovakia, Finland and other countries are an indication of how ruthless and despotic is the Communistic regime of Russia. In the game of power politics, the freedom and independence of the individual is accounted a very small thing. Men have ever sought power, but never so widespread and despotic as now. Control of men's lives has become a fetish, and the so-called Democracies are democratic no longer; so mankind groans under a tyranny of which he has not the power to free himself. Deliverance, however, is near at hand.

Christ has promised the saints "power over the nations" (Rev. 2-26). Before they can attain unto this position they must bind the strong that rule them.

This is, indeed, their mission: "to execute vengeance upon the nations, and punishment upon the peoples; to bind their kings with chains and their nobles with

fetters of iron; to execute upon them the judgment written: this honour have all his saints" (Ps. 149). In that day the oppressor shall be broken to pieces (Ps. 72-4), and whilst licence shall not hold sway, men and women shall be set free to worship God under heaven-sent guides and teachers.

"The Exposition of Daniel" concludes with the following words: "The kingdoms, empires and republics now existing, will be but shadows of the past eclipsing righteousness and truth—blots upon the page of human story. The Kingdom of Babylon, among the rest, will have passed through all its phases of iniquity and crime, and at length have disappeared like chaff before the wind, being ground to powder by the kingdom of God, which as a great mountain fills the whole earth (Dan. 2: 35). The nations and rulers will then heartily respond to the exhortation saying, 'Make a joyful noise to Yahweh, all the earth: make a loud noise, and rejoice and sing praise. Sing unto Yahweh with the harp; with the harp and the voice of a psalm. With trumpets and sound of cornets make a joyful noise before Yahweh, the King. Let the sea roar, and the fulness thereof; the world and they that dwell therein. Let the floods clap their hands; let the hills be joyful together before Yahweh; for he cometh to rule the earth; with righteousness shall he rule the word, and with equity the peoples" (Ps. 98: 4-9).

Such is the solution to the depressing circumstances of today which meanwhile "wring the heart of nations."

## JEWS IN RUSSIA

FREDERICK WOLTMAN, in an article in the San Francisco "News," brings to light many important features concerning Jews in Russia. He states that thousands of Jews have been sent to Siberia because of Zionist activities in the Soviet Union. His authority is Rabbi Meyer Berlin, of Jerusalem, world president of Mizrahi, the religious wing of the world Zionist Organisation. Let it be noted that all Jews are not merely political Zionists as is generally believed, but that there is a religious phase of this matter also. Apparently Russia and her satellites are the only nations that ban Zionism, the movement established for a national Jewish homeland in Palestine, and anyone trying to organise a Zionist society has been threatened with arrest. Several hundred Jewish Zionist refugees from Russia, who have spent time in Siberia, are now living in Palestine.

The Rabbi declared: "Russia gives so much help to the movement for a Jewish State but will not allow her own Jewish people to help it." He stresses the fact, "From Russia we can get nothing." Although the Soviet Union recognises as many as 20 different languages, Hebrew, the language of the Bible and of Palestine, is outlawed. Hebrew schools are forbidden. Synagogues are permitted to teach boys and girls over 18, but then, as the Rabbi stated, "it is too late." For years Zionist leaders have been trying to go to Russia for talks with Soviet officials. They are unable to get passport visas. Palestine newspapers are not permitted in Russia. No Hebrew literature, in-

cluding the Bible, may be mailed to individual Soviet citizens and none is printed there. There are no Hebrew calendars in Russia. Two newspapers only are published in Yiddish, and both these are Communist. In the past years, declared Rabbi Berlin, the Zionist agency in Palestine has been printing bulletins and Zionist literature in Russian and addressing them directly to Soviet officials for their education. These carry news items and speeches regarding Palestine. Among the satellite nations, Bulgaria and Rumania forbid Zionist activities, although an underground movement is functioning in Rumania.

In connection with this anti-Zionist attitude of Russia, it is interesting to read what Dr. Thomas states in "Elpis Israel" page 440: "The restoration of the Jews is a work of time, and will require fifty and sixty years to accomplish. When Gogue comes to be Lord of Europe, like Pharaoh of old, HE WILL NOT PERMIT ISRAEL TO REMOVE THEMSELVES AND THEIR WEALTH BEYOND HIS REACH. His dominion must, therefore, be broken before the north will obey his command to "give up" and the south to "keep not back"; and even then Israel MUST FIGHT THEIR WAY TO PALESTINE as in the days of old.

God says, "Behold, I am against thee, O Gogue." There is no need to look very far for the reason. Russia is against Zionism and the reading of God's word. M. Lunacharsky, who was Commisar of Education in the Supreme Soviet, was quoted as saying, "We hate Christians. Even the best of them

must be regarded as our enemies. A fight to the death must be declared against Religion." Zinovieff is quoted as saying, "We will grapple with the Lord God in due season. We will subdue Him for ever." There is no doubting the reasons why God is against Gogue. The happy time is coming when the sensational news will be announced, "The extortioner is at an end, the spoiler ceaseth, the oppressors are consumed out of the land" (Isa. 16-4). Meanwhile, we see in the great events taking place in Europe the preparation for the titanic attack on Palestine. Lenin stated in 1914, "We must transform the war between nations into a civil war between classes." This is the policy now being pursued by Russia to seize power

throughout Europe. Divide the people and let the Communists seize power is being enacted before our very eyes. The constitution of the Soviet Union opens with the statement that the world is now divided into two camps—the camp of capitalism and the camp of socialism. These two camps are diametrically opposed to each other in political, economic and social principles. Russia will endeavour to obtain world domination, through Palestine, but will be smitten in that area (whilst Britain, also, will be humbled—Isa. 16—Editor). The Jews are to bear the brunt of the initial attack, but "then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle" (Zech. 14-3).

G. Errington.

### TOPHETH BEING PREPARED

THE prophet Joel (Ch. 3-9) calls upon the Gentile nations to "prepare war," to "arouse" the warriors; to "urge" forward to "Jehoshaphat" where Yahweh, the God of Israel, will judge them. The reason for this judgment is clearly told in V.13, "for their wickedness is great." The wickedness of the nations is a great sign of Christ's coming. "As it was in Noah's day"—"the wickedness of man was great in the earth" (Gen. 6-5)—so today the world is likewise situated. "As it was in the days of Lot"—"the men of Sodom were wicked and sinners before the Lord exceedingly" (Gen. 13-13). Today the wickedness of those periods is being repeated—a sign that Christ's early return is at hand.

God calls upon the Gentile nations to assemble all their

warriors . . . to gather themselves together (Joel 3-11). There are two distinct commands—1st Preparation; 2nd, Combining of all forces in a great gathering to Jerusalem. Notice that the One who gathers these nations is Yahweh, for He says, "I (the Lord) will gather all nations" (V.1). At this time latter-day Egypt and Edom become subjected to the wrath of God (V.19). The Russian Gogue is told to prepare for himself and his confederate nations (Ezek. 38-7) and he is drawn into Palestine. Events in Palestine today indicate that a great preparation for war is under way.

The Scriptures make reference to Topheth (in the A.V. Tophet), which means "spitting out." It constituted the name of the valley of the Son of Hinnom, where high

places were built and the people offered their sons and daughters to the god Molech (or Moloch), an Ammonite deity (1 Kgs. 11-7). It was called "the valley of slaughter" by the prophet Jeremiah (Jer. 7: 32-33; 19-6), and is "prepared" for the Gogian-Russian "King" (Isa. 30-33). This is termed "the day of the great slaughter" (V.25) when the latter-day Assyrian oppressor of Israel is "beaten down" (V.31). Verse 30 indicates that Yahweh, "with

the indignation of His anger" shall by "the flame of a devouring fire," by blast, tempest and hailstones, cause His glorious voice to be heard. His Almighty Power gathers Gogue and his confederate armies, and all nations to the valley of Hinnom, styled in Rev. 16-16, Armageddon (or Harmageddon). The preparation of this gathering goes on today, a vital sign of coming world changes.

C. R. Wotton.

## "CAN YE NOT DISCERN THE SIGNS OF THE TIMES?"

### EDITORIAL NOTES

#### NEW "ELPIS ISRAEL" CLASSES

**FOLLOWING** a visit by brother Bruce Philp, an "Elpis Israel" Cottage Meeting has been formed by the Leeton (N.S.W.) brethren and sisters. The Class is held, God willing, every Tuesday evening at 8 p.m. at 112 Wade Avenue, Leeton, and any brethren and sisters passing through Leeton are cordially invited to visit the Class. From New Zealand also, comes news of three new Classes formed during the past month. Such a study can only assist to build up those engaged therein in their most holy faith. As a correspondent expresses it: "I have started reading 'Elpis Israel' again, and it is indeed a rare treasure. Every page impresses me with the nearness of the End and its consequences."

#### CESSNOCK REPORT

**BY** the time this issue of the "Logos" is in the hands of the Reader

(God willing) the first 500 budgets of literature will have been forwarded to the people of Cessnock. The "Elpis Israel" Classes of Sydney, in collaboration with the G.E. Societies, hope to contact the 30,000 people of this area by post. Budgets containing a copy of the "Jewish Problem," a "Digest of Truth," an introductory letter, and an application form for a copy of "Is War With Russia Inevitable?" are being wrapped, addressed, and mailed to each household. We shall look with interest to reports of the progress of this work, recognising, of course, that "God alone can grant the increase." The brethren and sisters of Cessnock are doing their part by door to door distribution, a regular lecture each Sunday afternoon, and the personal contact of any interested. Whatever results (or lack of them) might obtain, it is a testimony done in faith, and, as such, shall not "lose its reward."

**"OUT OF ALL COUNTRIES—"**

**T**HE distribu-  
tion of "Di-  
gest of Truth"  
and other pam-  
phlets has resulted in applications  
for further literature being re-  
ceived from the most unexpected  
quarters. Recently the Secretary  
of "Logos Publications" received  
a card as follows: "Sir, Please  
forward me a copy of your book-  
let 'Christendom Astray from the  
Bible' as advertised by you in  
the leaflet 'A New World Order.'  
If the booklet is bulky please re-  
gister same for safety. I would  
appreciate you placing me on your  
mailing list for more literature  
dealing with the Bible. Thanking  
you, Yours truly, J.D.—Seremban,  
Malaya." The booklet "A New  
World Order" issued by the Logos  
Office has been out of print for  
some months. It is difficult to  
know how a copy eventually came  
in the possession of one so far  
afield as Malaya, but it just once  
more goes to prove that we can-  
not truly assess the importance of  
our labours in the sphere of  
Gospel Extension. Distributors  
of "Digest of Truth" will be  
pleased to learn that through the  
"Logos" G.P.O. Box alone over  
100 applications for literature  
have been received since the be-  
ginning of the new volume in  
August last as a result of this  
leaflet being placed before the  
notice of the public.

**ADELAIDE  
"ELPIS  
ISRAEL"  
CLASSES  
FINANCES**

**D**URING the past  
year the work  
of the "Elpis Is-  
rael" Classes has  
increased greatly  
until it has reached  
a stage when fur-  
ther progress is impossible with-  
out increased financial assistance.

To offset any interference with  
this vital work, the classes have  
purchased a Duplicator in order  
to reproduce the Study Notes,  
Exhortations, Items of Interest,  
and other matter, and thus save  
the cost of copying. This has in-  
volved them in an expenditure of  
£150, and an appeal for assistance  
to defray this cost has resulted in  
the following donations being  
received:

Receipt No. 182	.. ..	5	0
Receipt No. 183	.. ..	10	0
Receipt No. 184	.. ..	10	0
Receipt No. 185	.. ..	1	0 0
Receipt No. 195	.. ..	1	0 0
Receipt No. 186	.. ..	10	0 0
Receipt No. 187	.. ..	1	0 0
Receipt No. 188	.. ..	1	0 0
Receipt No. 189	.. ..	10	0
Receipt No. 192	.. ..	1	0 0
Receipt No. 193	.. ..	2	0 0
Receipt No. 194	.. ..	10	0
Receipt No. 196	.. ..	2	0 0
Receipt No. 190	.. ..	5	0 0
Receipt No. 197	.. ..	5	0 0

Total .. .. . 31 5 0

Acknowledgments are made  
above in order that those donating  
can determine that their subscrip-  
tions have been received.

The "Elpis Israel" Classes Com-  
mittee.

G. E. BRUMBY, Secretary.

If we store our mind by reading  
and reflection, we shall be enabled  
to realise how short are the years  
as they fly, and how brief would  
be the delay of even a whole life-  
time. The man who neglects the  
food of wisdom becomes impover-  
ished and lean in his spiritual  
man, and too weak to bear the  
load of present deprivation or to  
endure the weariness of waiting.



## The Elohim

Query: *In what sense do you understand the use of the plural in Genesis 1-26: "And God said, 'Let us make man in our likeness?'"*

**A**NSWER: The word "God" here (as in numerous other places) appears as a translation of the Hebrew word "Elohim." This is a plural noun signifying "Mighty ones," so that Genesis could be rendered, "And the Mighty Ones said, 'Let us make man in our image.'" Trinitarians seize upon the plurality of this word to support their contention for a triune God, and state that the "us" is the Trinity speaking, but this theory conflicts with the express teaching of the Scriptures in their declaration of one Supreme Deity. Thus Moses proclaimed to natural Israel: "The Lord thy God is one Lord" (Deut. 6-4) whilst Paul taught spiritual Israel: "To us there is but one God, the Father" (1 Cor. 8-4).

It is not to be supposed, however, that the Deity personally performed the various acts of creation. Whilst He is the great Architect and Designer of the universe, His work was performed through the medium of the angels who are represented as His "fingers" (Ps. 8-3). The Psalmist declares: "Bless the Lord (Yahweh) ye his angels, that excel in strength, that do his commandments hearkening to the voice of his word. Bless Yahweh all his hosts; ye ministers of his that do his pleasure" (Ps. 103: 20, 21). Paul terms this angelic host, God's "ministering spirits" (Heb. 1-14).

The word "Elohim" has been

variously translated. It has been rendered "great" (Gen. 30-8), "mighty" (Gen. 23-6; Exod. 9-23) "judges" (Exod. 21-6; 22-8, 9, 28—the R.V. here renders it as "God," these judges dispensing the judgments of the Deity), but it has been most commonly translated "God," and as a result a certain amount of confusion has resulted which would not be the case if the facts concerning this subject were fully realised. It is twice stated that "no man hath seen God at any time" (John 1-18: 1 John 4-12), whilst on the other hand the Authorised Version represents Jacob as wrestling with God, Adam talking with God, and Moses speaking with him face to face. A careful consideration of the evidence will reveal that whilst the former statement relates to the Deity—the Possessor of Heaven and Earth, the latter statements concern His ministers the angels. For example, in Exodus 19-19 it is recorded that "God answered Moses by a voice" and that He came down upon Mount Sinai to give the law to Israel's leader. This is true, but the Deity Himself did not personally appear before Moses, but manifested Himself through His representatives the Elohim or angels. Stephen, commenting upon this before the Jewish council, said: "The angel ("God" or "Elohim" in Exod. 19-19) spake to him (Moses) in Mount Sinai" (Acts 7-38). In

endorsing the authority of Moses, God declared to Aaron and Miriam "With him (Moses) will I speak mouth to mouth . . . and the *similitude* of Yahweh shall he behold" (Num. 12-8). From Exodus 31-18 we learn that Moses received on Mount Sinai "two tables of testimony, tables of stone (the Law) written with the finger of God" (Elohim). The Apostolic comment is that the Law "was ordained *by angels* in the hand of a mediator" (Gal. 3-19). Again in Exodus 24-4 it is written that "Moses wrote all the *words of the Lord*," whilst in Hebrews 2-2 Paul refers to this as the "word spoken by angels." In Exodus 3, 2, 6, the "angel of the Lord" proclaimed to Moses, "I am the God of Abraham."

These examples show that where the Deity is represented as speaking to men or revealing to them His glory, it is done through the medium of His ministers the angels or Elohim. The example of the prophets is likewise to the point. "God at sundry times and in divers manners spake . . . unto the fathers by the prophets" (Heb. 1-1). These latter when appearing before their contemporaries often proclaimed, "Thus saith the Lord." Literally it was the prophet speaking, but he was merely an agent enunciating the words of His God.

The angels were invested with God's authority and power, and being perfectly attuned to the mind of the Deity operated on His behalf. "Behold," Israel was told, "I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him and obey his voice, provoke him not;

for he will not pardon your transgressions, for my name is in him." (Exod. 23-21). This angel possessing the authority and power of Deity was in a position to act and speak as His representative.

Though the word "Elohim" is plural, it is almost invariably linked with a singular verb, thus: "God (Elohim—Mighty Ones) is known in her palaces" (Ps. 48-3). The rules of Grammar are thus ignored to indicate that though the Elohim may number "ten thousand times ten thousand" (Dan. 7-10) they manifested but "one Spirit" (Eph. 4-4) namely the Power of Yahweh. Therefore although numerous Elohim may appear unto Israel and manifest mighty words, the faithful were expected to worship only that One whose power they exhibited (see Rev. 22: 8-9). This thought is expressed in Psalm 50-7 where Yahweh speaking says: "I am the Elohim (Mighty Ones)" besides

In one place the word "Elohim" has been rendered "angels." This is in Psalm 8-5 and has a bearing on Genesis 1-26. David declares concerning the creation of man: "Thou hast made him a little lower than the angels" (Elohim).

The great hope of our calling is that we, too, may become "equal unto the angels" (Luke 20-36) at which time we shall possess Divine nature (2 Pet. 1-4) and manifest to the mortal populations of the Kingdom age the "glory of God" (Rom. 5-2). As a result the nations shall proclaim of such, "Surely God (EI—the Divine Power) is in thee, there is no Elohim (Mighty Ones)" besides thee—Isa. 45-14.

# *The Armour of God in a Troubled World*

*Adapted from a talk to the Croydon "Elpis Israel" Class by brother A. Peden.*

IN the mercy of God we meet again to consider those things relevant to our high calling in Christ Jesus. Although there is no resting from our labours in the service of the Truth until our Master returns, or we fall asleep in the Lord, I feel we have all derived some benefit from our recess. Relaxation is good and essential, and is included in the economy of God. We read that on the seventh day He rested from His labours (Gen. 2). As a result this day was blessed and sanctified by Him, and became the basis for that day of rest which has since blessed the heart of man.

Ever since  
**A SIGNIFICANT** my associa-  
**PERIOD** tion with  
these Classes,  
I have been impressed by the manner in which they invariably conclude the old year's work, and commence the new. At the conclusion of the year, the speaker impresses the members that the return of the Master is near at hand—so near, indeed, that the possibility is that we may not again meet together as a class. Finally, the chairman announces: "God willing, the Class will resume its studies, at a future date to be arranged, 'if the Lord tarries'."

The statement assumes a greater significance as each year passes and we are impressed with the words of Jesus: "In such an hour

as ye think not the Son of Man cometh."

But our Lord and Master still carries, and once again we meet to study the Word of Truth with the aid of "Elpis Israel." Can we recall a recess period so fraught with potentialities relative to the return of Christ as the last? Much has happened in national affairs to indicate that we are indeed in the last days. Prophecy is fulfilling before our very eyes. Particularly is this so with dispersed Jewry, which is returning to Palestine in the manner predicted in Scripture. Jeremiah 16-16 reads: "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." Thus the nucleus of that restoration is being formed which is to be accelerated when that recorded by Ezekiel 37-21 comes to pass: "Thus saith the Lord, Behold I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land, and David my servant shall be king over them; and they all shall have one shepherd, they shall also walk in my judgments and observe my statutes and do them."

Of like significance is the position of Russia. She is dominating

world politics today. Already she has annexed much of the territory which will be within the confines of her vast empire when her rulers assume the Gogueship, and it may not be long before all Europe is in a similar position. Her latest coup in Czechoslovakia has virtually extended her borders 300 miles westward, adding to the consternation of the whole world. Russia's aim to dominate the world through her doctrine of Communism is evident to all.

On the other hand, the democratic nations are in a state of fear, anguish and hatred. Such statements as: "*The Red Menace Must Be Stopped!*" "*Aid for Western Europe Must Be Speeded Up!*" are common in the Press, and provide a striking contrast to a few years back when they were blasting it to pieces by aerial bombardment. One statesman advocates warning Russia, "Thus far and no further shalt thou come," words very similar to those of Ezekiel 38: "Art thou come to take a spoil!" We know (though the world does not) that the Hand of God is in these things, and no Power on earth can stop Russia ultimately gaining control over the countries He has set within the confines of her domain. God (not man) "has determined the times before appointed, and the bounds of their habitation" (Acts 17-26).

In an endeavour to escape from what Dr. Thomas terms "The greatest despotism that ever wrung the hearts of men" the Democracies are outlawing all those who hold Communistic views, or have any leanings towards Marxist doctrines. As the pressure becomes greater, their policy will become more stringent.

It may take on the form, "All who are not for us are against us," and this can affect us who have pledged ourselves to Christ. We may suffer loss of earthly goods, personal hardship, and may once more be called upon to remain steadfast to the faith we have espoused.

In view of these possibilities, let us heed the advice of Paul in Eph. 6-13:

"Take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." Armour is a means of protection against a deadly enemy. But the wearer must be familiar with it, otherwise it will prove an encumbrance instead of a help. Armour is useless to a novice, and is only of value to him skilled in its use. Part of this Divine armour is, "*Loins girt about with truth.*" The Truth contains the hope of Eternal Life which "God who cannot lie promised from the beginning," but it also involves separateness from the world. "*The breastplate of Righteousness,*" or living in accordance with God's definition of Righteousness (Rom. 10-10). "For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Being "steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. 15-58). "*Feet shod with the preparation of the Gospel of peace.*" It is written: "How beautiful are the feet of them that preach the gospel and bring glad tidings of good things." Again, "Whosoever shall call upon the name of the Lord shall be

saved. How then shall they call upon Him whom they have not heard, and how shall they hear without a preacher" (Rom. 10-13). "*The shield of faith*" where-with we shall be able to quench the fiery darts of the wicked." Paul declares the weapons of our warfare are not carnal but mighty through God to the pulling down of strongholds. Our shield of faith is in the God of Abraham. The patriarch was told, "Fear not Abram, I am thy shield and exceeding great reward." And we are told "Faith is the substance of things hoped for, the evidence of things not seen" (Heb. 11). This was the basic attribute of those who in times past had it recorded of them that they pleased God, such as Enoch, Noah, Abraham, David and Jesus. We delude ourselves if we think we can please God without faith. "He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek him." And this knowledge must be illustrated in the lives we live. "*The Helmet of Salvation*." This is of supreme importance for it protects a most vulnerable part of the body—the head. Isaiah wrote: "God is my salvation. I will trust and not be afraid; for the Lord Jehovah is my strength and song; he is also become my

God has not said, "Seek ye my face in vain." On the contrary, He has said, "Ye shall seek me and find me, when ye shall search for me with all your heart." And this finding of Him, is the finding of all that the soul can desire, for every good and perfect gift comes from Him, but to everything there is "a season and a time." "Light is sown for the

salvation." "*The sword of the spirit* which is the word of God." As soldiers of Christ we are not expected to remain on the defensive. Under certain conditions attack is considered the best means of defence. In attack we parry the thrusts of the wicked and counter-thrust. In the sword of the Spirit we have a weapon which is capable of breaking down any opposition we may encounter, but before we can skilfully use it we must become familiar with it, and this will only come by practice—the continual and diligent study of the Word of God.

If ever our courage should fail in the battle of life we can resort to prayer to God through our Saviour the Lord Jesus. We have this comfort that "the eyes of the Lord are over the righteous and his ears open to their cry," and again, "The name of the Lord is a strong tower, the righteous runneth into it and is safe" (Prov. 10-10).

Let us then go on unto perfection, with eyes set on that blessed hope and glorious appearing of Jesus Christ who gave himself for us that he might redeem us from our iniquity and purify unto himself a peculiar people zealous of good works (Tit. 2: 13-14).

righteous, and gladness for the upright in heart," but the reaping is in the day of harvest. For this they have to wait.

It is a sure sign that one's faith is on the wane when he thinks his popularity with the outsider is a sign of his own christian charity. How careful we need to be lest we lose our first love.

## 19. THE FINAL DEDICATION

We have been considering the consecration of Aaron and his sons to the priesthood. The record is contained in Leviticus 8. We are now to consider the bullock offered for a sin offering, the ram of burnt offering (V.18), the ram of consecration (V.22), the waving of a composite offering of "consecrations for a sweet saviour" (Vv 26-28). This was followed by a seven days' seclusion in the tabernacle, at the close of which, "the glory of the Lord appeared unto all the people" (Lev. 9-23).

These things typified Christ. **THE BULLOCK FOR A SIN OFFERING** Even the bullock whose hide, flesh and interiors had to be carried outside the camp and burnt (Lev. 8-17) had reference to Him. Paul comments as follows: "The bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin are burnt without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him, without the camp, bearing his reproach" (Heb. 13: 11-13). Thus under apostolic guidance, we see Christ both in the bullock, in the furniture, in the veil, in the high priest, and in all these Mosaic "patterns" which were "a shadow of things to come" (Heb. 8-5; 9-23; 10-1; 3-5). All were *both atoning and atoned for* (Lev. 16-33).

Quite obviously, therefore,

Christ cannot be kept out of his own sacrifice. He is Apostolically represented as being "purified with" a better sacrifice, viz., his own (Heb. 9: 23, 12). What was he purified from? Look at the hereditary death taint which as a son of Adam he inherited, or the curse of God brought on him in hanging on a tree (Gal. 3-13; Deut. 21: 22, 23) and there is no difficulty.

The Bullock was for a sin offering, and the carrying out of the camp was the repudiation of sin (see Rom. 6-6). The ram of burnt offering, however, was not carried out of the camp after being slain, but was burnt on the altar, as a "burnt sacrifice for a sweet savour, and an offering made by fire unto the Lord" (Lev. 8-21). Such was the man Christ Jesus when changed to the Father-nature. He had been offered as a sin-offering; in which there was "putting to grief," "for-saking," "curse." He was now a "burnt sacrifice for a sweet savour"—acceptable to God and joyful to Christ. The fire of the spirit, "in a moment, in the twinkling of an eye," flashed forth in transforming energy, and changed the human substance of the Son of David into the divine nature that is glorious and lives for ever.

Aaron and his sons then laid their hands on the ram of consecration. It was slain and Moses

**LEADING FACULTIES DEVOTED TO SERVICE**

took of the blood of it, and put it upon the tip of their right ears, thumbs of their right hands, and great toes of their right feet (Lev. 8-24). Blood represents life, and which taken from a sacrifice it represents a life devoted to God. Applied to the leading faculties of Aaron and his sons it denoted that the hearing, working and walking of the priests was to be devoted to God's service.

Parts of this ram were then "waved" by Aaron "before the Lord" (V.27). This swaying backwards and forwards with a sacrifice denotes a life devoted to activity in God's service. With the ram was "waved" "an unleavened cake, an oiled cake, and one wafer" (Lev. 8: 25-28). Unleavened bread was the symbol of "sincerity and truth" (1 Cor. 5-8); an oiled cake, food of joy and gladness (Isa. 61-3); a wafer, the bread of God—manna in the wilderness (Ex. 16-31) as representing him who came down from heaven to give life to the world (John 6-51). The combined meaning is this, that the life which succeeds sin-offering is a life of consecration, not merely contemplative and supine, but of active, joyful work in righteousness. There was, however, the intimation that this ideal is not reached till the immortal state; for Moses took all "from off Aaron's hands, and burnt them on the altar upon the burnt-offering" (V.28).

Applying the principle to Jesus, we see the third state—his entrance into a state of total consecration to the Father's service, in which, without the fatigues of mortal life, he is now fully occupied.

The types become applicable to us as we become identified with Jesus. Accepting Christ in a hearty manner, a person will soon find himself "without the camp" as far as Gentile society is concerned. The burnt offering stage is reached when rising from the waters of baptism, the convert "presents his body a living sacrifice, holy and acceptable to God" through Christ who has become "the Lord the Spirit" by transformation. The third stage—association with the ram of consecration and the wave offering of activity before the Lord—is found in the diversified activity of a life consecrated to God. Of course, as Christ has been changed so the saints likewise hope for the "redemption of their bodies" at the return.

While the bulk of the ram of consecration was consumed on the altar as "an offering made by fire unto the Lord," part of it, after being waved, was to be eaten, with unleavened bread from the basket in the holy place (Lev. 8: 29, 31). The cooking and eating

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Time has shown us that the end, and the time of the end, are two different things, though belonging one to the other. The latter we have reached: the former we yet wait to see. This delay in relation to expectation is one of the foreseen characteristics of the end: how otherwise does the Lord at his appearing find some who say, "My Lord delayeth his coming?" It is a delay for which some of us—yea, all of us—may be thankful. If the Lord had come as soon as some of us were expecting, many who are now rejoicing in the light would have been overtaken in darkness.

were to be done by Aaron and his sons at the door of the tabernacle of the congregation, and any flesh or bread remaining uneaten was to be burnt (V.32). The meaning of this we may see by reflecting that the means of consecration for us is in the spiritual eating of the flesh provided ("My flesh which I give for the life of the world"—Jesus) eaten too "not with the old leaven of malice and wickedness, but with the unleavened bread of sincerity and truth" (1 Cor. 5-8).

**THE  
MILLENNIUM  
TIPIFIED**

All this consecration work was to be gone through for seven days in succession (V.33-35) ending in atonement. We may see in this the larger shadowing of the reconciliation work, in its completeness, it extends over seven thousand years, embracing the whole family of God that will people the earth as its ransomed population in the endless ages, for even the Millennium—the Sabbath of rest, is still a day of atoning work.

On the eighth day there was a specially imposing ceremony. Moses declared: "The Lord will appear unto you" (Lev. 9-4; 23, 24). Whilst the seven days represent the period when sin and death reigns, extending even to

the end of the millennium, the eighth day represents the state of things that will prevail, when the "last enemy (death) shall be destroyed" and "the Son shall deliver up the Kingdom" to the Father (1 Cor.: 15-24, 28), when "there shall be no more death, neither sorrow nor crying" (Rev. 21-4) but the "throne of God and the Lamb" will be established (Rev. 22: 35). What more fit illustration of such a state than the spectacle of Israel on their faces in the presence of the manifested glory of the Lord on the eighth day after the commencement of the consecration work?

Prior to this manifestation, sacrifice had to be offered by Aaron for himself and the people. Whilst it is evident that sacrifice will still find its place in the millennium (see e.g. Ezek. 45-22), will it find any reference at the end of the thousand years, when sin and death are destroyed? It is quite possible that there will be some great ceremonial reassertion of the righteousness of God as sacrificially accomplished in Christ and ratified by every living soul present, preliminary to that wondrous transfer of the visible headship from the Son to the Father, that "God may be all in all" (1 Cor. 15: 24-28).

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For the setting up of His Kingdom, God will send Jesus Christ personally to the earth at the end of the Gentile times: Psalm 110: 1, 2; Dan. 7: 13, 14; Acts 1, 6, 7, 11; Acts 3: 20, 21; 1 Thesa. 4-16; 2 Tim. 4-1.

Jesus Christ will be the King of Kings and have as associate kings and priests His brethren who have been faithful in all preceding ages:

Psalm 2: 6-12; 149: 5-9; Dan. 7: 13, 14, 18, 22, 27.

Participation in this kingdom will involve a resurrection from the dead of those in Christ that have died, and a change of nature from mortal to immortal of the worthy ones, called saints; together with those saints who are alive at the return of Christ to earth: Luke 14-14; John 6-39; 1 Cor. 15: 50-53; Phil. 1, 3, 21; 1 Thesa. 4: 15-17.



# LEVIATHAN

*"In that day the Lord with his sore and great and strong sword shall punish leviathan the piercing serpent, even leviathan that crooked serpent; and he shall slay the dragon that is in the sea"—Isaiah 27-1.*



THE term "Leviathan" occurs some 5 times in the text of the A.V. and once in the margin: Job 3-8 (margin): Job 41-1: Psalm 74-14: Psalm 104-26: Isaiah 27-1 (twice). "Peloubet's Bible Dictionary" comments: "In Job 41-1 and Psalm 74-14 the crocodile is without doubt the animal intended. The context of Psalm 104-26 seems to show that in this passage the name represents some animal of the whale tribe, which is common in the Mediterranean; but it is somewhat uncertain what animal is denoted by Isaiah 27-1 and Job 3-8." Concerning Isaiah 27-1 the term is related to the "serpent" and "dragon" as used in the symbolical and prophetic portions of Scripture, and implies a force of evil, powerful in its opposition to God's people.

Consider the reference in Psalm 74:12-15. Here is a reference to the salvation wrought by God on behalf of His people in times gone by. There is, without doubt, a future application, but for the moment we will confine ourselves to the more limited sense of fulfilled events in Israel's history. "Thou breakest the heads of leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness" (V.14). This seems a distinct reference to the nations of Canaan which were driven out before the children of

Israel under Joshua. Of the reference in verse 13 to the "dragons in the waters" we have more enlightenment in Ezekiel 29-3, "I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers." Similar language is used in Jeremiah 51-34, but here it is used in relation to Babylon.

The symbol of the "serpent," "dragon" or "leviathan" in Scripture always relates to the enemies of God's people. We would not be justified, perhaps, in claiming that Isaiah understood the applications as made by Ezekiel and Jeremiah, seeing that he preceded them by 100 years or so, but there seems little doubt that God's application of the term is to be followed out from the basis of these passages.

In "Eureka" 3 pp. 57/62 is a historical survey of the development of the "Leviathan" of the

last days which meets its doom at the Hand of God. A few extracts should be of interest:

"In the beginning the serpent world consisted of no more than two sinners—Adam and his wife; yet all the evil that has since manifested itself was latent in them. Their symbol was the Serpent or Dragon, and represented

falsehood, unbelief and rebellion against the Deity. Wherever these three have been found politically organised, and in conflict with the Saints, there is the serpent which was in the beginning—"the old serpent . . ." "In after times, far distant from the beginning, the serpent-world acquired an immense development . . . without specifying the outlying savages of the dominion, it is treated of in Scripture as 'the Kingdom of Egypt'." (see Psalm 74-13; Ezek. 29-3).

"Now there have been different dragon-manifestations of 'the old serpent' in the long interval between the Mosaic salvation of Israel, and the Messianic, which is at the door . . ." "Yahweh Elohim gave the land of Egypt to him (Nebuchadnezzar of Babylon) . . . Thus Egypt became a part of Babylon, the first of Daniel's four Mediterranean Empires." Then "the Medes and the Persians took the Kingdom." This was the Medo-Persian dynasty of 'the old serpent'." "Another change was then developed . . . the 'old serpent' in the era of the Greeks." "The Greeks were to yield the dominion to a 'little Horn' or Power . . . a rude and uncultivated people inhabiting Italy. It acquired identity with 'the old serpent' by its incorporation of the Syro-Babylonian, or northern Horn Power into its Italian dominion."

This was Rome under its Pagan constitution (Rev. 12-3). The Pagan was subdued and replaced by a power nominally Christian, but still embodying the "dragon" elements of "falsehood, disbelief and rebellion against God," and enmity towards His people (Rev. 12-17) and is allied with Babylon

and Egypt (Rev. 17: 5, 18; 11-8), the kings of the North and South of Daniel 11.

All these powers have, in their time, represented the dominion of evil which has ruled the world since the serpent beguiled Eve, and which will continue to do so until the Seed of the Woman has bruised the serpent's head. The "Holy Apostolic Catholic Church" headship, incorporating as it does all that has gone before, is to be the subject of the Divine revenge. We will see that there are two aspects of this revenge.

From Isaiah PUNISHING 27-1 it is clearly THE DRAGON noticeable that AND there are two LEVIATHAN sections — the "punishing" of "Leviathan," and the "slaying" of the "Dragon." From Jeremiah 51-34 we have associated "Leviathan" with the Babylonian or Northern manifestation of the serpent power, and from Ezekiel 29-3 we have associated the "Dragon" with the Egyptian or Southern. These two sections have continued through the years, and while both are incorporated in the Papal manifestation, they are yet principals in the final clash of arms to decide the rulership of the world (Dan. 11-40; Ezek. 38).

Psalm 74: 12/14, apocalyptically considered tells a similar story—that of the "bruising" (Eureka 111, p. 59) of the "heads of Leviathan" and the "breaking" of the "heads of the Dragon." So brother Thomas writes: "Leviathan is bruised and bound for a thousand years, and at the end thereof revives and embraces the serpent-world in its coils: but the power of the dragons and their heads in the long interval ante-

cedent to the epoch of the binding is destroyed."

Thus we have this position—the Serpent or Dragon power at the time of the end will be manifested in two sections, which will be closely allied. Those sections are the Papal power, the influence of which is to be found in the life of every country, and the Gogian military power which will be "a guard" unto all nations associated with it. The former is termed the "dragon that is in the sea," and the latter "leviathan that crooked serpent." Of the Northern invader of the Holy Land we read, "When Gogue shall come against the Land of Israel, saith the Lord, My fury shall come up in My face . . . Thus will I magnify Myself, and sanctify Myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord" (Ezek. 38: 18/23). This outpouring of God's wrath is to result in the "bruising" of the serpent's power—the "binding" of the spirit of "falsehood, unbelief, and rebellion against the Deity" (Rev. 20-2) which has ruled the world since Adam's fall—the "swallowing up in the Mountain of the Lord of the covering cast over all people, and the veil that is spread over all nations" (Isa. 25-7).

But for "Babylon the great" utter and eternal destruction is foretold. "And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, 'Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all'" (Rev. 18-21 cf. Jer. 51; 60/64). Rome (the spiritual Sodom and Egypt) represents so much of evil that has been added to

those original three iniquities of "falsehood, unbelief and rebellion" that it is doomed to utter destruction.

The "Leviathan" than is, I believed, visioned in Isaiah 27-1 "LEVIATHAN" as a crocodile of the Nile.

The crocodile is truly a frightening sight. With its terrible jaws, its seemingly impregnable armour, its ability to live and fight on land or in the water, and its ability to hide from view its great bulk, with but the tip of its nose, and its wicked eyes showing, it is a formidable foe. The mighty Russian power is like the crocodile in all these aspects.

For centuries Russia has been symbolised by a Bear. The bear is land-bound, and so was Russia. She has longed and fought for ice-free ports. Now she has them, and the bear no longer fits to perfection as a symbol. How much more accurate as a Russian symbol is the crocodile!

We read, "The King of the North shall come against him like a whirlwind with chariots and with horsemen, and with many ships" (Dan. 11-40). Even now, the Lord is luring the leviathan out of his northern haunts, down to the mountains of Israel—using a variety of tempting baits (Persian oil, Egyptian and Indian wealth, Palestine's strategic position, and the like).

"Then shall the Lord fight for His people as He fought in the days of old." Israel's enemies shall be destroyed and "the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt,

### 3: GENEALOGY OF THE PROPHET (Zephaniah 1-1)

THE names of men associated with the purpose of God often contain a meaning which is an index to their character or mission. Moses was so called because he was "drawn out of water." Abram had his name changed to Abraham to record the Divine promise that he would become "a father of many nations" (Gen. 17-5). Jesus meaning "Yahweh will save" was so named because "he shall save his people from their sins" (Mat. 1-21). Other instances such as Isaac, Jacob, David, Peter could be multiplied. The names of many of these men assume an importance that elevates them to the category of titles, for they speak of the office, character or purpose of the individual concerned. In certain instances these names are even prophetic of the destiny of the bearer. This was so in the case of Jacob (supplanter), Jesus (saviour) and Abraham (a father of many nations), and of many others also.

Zephaniah means "Yahweh has hidden," and if it be asked "What had He hidden?" the answer is, "His face from Israel." The nation had reached a record low ebb in its spiritual condition, and even the reforms of Josiah were

insufficient to prevent, though they might delay, the Divine anger. Thus when the law of Moses was discovered by Hilkiah the high priest, and read by Shaphan the scribe to the King, Josiah demanded that God be approached concerning the troubles predicted by Moses upon the nation. The answer of Huldah the prophetess reveals how completely "Yahweh had hidden" his face from Israel. "Thus saith the Lord, Behold I will bring evil upon this place, and upon the inhabitants thereof, even all the words of the book which the king of Judah hath read: because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands; therefore my wrath shall be kindled against this place, and shall not be quenched" (2 Kings 22: 15-17). Nevertheless, as a concession to the righteous king, it was promised that this disaster would not be witnessed in his day.

In the opening words of his prophecy, Zephaniah's name is linked with that of his ancestors.

To be Continued

—H.P.M.

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## LEVIATHAN

and shall worship the Lord in the holy mount at Jerusalem" (Isa. 27-13). And this song shall be sung—"Salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the Truth

may enter in" (Isa. 26: 1/2). God shall be glorified; Israel shall be saved and restored; the faithful in spiritual Israel shall be glorified, and enjoy their "Rest" in the Age of Peace.

E. Wilson.

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### Thought for the Times

## The End

The time is short. The scene will suddenly be changed in a short time. Many will discover that they have been wasting their time and hurting their brethren by bootless and embittering controversy, instead of redeeming the evil days by the consolations of the truth. They will see too late that instead of imbibing the sincere milk of the word, they have been feeding on ashes; that instead of dispensing a portion of meat to the household in due season, they have been giving them gall and vinegar; that instead of strengthening the hands of fellow-labourers, they have been casting stumbling blocks in the paths of the weak, and discouraging the hearts of the strong; that instead of rejoicing in the Lord, they have been fretting their souls with barren contentions; that instead of filling up a good account with works of humility and mercy and faith, they have been sowing a harvest of envy and strife and every evil fruit; that instead of helping to purify a peculiar people zealous of good works their influence has been only mischievous, and that continually—obstructing the work of the Lord, pulling down the work already done, and throwing clouds and darkness over the beacon intended to guide the feet of the stranger to life eternal. Let us aim to be out of the ranks of this number, that the Lord, at his coming, may approve our faithfulness in small things and give us higher work to do.

—R.R.

# The LOGOS REVIEW

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

80 Years Ago and Now

## A REGION OF FIRE

Over 80 years ago—in 1848—the following words were penned by brother Thomas: “The territory which is to be the scene of this judgment is all that region comprehended in the Roman Dragon, and in the Austrian and German domain . . . Upon this territory, then, our attention must be fixed if we would discern the progress of the events by which the beast’s destiny is fulfilled. He is to be destroyed by the burning flame. It is evident, therefore, that the territory of his dominion will be turned into a region of flame, in which the populations being everywhere insurgent, and contending with fire and sword against their oppressors, it will become ‘a lake of fire burning with brimstone.’ Into this are cast alive the two-horned beast of the earth, and the image, which before the end of its existence is stripped of its imperial character, and reduced to the humbler dignity of a ‘prophet,’ and that a false one.” (“Elpis Israel,” p.354.)

\* \* \* \* \*

The above is an extract from “Elpis Israel” a unit of that wonderful library of the Truth’s literature with which we have been blessed. In rebuttal of such a statement as this, the reader might remark: “Have not other denominations a right also to acclaim certain writers of theirs to be of God?” To this we have a warning from God, “By their works ye shall know them.” Two of the most difficult books of the Bible to understand are “Daniel” and “Revelation.” The former declares: “The wise shall understand,” and the latter, “Blessed is he that readeth and they who understand” (Dan. 12-10; Rev. 1-3). Here is a crucible by which we can try the value of

a writer. Has he assisted in the better understanding of these two important and difficult books? Very few writers outside the Christadelphian body have attempted to unravel these Divine mysteries, and the expositions of those who have made the attempt are far from satisfactory. Within the Body of Christ only Dr. Thomas has attempted with success the task (such works as “Thirteen Lectures on the Apocalypse” being largely extracted from “Eureka”), and we believe that it would be presumption to indicate that he did it of himself. It was beyond the task of any one man. Dr. Thomas was not inspired or infallible, but he was undoubtedly guided of God

in the efforts, for the colossal task he attempted would be impossible without the Divine blessing.

Let us therefore use this God-given library as an aid to the better understanding of the Word of God.

The above extract indicates (1) Judgment to be poured out upon Central Europe; (2) The region to become "a region of flame"; (3) Its population to become insurgent and warlike so as to turn the area into a "lake of fire."

The prophecy—based upon God's Word—has been vindicated to an extent not realised even by its author. The advent of modern weapons of war—unknown 80 years ago—during the closing months of the last world war, caused Central Europe to be turned into a veritable "lake of fire." Until this time it had been impossible for the people of Germany to become insurgent, for they were held with an iron rule by the Gestapo, and any indication of revolt was sternly and instantly repelled. When those murderers of Jews—both natural and spiritual—realised all hope was lost, and being assured that death would certainly follow their defeat, they advocated wholesale destruction in Germany. The closing exhortation of Adolf Hitler to his people was: "Destroy all buildings and commit suicide; refuse to become the slaves of your victors." Some responded to the appeal, others resisted it. The nation disintegrated; the people became insurgent; chaos reigned in Germany; and subjected to bombing from without and insurrection within, the territory became a lake of fire as indicated

by Dr. Thomas.

In all the stressful events attendant upon the destruction of Hitler's Germany, a small flock was preserved. It was fortified in the memory of those of its number who had resisted the demands of the Government to betray their Lord, and particularly in the memory of one brave "friend of Jesus" who had been beheaded because of his conscientious scruples. Such must have been strengthened by the message of "Elpis Israel." Not so much, of course, by such extracts as that quoted above, or as that on p.432 where it is stated that a Czar or head of Russia will be both emperor of Germany and Autocrat of all the Russias, but in such statements as that contained on p.328: "Russia will command the land, and Britain rule the sea. They will contend for the dominion of the east; but neither will obtain it. It is not for mortal man to rule the world, and grasp the sole dominion of the globe. This is an inheritance, the Divine legacy of Omnipotence, to Abraham, Christ and the saints."

Our German brethren are graduating to rule as kings over their previous oppressors, and the words of Jesus are to the point, "Fear not them that can kill the body" (Luke 12). In all the chaos of to-day, God has provided a way of escape, and those who are to-day prepared to "suffer with Jesus" shall tomorrow "rule with him." They shall play their part in leading mankind back to the ways of righteousness and truth under the glorious Government of the Son of God as is portrayed in the 72nd Psalm.

—J. Mansfield.

## The Logos Review

**March of Communism in Europe****THE SIGNS OF THE TIMES.**

Dr. Thomas in "Exposition of Daniel," page 89, wrote: "By turning to a map of Europe and Asia, the reader may trace out the territory of the kingdom of Babylon as it is destined to exist in its last form under the king of the North in his Gogian manifestation. The names of the countries furnished by Ezekiel will lead him to a just conception of its general extent. Besides "all the Russias," it will take in Norway, Sweden, Denmark, Holland, Belgium, France, Spain, Portugal, Italy, Switzerland, Germany, Prussia, Austria, Turkey, Persia, Tartary, 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."

What a wonderful prediction! How near is its accomplishment? It is a tribute to one who believed in the Bible and studied its marvellous prophecies. The newspapers are now telling us by cartoon and leading article the things that are in the standard works of the truth. Christ is surely near. Great and momentous happenings now taking place leave no room for doubt concerning this.

—G. Errington.

\* \* \* \* \*

**BACKGROUND TO THE NEWS**

**CHAOS IN PALESTINE** THE extraordinary condition of things in Palestine has focussed the attention of the world upon the Jewish problem. As in the days of Ezra and Nehemiah, the hands

of the people (the Arabs) "trouble the Jews in building," whilst the conflicting decrees of the overlords of the country are far from helpful.

When in November of last year the Jewish problem came up for



discussion by the U.N.O., the latter by 33 out of 46 votes decided in favour of partition. According to Article 18 of the U.N.O. Charter, any decision that is agreed to by a two-thirds majority is adopted, and it becomes the duty of the Nations to implement such decisions even to the extent of enforcing them by military might. Before the vote was taken Britain agreed to accept the Assembly's decision if it was reached by a two-thirds majority vote.

The Jews were jubilant at the result. "The Zionist" in an editorial declared: "The momentous decision . . . not only gave legal recognition to Jewish Statehood in Palestine, but placed the new 'reconstituted' Jewish State under the direct protection of the United Nations." Again: "After 2,000 years of martyrdom, expulsions and massacres, persecution and humiliation, social discrimination and economic misery of the great mass of the people, we became again the masters of our own fate." But surely 2,000 years of dispersion should have taught the Jews more of the duplicity of the Gentiles. In their jubilation they overlooked the admonition of King David: "Put not your trust in princes nor in the son of man in whom there is no help." If only Israel were to hearken to the exhortation of their law-giver (Deut. 4-30), and strengthen themselves in God rather than in the arm of flesh—in the doubtful promises of Britain, America or Russia, or the whole world of Gentilism combined—they would be saved much disappointment, and would see their forward path more clearly.

The United Nations' Organisa-

tion has utterly fallen down on its first major task. Having voted for partition, and having secured the requisite number of votes, the U.N.O. has for the past six months been examining the position in order to escape from its responsibility. America, one of the foremost critics of Britain when the latter had the mandate, has now endeavoured to find a way of escape from her obligations. Russia, on the other hand, agitates for partition, and doubtless would be only too willing to send her troops into Palestine to implement this decision—if for no other reason than Russia has covetous eyes upon the Middle East.

This wrangling over the implementation of a U.N.O. decision can well sound the death-knell of its hopes, even as the failure of the League of Nations to effectively deal with the Japanese attack on China and the Italian invasion of Ethiopia destroyed the idealism of this man-made instrument to bring peace on earth and goodwill towards men. Fortified by God's Word, cognisant of the selfishness of man, Christadelphians have never been deceived by the pretensions of either the League or the U.N.O. They know only too well that all such endeavours to bring about "the desire of all nations" on the philosophy of the flesh is doomed to utter failure. They know that it is "not in man to direct his steps aright" and the arguments of delegates will not create the righteous government that the "Prince of Peace" alone can establish.

And so having assumed the responsibility of the problem of Palestine, the U.N.O. is now ar-



*support both of the American and Russian Governments for the execution of this Palestinian policy."*

Today the Labour Government of Great Britain is striving, not to implement these courageous words, but to relieve itself of its responsibility whilst retaining virtual control of the area together with its rich resources in oil. Recently, however, commentators have suggested the possibility of a joint trusteeship of the land with America until August and possibly later. Whatever policy is finally decided it is certain that Britain will retain sufficient interest in the land to challenge the attack of Gogue at the time of the end.

### **A GLORIOUS FUTURE GLORY OF ISRAEL**

A future awaits the ancient people of God, no matter how adverse their conditions may appear now. The return of Christ will be followed by His notable victory over the nations assembled at Jerusalem for battle (Zech. 14: 1-5). He will appear in the midst of Jewry. They will "look upon him whom they have pierced" (Zech. 12-10) although at first they will not recognise in Him their Messiah. They shall ask, "What are these wounds in thy hands?" He shall reply, "Those with which I was wounded in the house of my friends" (Zech. 13-6). A national lamentation will follow the recognition of their past blindness (Zech. 12: 10-14). Christ shall receive them (Zech. 13-9) and make provision for their reconciliation with God (Zech. 13-1: Rom. 11-26).

The Kingdom will then be

established in Palestine—a small beginning for the great events to follow, in which the Jews will help to establish the power and authority of Christ throughout the earth (Zech. 10: 3-5; 12-6) until the universal Kingdom of God shall be established in Truth. For the exploits of Judah in that day see Mal. 4-3: Micah 4: 1-7.

**HAVING** conquered Palestine, Christ **THE RE-** will turn His atten- **GATHERING** **OF ALL** tion to the rest of **TRIBES** the world. Judah and the rest of the tribes will be used for this purpose (Zech. 9: 9-16) until the whole world is subjugated to Divine rule (Rev. 11-15). In prophecy, those Jews settled in Palestine at the epoch of the Return are represented as Judah, whilst the bulk of those scattered abroad are represented as "Ephraim" or the ten tribes. Christ will use these to bring the power of Gentile rule low (Jer. 51: 20-23; Micah 5: 8, 15).

The subjugation of the nations will be a work of time, and is likened to the exodus of Israel from Egypt under Moses and Joshua (Micah 7-15). The wonder of the nations at the exploits of these Jews will be considerable (see Micah 7: 14-17) and finds its counterpart in such experiences as that of Gideon in ages past.

The Jews, however, will not be immediately taken from their places of exile to the promised land, for they (like the generation of Moses' day) must prove themselves fit for settlement therein. With a "mighty hand" and with "fury poured out" they will be taken from the nations among whom they dwell, and will

be brought to Palestine via Egypt, during which time they will be taught the truth concerning Jesus. All rebels will be purged out (see Ezek. 20: 30-36). These things will be necessary in order that they might be "grafted in" on a basis of belief (Rom. 11-23). Thus will they be made to sorrow because of their past blindness (Hos. 8-10). Thus scattered

Israel will finally enter Palestine as the subjects of the Kingdom of Israel which will be elevated above all nations. In that day the twelve tribes will once more be united and established in the land (Ezek. 37: 31-40), and the world will recognise at last that "God is with them" (Zech. 8-23).

—M.H.



**EDITORIAL NOTES.**

**A NOTE FROM GERMANY** FROM we have received good news GERMANY concerning the progress of the Truth as follows:

Dear brother Mansfield. Greetings in the Lord Jesus Christ.

I received your loving letter of 1 Dec. 1947, also the November-December issue of "The Logos." I heartily thank you for both these. The letter took 73 days to reach me, which is a long time, and I read the same with great interest. Fortunately I am able to read English well, but cannot write it, otherwise I would be writing in English. (We are indebted to brother W. Hoffman for the translation.—Editor). Therefore, I trust you will pardon me. Over 40 years ago, I had already corresponded with a brother in Australia, named Andrew Beck; he belonged to the Beechworth Ecclesia, Victoria. This brother was very old at that time, and has long since died. I myself am over 76 years old. What you write concerning the Signs of the Times, is in complete accord with our views. We also believe that the return of the Lord is near at

hand, and that we must keep ourselves in a state of preparedness. The interest here for the Truth is satisfactory. Since your brother was here several more have been able to become baptized. Your brother and brother Hurn is retained in our fondest memories, it was a lovely time as they tarried amongst us. It will be a still more glorious day when the Lord Jesus at His coming will acknowledge us as His own.

Greeting you heartily. Your brothing in waiting for the Lord. F. Weber.

**THE** Lakemba Gospel Extension Society recently launched **WORLD'S** a special "Back to **BEST** the Bible" campaign, and concerning the **SELLER"** effort, the secretary, brother G. Crewes, writes as follows:—"Armed with 23,500 copies of "Digest of Truth" specially produced by the "Logos," the Lakemba Gospel Extension Society recently completed what really is a remarkable feat of door to door literature distribution. Unfortunately, circumstances delayed the arrival of the "Digests" at Lakemba, and the

Society found itself practically on the eve of the commencement of its Special Effort entitled "The World's Best Seller" without the sole literature fully advertising the campaign which was to commence on January 25th. On January 20th (five days before the first lecture) the anxiously awaited "Digests" came to hand. On the 21st, 45 brethren and sisters folded and packed into 50's nearly 15,000 of these—and on the 22nd the last convenient night available, the literature began to go out as arranged. Approximately 5,000 were distributed on five separate occasions, up to 40 assisting in this work. Among the toilers were young brethren and sisters, arranging brethren, and sisters with families all working together to make light work by their weight of numbers.

"It was felt by all that even if not one stranger had attended these lectures (which happily was not the case) the whole effort would have still been a success in revealing that in an emergency there are those in every ecclesia who can be relied upon to pull their weight and inspire one another by their zeal and enthusiasm. But in addition to the inspirational stimulus given to the G.E.S. workers themselves, over 20 strangers attended the lectures, and another 10 applied for the Study Course, advertised on the "Digest," whilst two former "aliens from the Commonwealth of Israel" who attended these meetings have since been immersed into the sin-covering Name of Christ."

**FRATERNAL GATHERING** A FRATERNAL gathering was held in Adelaide between the 10th

and 18th April, during which the Town Hall was engaged for two Sunday evening lectures. Despite the adverse weather conditions over 1,000 brethren, sisters and friends assembled to hear the glorious gospel message which shines forth so brightly in this age of chaos and gloominess.

**BROTHER G. ADELAIDE** Brumby, the "ELPIS ISRAEL" Secretary of CLASSES the "Elpis Israel" Classes, **DUPLICATOR** wishes to acknowledge receiving the following donations towards the cost of the Duplicator purchased by the Classes:

Amount brought fwd. . . . .	£31	5	0
Receipt No. 198 . . . . .	1	10	0
Receipt No. 199 . . . . .	1	10	0
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Receipt No. 201 . . . . .	2	2	0
Receipt No. 202 . . . . .	1	0	0
Receipt No. 203 . . . . .	1	0	0
Receipt No. 204 . . . . .		5	0
Receipt No. 205 . . . . .		10	0
Receipt No. 206 . . . . .	1	0	0
Receipt No. 207 . . . . .		10	0
Receipt No. 208 . . . . .	1	0	0
Receipt No. 209 . . . . .	1	0	0
Receipt No. 210 . . . . .		5	0
Receipt No. 211 . . . . .	2	0	0
Receipt No. 212 . . . . .		10	0
Receipt No. 213 . . . . .	1	0	0
<hr/>			
Total . . . . .	£47	7	0

The Duplicator has not been idle. It has an adding device attached which shows that 112 thousand runs have been put through since we took delivery of same. This work has not been limited to "Elpis Israel" matters, but has included Gospel Extension work, Zion Group work and other activities on behalf of the Truth. 10,000 copies of a letter (each letter requiring three runs total.

ing 30,000 runs) were supplied to the Elpis Israel classes and Gospel Extension Societies of N.S.W. for the special Cessnock effort, where it is hoped to contact some 30,000 of the alien in N.S.W. We mention these facts in order that those who have contributed towards the cost of this machine may see that their money is being put to good use in the Lord's service.

**THE CESSNOCK EFFORT** EACH week the "Elpis Israel" Classes of Sydney in collaboration with the G.E. Societies are mailing 500 budgets of literature to the Cessnock area of N.S.W. where it is hoped to ultimately contact some 30,000 people with Christadelphian teaching. The effort is being supplemented by local distribution of the "Digest of Truth" leaflet, and it is pleasing to be able to report that the first of the applications

for further literature has been received. We sincerely trust that the blessing of God may rest on the effort. It is a testimony to His glorious purpose with this earth, and even though the people may not respond in large numbers (for we are living in times "like unto those of Noah's day") the effort is done in faith and will not lack its reward from that standpoint.

#### JEWISH REFUGEE CHILDREN'S FUND.

Previously acknow. . .	£92	6	6
W.H.W. (N.Z.) . . . .	5	0	0
L.D.C. (Canada) . . . .	1	4	0
Elpis Israel (S.A.) . . .	2	0	0
Sis. G. (N.S.W.) . . . .	5	0	
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	£101	1	6
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Credit balance on hand	£1	1	6

All flesh before God is as nothing. He will not allow the flesh to glory in His sight. Adam was banished from Eden for casting dishonour on Him by disobedience. Moses was punished for taking to himself the credit of the miracle at the rock of Meribah. David fell into the hands of God, in three days of plague, for exulting in the numbers of his army. The Assyrian was brought down for taking to himself the credit of what God did by him in the punishment of Israel. Mighty and arrogant Nebuchadnezzar was sent to herd among the beasts till he learnt that "the heavens do rule." Herod was eaten up of worms, because he gave not God the glory; and salvation is by God in Christ, reconciling the world to Himself—not of works, lest any man should boast.

The world needs, or rather the Lord Jesus requires, something more than a reformation of Protestantism. An entire and uncompromising return to first principles is what is needed. The grand object the apostolic doctrine sets before us, is not the conversion of the world at large, but a preparation of true disciples, the Lamb's wife, to meet the Master, who is at the door. I will use my influence in behalf of this, as scripturally as I know how.

—Dr. Thomas.

## *From Eden Onwards*

THE history of the Truth is a history extending backwards to the initial promise of Christ made in the Garden of Eden, now nearly 6,000 years ago. It is therefore co-extensive with the history of the human race upon earth. Apart from the prospect the Truth opens up, of ultimate blessedness for all nations, human life would have been bereft of anything beyond mere creature-hope, and mere creature love and ambition. As it is, the vast majority of mankind rise no higher than what is represented by such questions as "What shall we eat? or what shall we drink? or wherewithal shall we be clothed?" Questions that are right enough when relegated to the subordinate place to which they properly belong by Divine decree. But when they are allowed to usurp the place which the Kingdom of God and His righteousness ought to have in a man's affection, then the foot-stool is made to do duty for the throne; which is not less incongruous in Divine matters than it would be in human. In the course of the working out of the Divine purpose, mankind within differing limits have been set straight several times. A commandment came forth from the Creator to the occupants of Eden, saying: "thou mayest" do this, but "thou shalt not" do that. The disregard of this, the least of all commandments, brought consequences that have not exhausted themselves in almost 6,000 years. Our first parents arrayed themselves on the

side of the truth negating serpent, and this was the result—from that time forth there were developed two seeds and two sides amongst men. The one is called "Yahweh's side," and the other "the side of the oppressor." For the present, Yahweh's side is the side prevailed against to the extent indicated by the phrase "Thou shalt bruise his heel." But when the woman's seed returns clothed with power from the realms of unapproachable light, a new experience will set in for those who have put into practice the divine precepts during this soul-vexing period of evil triumphant. Enoch arrayed himself on Yahweh's side, proclaiming a judgment-convincing day against all the hard speeched sinners of his generation and others to come. Moses divided the camp, saying: "Who is on the Lord's side?" Zadok, the priest, and Nathan, the prophet, and the mighty men which belonged to David were not with Adonijan when he thought to divert the sympathy of the people from David and Solomon to himself (2 Kings 1-8). Nehemiah also found those who were "counted faithful" at the time when "grieved sore," he contended with the nobles of Judah, and cast forth Tobian's stuff out of the temple chamber. So also our beloved brother Paul could put his hand on those who were refreshing to him at the time that all Asia, led by Phygellus and Hermogenes, turned away from him. It never has been different since the world stood—history re-

peats itself from generation to generation; it must be so, or it would be vain to seek for comfort and guidance in circumstances affording no parallel to our own experience. The apostles applied the lessons of Old Testament events over and over again to the experiences of our first century brethren. It may be that when Peter applied the cases of Lot, Balaam, and the false prophets, and Paul the case of the murmuring Israelites, and Jude the case of Enoch to current developments in the apostolic ecclesias—it may be that some were incensed at the suggested analogy. Taking stock, however, of human nature such as it is, and ever has been, nothing was more likely than such a result. Christ and the prophets owed their death to incensed feelings created by faithful word and work. Paul, first “received as an angel of God,” came ultimately to be regarded as an enemy of the brethren on similar grounds. No doubt those who said the resurrection was past already contended that they were right and the apostles were wrong. Even the serpent professedly arrayed itself on the Lord’s side. The co-

operation of human sympathies and human antipathies has been a fruitful source of trouble all through the Truth’s long and chequered history. The smooth-speaking prophets gained the sympathies of the majority of the nation, while the frowning messengers of Yahweh’s rebukes and remonstrances commended themselves to few besides God. “Shall we then hearken to you,” said Nehemiah, “to do all this evil, to transgress against our God in marrying strange wives?” Did not Solomon, King of Israel, sin by these things? Who was on the Lord’s side in this matter?—those who accommodatingly married them and gave them in marriage, or the single-handed Nehemiah, who smote them and plucked off the hair of their heads? These are our God-given examples of righteousness—meek in the acceptance of personal evil, like Jeremiah, easily accessible like David to Nathanic rebuke, forgiving personal injury seventy times seven like Christ, but spirited and trenchant as Nehemiah and John the Baptist in the enforcement of divine principles.

—A Brother.

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# *Patriotism and the Profession of the Truth.*

By Dr. Thomas.

WRITING of a visit to Good Hope, in August, 1861, during the Civil War, Dr. Thomas says: "We were gratified to see them once more, though not so much on hearing that the war fever had disturbed the temperature of some of them. From what we had heard we judged that it would be wholesome to 'put them in remembrance' of the necessity of walking in the truth, as well as of getting into Christ, if they would attain to his kingdom and glory. If they were possessed with the spirit of war, and made war speeches to ignorant multitudes, to stir up their ungodly lusts to hate their enemies and take vengeance on them, what difference was there between their spirit and that of the world? As brethren, we must not mingle in the strife, but be quiet come what will; and if the contending parties will not let us alone, then clear out from under their dominion. The saints had nothing to do with patriotism or zeal for the country of one's birth or adoption. Christ, who is the Elder Brother and the First Born of the Divine Family, "left them an example that they should walk in his steps"—1 Pet. 2-21. He was no patriot, nor did he inculcate patriotism, according to the flesh. He wept over the faithlessness and disobedience of Jerusalem, the future throne of his dominion; but he neither fought for it, nor exhorted his countrymen to do so, in view of the invasion of Judea, and the

destruction of the city and temple by the Romans. On the contrary, he sent his armies against it, and told his friends in Judea to flee to the mountains, and those in the midst of it to emigrate, and those in the countries of the Gentiles not to enter it; for that those who neglected his warning should fall by the sword, and be led away into slavery among all nations. The saints, who are really such, have no zeal nor enthusiasm for anything but the truth and its interests. Their country is the land promised to Abraham and his seed; and the commonwealth of their adoption, Israel's in the Day of Christ. Instead of the Star Spangled Banner or the Confederate Flag, theirs is the ensign of Judah's Lion to be planted on Zion when the dominion shall come to her (Isa. 5-26; 11-10, 12; 18-3; 49-22; 59-19; 62-10; Mic. 4-7, 8). This is the banner that exhausts all our patriotism—the Royal Standard of the kingdom, whose ample folds will be unfurled by the Majesty of the Heavens, when he shall invade the peoples with his troops (Hab. 3: 3-16).

(The above interesting statement by our late brother Thomas shows that a conscientious objection to participation in the warfare of the nations in any capacity has been a principle of the Christadelphian Movement from the very inception.—Editor.)

# Answers to Bible Questions

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## "A ROD OF AN ALMOND TREE"—Jer. 1-11

Query: *In what way does "a rod of an almond tree" signify that God "would hasten to perform His words"?*

**A**NSWER: The blossoming of the almond tree heralds the coming of spring, the visible evidence each year of the Creator's hand. The idea is expressed in Isaiah 61-11: "As the earth bringeth forth her bud . . . so the Lord God will" accomplish his purpose. When Jeremiah saw the red of the almond tree together with a "seething pot" it indicated trouble for Israel that would not

be long delayed. Christ used the same idea in relation to the Fig tree and all the trees; "When they now shoot forth, ye see and know of your own selves that summer is nigh at hand." This he likened to a sign of coming events (Luke 21-29). So Jeremiah was told: "Thou hast well seen; for I will hasten my word to perform it" (Ch. 1-12).

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## "HE LOOKED IN THE LIVER"—Ezekiel 21-21

Query: *"Would you please express your mind upon Ezekiel 21, which reads: "The King of Babylon stood at the parting of the way, at the head of two ways, to use divination; he made his arrows bright, he consulted with images, he looked in the liver?"*

**A**NSWER: The period was a crucial one for Israel. Over the nation reigned Zedekiah, whose weak and vacillating attitude angered the prophet and brought upon the nation the wrath of God. The Chapter referred to above records the final denunciation: "Thou profane, wicked prince of Israel . . . thus saith the Lord God, Remove the diadem, take off the crown, this shall not be the same . . . I will overturn, overturn, overturn (the Kingdom) and it shall be no more until he come whose right it is" (Vv. 25-27). The verse upon which we have been asked to comment provided an element in this situation. Ezekiel shows the King of Babylon prepared for war, and cogitating

upon the choice of two actions—whether to attack Rabbath of the Ammonites, or Jerusalem of Judah (V. 20). To make a final decision he turns to divination, and the "arrows," "images" and "liver" are accessories to the ancient superstition. The arrows were used as the dice is used in a game of chance. On the arrows would be inscribed the alternative courses of action, they were shaken together and the one selected gave the result. The images or teraphim were consulted through the priest. The liver was taken from an animal slain in sacrifice, and its condition determined whether the omens were good or not. Thus the passage represents the King as con-

sulting his gods as to whether he should attack Jerusalem, and if the attack was to be successful.

In Verse 22 however, Ezekiel shows that the results of the divination would only encourage the King of Babylon in his determination to attack Jerusalem. The Jews might take comfort that the choice of divination gave them an even chance of Babylon turning against Amon instead of Judah, but the prophet showed there was no hope of such an eventuality. The King of Babylon was intent

upon his mission to destroy Jerusalem and would proceed with his purpose, in any case, neither could the Jews expect any help—but only the reverse—from God. “At his right hand was the divination for Jerusalem, to appoint captains, to open the mouth in slaughter” and so forth. The acts of divination were only to supplement the decided intentions of Babylon’s King, and the ultimate debasement of those high in Jewish circles would be accomplished without the slightest doubt.



The Truth in Braille

## The 23rd Psalm : A Commentary

*Most Christadelphians are unaware of the existence of “Gleanings,” a monthly Christadelphian periodical. “Gleanings” is printed in Braille for brethren and sisters, or interested friends who may be blind. “The Logos” would be pleased to arrange for a loan copy of this Magazine to be sent free of charge each month to any address in Australia or New Zealand. The article below was written for “Gleanings” by a sister who is, herself, blind, and therefore has found this means of communication of inestimable benefit in the things of the Truth.*

“**T**HY rod and Thy staff they comfort me.” The rod and the staff comprise the complete equipment of the shepherd, and with these, he is prepared for every emergency. With the staff he guides the sheep and recalls the wanderer, whilst with the rod, he drives off the robber and the wild beast. Thus, these two weapons have a rich symbolic value for the pilgrim. They are symbols of supporting comfort and of correction. The promises of God, by this figure, are the staff on which the faithful rest their hopes, and the sustaining powers of the Truth of God to comfort and

strengthen when the storms of life beat around and are hard to be borne. The apostle Paul, after experiencing all manner of tribulation could, by reason of the strength he had from God, regard the worst of his trials as “light affliction” compared with the glories of the Kingdom and the joy of life to come. These “eternal things,” he said, far outweighed all he had endured for Christ’s sake in the Gospel’s cause. We do know, from the Word, that whom the Lord loveth He chasteneth. David’s sin was grievous and he was sorely punished, but he rejoiced in that he was rein-

stated into the Divine favour. It is a good thing when, with the apostle, we can say, "that no chastening for the present seemeth joyous but grievous, nevertheless, if we be exercised thereby it yieldeth the peaceable fruits of righteousness." There may be many things which we could wish were changed, and yet we are powerless to alter the circumstances of our surroundings, but we remember it is written, "Time and chance happeneth to all the sons of men." Even apart from the purpose of God, this is a true saying, but it is our attitude towards these things which determines the shaping of character; it is the patient bearing of life's burdens, or the impatient rebellion against circumstances which finally determines our worth in the sight of God. It is not so much what life brings that matters, but the individual's reaction to sunshine and sorrow, to care-free happiness or carking care. Trial is the chosen instrument of God for the fashioning of the character of those whom He has invited to tread the path to His Kingdom and Glory. If we be "exercised thereby" then, as the apostle says, there is the prospect that we shall reap a harvest of the peaceable fruits of righteousness.

There are many things in the Bible, even as there are in life, which are difficult to appreciate at their true value and proper worth, but there is, at least, one expression of Paul's which throws a great light upon human problems and which, if sincerely believed, will ease the pain and sorrow, and relieve the bitterness of trial. It is just this: "All things work together for good to

them that love God, who are the called according to His purpose."

"Thou preparest a table before me in the presence of mine enemies." What is the food which God has prepared for His children? In Matthew's record we have the words of Jesus: "Blessed are they which hunger and thirst after righteousness for they shall be filled." In the amazingly beautiful 119th Psalm it is written: "How sweet are thy words unto my taste. Yea, sweeter than honey to my mouth." Christ, on one occasion, told the disciples that he had food they knew not of, and he went on to explain that it was his "meat and drink to do the will of his Father in heaven." In the midst of temptation he quoted the Old Testament writings, "Man shall not live by bread alone but by every word that proceedeth out of the mouth of God." Our minds, being in search of the true food, are turned again and again to a contemplation of the Word of God. The written word teaches us all we need to know of that "true bread from heaven."

The faithful follower of God is ever in the presence of his enemies. They must needs live in the world and the world lieth in wickedness. The apostle says that the believer "wrestles not against flesh and blood, but against principalities and powers, against the darkness of the rulers of this world, against spiritual wickedness in high places." And the apostle goes on to urge the disciple to "put on the whole armour of God." Now it is manifest that armour is of no use to any man unless he has the strength to bear it, and that strength can only come through

the Word of God. Thus strengthened and armed, a man of faith has no cause to fear the powers of evil. In the stress of the fight the Bible is ever ready to the willing hand and mind, and a man's spirit may thus be renewed within him and he made strong enough to face and to defeat all the emergencies of this life.

"Thou anointest my head with oil." This anointing of the head with oil was an ordinance laid down by God. The kings and priests in Israel were thus anointed, and it was a sign that they were consecrated—set apart—for their particular office. The spiritual flock is most certainly set apart from the world in their services to God, and the significance of anointing is fulfilled insofar as the mind of the disciple is filled with the precious law of God. Herein is great joy. It is written that one of the fruits of the spirit is Joy, and one of the hymns has it that "None have such reason to be glad as reconciled to God." Concerning Christ, the 45th Psalm says, "Thou lovest righteousness and hatest iniquity, therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."

"My cup runneth over." When the shepherd brings his sheep into the fold, his first care is for the weary and distressed, and he gives to the exhausted ones a drink of water. The sheep takes the water from a two-handled cup, brimming with fresh water, which the shepherd fills from a large container. The cup which God holds out to His sheep is likewise full. He giveth good measure, pressed down and running over. He gives good measure to all who recognise

in Him the giver of every good and perfect gift.

"Surely goodness and mercy shall follow me all the days of my life." Goodness and mercy are two attributes of the Divine character. To Moses it was proclaimed: "The Lord God merciful and gracious; long-suffering and abundant in goodness and truth." The children of God, as apart from godless men, are ever conscious of His great goodness. David exclaims, "Oh, that men would praise the Lord for His goodness; for His wonderful works to the children of men." Paul, in writing to the Ephesians, puts this forward most clearly and with great beauty. He says that "God is rich in mercy," that "out of His great love" he quickened those who were "dead in trespasses and sins," and he explains that God did all this so that in the age to come He might shew the exceeding "riches of His grace" and display His kindness toward the believer through Christ. Paul again reminds us that "By grace ye are saved through faith, and that no of yourselves, it is the gift of God." Nothing that man can do can earn the great goodness of God toward the children of men. This is seen the more clearly in the light of Peter's words. He says, "When the chief Shepherd shall appear ye (the faithful disciples in Christ) shall receive a crown of glory that shall not fade away."

"And I shall dwell in the house of the Lord for ever." This is the culmination of blessing. It is the climax of the Divine purpose in Christ. It is the finality of attainment to the pilgrim. Christ has quite clearly promised, "To him that overcometh will I

20: THE ROUTINE SERVICE OF THE TABERNACLE

THE Tabernacle was "holy unto the Lord," and no one could intrude without being guilty of sacrilege on pain of death. Not even the priests could approach the altar without washing at the Laver, or the inner holy without sacrificial blood.

Thus was created and developed the sentiment of reverence, and the conception of holiness in Israel. The law was as a school-master preparing the way for Christ (Gal. 3-24).

The ritual of the Law must not be confused with that of the Apostacy which is as truly lifeless and superstitious as the worship of the heathen. The acceptance of Bible precepts as a way of life has helped to modify, to an extent, the arid barbarism of Gentilism, but in actual fact the vital truths of God's Word are ignored. The Law provided certain routine service for the tabernacle of which the following is a summary.

The high priest was **DAILY** to replenish the **DUTIES** lamps of the seven-branched candlestick, and offer incense before the veil,

every morning and evening: and on the Great Altar he was to offer a lamb in sacrifice every morning and evening. These were perpetual services—things always in the life—things always before the mind. Remembering what they signify (as ascertained in previous chapters) what a lesson they convey! The combusted oil of the lamps—the radiation of the truth from the enlightened mind: the grateful odour of the fire-diffused incense—acceptable worship, thanksgiving and supplication: the offered lamb—the crucified Jesus recognised as the basis of approach.

These daily services speak of essential things, which must enter into life every day. These are to be incessant, as the taking of daily food. It is God's will and pleasure that it should be so, and it is our wisdom to obey the injunction.

First, the light—should the mind ever be dark? Is it not the essential condition of even human friendship that enlightenment should be a thing of normal habit? But light the lamp and leave it, and it will go out. Enlighten the

THE 23rd PSALM — A COMMENTARY

make a pillar in the temple of my God and he shall go no more out." (Rev. 3-12). Such a one attains to the rest that remaineth for the people of God and will learn what is meant by the wonderful words, "They shall hunger and thirst no more; neither shall

the sun light on them nor any heat, for the Lamb which is in the midst of the throne shall feed them and shall lead them unto fountains of living waters, and God shall wipe away all tears from their eyes."

Sister E. M. Tolton, Canada.

mind and neglect the Word, and it will become dark again. Thus we must "dress the lamps every morning," in other words, READ THE BIBLE DAILY. This will keep us supplied with the oil that will cause light. "Thy word is light"; it is the light. "Thy word is truth"; it is the Truth. It is the knowledge of God and His ways and His intentions and His will that constitutes the true light of life.

So with the incense, which is the "prayer of saints" (Rev. 5-8: 8-4). It is a daily obligation; a daily benefit—a pleasure to God and an advantage to His people. It is the source of true strength and wisdom, and a necessary aid to the building up of a spiritual character well-pleasing to God. "The prayer of the righteous is his delight," we read. This was shown in unmistakable parable when the high priest every morning put sweet-smelling incense in his censer on the fire taken from the altar, and waved his censer before the Lord in the holy place. An enlightened man will therefore be found obeying the apostolic precept which enjoins prayer without ceasing, and in everything, thanksgiving. After Christ's own example, he will "give thanks" before partaking of meals; and like Daniel, bend his knee more than once a day, "coming boldly unto the throne of grace, that he may obtain mercy and find grace to help in time of need" (Heb. 4-16).

As for the "daily sacrifice"—the morning and evening lamb—we instinctively look towards Christ, "the lamb of God." With him in heart, and hand, the true worshippers now draw near. Every time we bend the knee, it

is in the name of Jesus, crucified and raised as the declaration of God's righteousness; and this "every time" is very often. It is not limited to public assembly, and on such occasions we are required to have Christ crucified before our minds as the basis of our permitted approach.

With the two lambs there was also offered a meat (meal) offering consisting of flour baked with beaten oil, and a drink offering of "strong wine poured before the Lord" (Num. 28: 3-7). Meat is for strength, wine for gladness (Ps. 104: 15), both, spiritually discerned, are derived from our association with the Father through Christ. Though the bitterness of life might cause us to mourn, and the wickedness surrounding us depress at times, we can ever "rejoice unto the Lord" and anticipate the joy set before us.

These three things in daily association—the light of knowledge, the incense of prayer, and the sacrificial condemnation of sin, show us the sort of people whom God approves, and they throw light upon the various kinds of worldliness that are unfit for the service of the true sanctuary. "The Lord hath chosen the man that is godly for himself"; and these institutions of the Lord's house admit us to the Divine estimate of the man that is godly. Many in the truth have a name to live and are dead; the chill of their spiritual corpses is liable to infect living saints with a sense of shiver, who have to keep close to the fire to drive the cold away.

On the Sabbath day, the daily sacrifice was to be doubled. "Two

**WEEKLY SERVICES**

lambs of the first year without spot" with their accompanying meat and drink offering, were to be offered on the seventh day, "besides the continual burnt offering" (Num. 28: 9-10). Why double work on the day of rest? The answer is, for emphasis (see Gen. 41-32). The seventh day was of special service to God on which Israelites were to honour him (Isa. 58-13). So the anti-typical seventh day—the millennium—will be an age of activity in the service of God through all the earth, as well as a period of rest or sabbath-keeping, during which God's laws will find their true position (Isa. 2).

At the beginning **MONTHLY** of the month the **SERVICES** trumpet was blown (Num. 10-10; Ps. 81: 3-4), and there were offered seven lambs, two young bullocks, and one ram, besides the daily

lamb of the morning and evening. The meat-offerings and wine-offerings were also increased (Num. 28: 11-14) and an offering of one kid of the goats for a sin-offering was made. The monthly offering was of a gladsome nature and was determined by the advent of the new moon. By this means Israel was led to appreciate the glory of God's work as seen in nature (Ps. 111-2) and was led to praises and thank God for His gracious provision thereby.

From Isaiah 66-3 it is apparent that a similar law will operate in the Kingdom. This periodic approach in worship may be related to the "healing of nations" symbolically represented in Rev. 22-2 (see also Ezek. 47-12). In that age a new standard of pleasure and enjoyment shall be reached, the minds of men and women will be elevated above the soul-debasing pleasures of today.

## Ministry of Zephaniah

### 3: GENEALOGY OF THE PROPHET

(We suggest that the reader refresh his memory of the previous article in this series, in order to better understand the following which was, unfortunately, omitted through lack of space. On p. 172 of "The Logos" it was stated that the names of men associated with the purpose of God have a significance indicating their character or mission. This was instanced in the cases of Abraham, Moses, Jacob and others. Concerning Zephaniah it was pointed out that his name means "Yahweh has hidden" and it was suggested that this was an indication of the times in which he lived and the prophecy he

enunciated which revealed that God had hidden his face from Israel.—Editor.)

**I**N the opening words of his prophecy, Zephaniah's name is linked with that of his ancestors. When the meaning of these names is kept in mind the combined ancestry of the prophet tells a story and proclaims a warning. They are as follows:

Hizkiah—"Yah is strength"

Amariah—"Yah has spoken"

Gelaliah—"Yah is great"

Cushi—"Black"

Zephaniah—"Yahweh has hidden."

In effect, these titles when combined announced that in Deity



there was strength. He had spoken unto Israel through His prophets; He had the power to establish His word, and because of iniquity the blackness of Divine anger would come on Israel, and His face would be hidden from the nation. The meaning of these names would be clearly evident to the contemporaries of the prophet, and it appears more than a mere coincidence that they should be so expressive of the condition of the nation, and its relationship to God. It is a testimony to the abounding love of our heavenly Father that the condition of Israel was not to remain "black" for ever, but in His great mercy re-

demption was promised. Thus though the prophecy commences on a very sober note, it finishes with one of great joy. "Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord" (Zeph. 3; 19-20).

#### 4: COMPLETE DESTRUCTION (Zephaniah 2-6)

THE years of Israel's existence as a nation were drawing to a close. Though a declining Assyria and a weakened Egypt permitted Judah to assume an importance in the political set-up of the times out of all proportion to her normal condition, circumstances in the north were developing a situation which would ultimately bring total destruction to the nation. The righteous decrees of Josiah brought a measure of well-being to the nation, but it was only temporary.

Jeremiah, the contemporary of Zephaniah, looked towards the north and saw "the rod of an almond tree" and "a seething pot" (Jer. 1: 11-13) and was told the significance: "Out of the north an evil shall break forth upon the inhabitants of the land" (V. 14). This eventually was fulfilled by the depredations of the Babylonians.

Zephaniah predicted the same disaster for Israel. Total destruc-

tion the like of which Israel had never previously experienced was promised (Zeph. 1: 2-3). In previous years the nation had experienced military reverses and had been subjected to foreign domination, but something more than this was now predicted. Even as Israel had polluted the very land of Palestine, so that it did not enjoy its sabbaths, so the nation was to be consumed from off the land and taken into captivity. The consumption of things Jewish was to be so complete that even the "fowls of heaven and the fishes of the sea" were represented as being affected.

Moses had warned Israel of the consequences of their evil action, saying: "I call heaven and earth to witness against you this day, that ye shall utterly perish from off the land whereunto ye go over the Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed" (Deut. 4: 26). This was fulfilled

in the evil reigns of the kings who succeeded Josiah, and found its complete consummation in the captivity of Zedekiah.

Destruction was specified against **IDOLATRY DESTROYED** "the stumbling Vv. 4-6 blocks (idols) with the wicked (the worshippers)." It was Israel's defection from the pure worship of God that brought destruction upon the nation. "My people are destroyed for lack of knowledge," declared Hosea (4-6). "Because thou hast rejected knowledge I will also reject thee." This "lack of knowledge" or ignorance opened the way for the final repudiation of God by the nation. It has ever been the same. Ignorance is a sin against which the Prophets and Apostles constantly warned. Paul declared that the Gentiles are "alienated from the life of God through ignorance" (Eph. 4-18), and taught that the "New man" is renewed by knowledge (Col. 3-10). He prayed that the Colossians may "increase in the knowledge of God" (Ch. 1-10). Peter wrote in similar manner exhorting his readers to "Grow in grace and in the knowledge of our Lord and Saviour" (2 Pet. 3-18). The importance of knowledge is stressed in the glorious 119th Psalm where King David answers the question, "Wherewithal shall a young man cleanse his way?" with the words, "By taking heed thereto according to thy word." The greater son of David supplements this advice in one of the most beautiful chapters in God's Word—the 17th John. In a few words the great importance of the Divine knowledge is stressed. He prayed God that His disciples may be "sanctified

through thy truth; thy word is truth" (V. 17). In these words Christ gave expression to the power of the Word as a sanctifying influence in the life of a saint. The Truth gives one a new perspective in life, a new philosophy so that the problems and trials of life are viewed in a different light. Hope and ambition are directed into Divine channels, and under the sanctifying influence of this heavenly knowledge the believer becomes a "fool for Christ's sake," and places his energy into the things of the truth. "Ye are clean," declared the Master, "through the word which I have spoken unto you" (John 15-3).

Knowledge is power. The gospel of God is the power of God unto salvation to those who believe (Rom. 1-16), and it was because Israel despised the value and effect of this knowledge that the strictures of Zephaniah were poured out upon the nation. Thus God declared His intention of stretching out His hand upon Judah and the inhabitants of Jerusalem. The last traces, "the remnant" of Baal would be removed and "the name of the Chemarims with the priests" would receive a like fate (V. 4). The "Chemarims" are referred to also in Hosea 10-5 (margin) as the priests of the calves at Bethel which Jeroboam set up for the worship of Israel. This king "who made Israel to sin" had unlawfully selected the priests for his false worship from among the lowest of the people (1 Kings 13-33). Such priests were not appointed of God, and owed their position to the faithless policy of the King. They did not scruple—nor, unfortunately, did the Aeronic priesthood at times—to introduce

adulterous worship into Israel.

A clean sweep was to be made of all these together with all idolatrous worship. It seems evident that this prophecy was in part fulfilled by Josiah's reform, and later made complete by the subjugation of Israel to Babylon. In the description given of the reforms conducted by Josiah we have a picture of the religious conditions of Israel at the time. The cities of Judah and Jerusalem itself were filled with altars to the gods. In the very Temple were to be found the cult of Baal and Asheran and of the heavenly bodies, as well as the male and female prostitutes who were part of the ancient fertility worship. The princes and royal house of Israel led the fashion in erecting altars and gods upon their buildings, whilst the horses and chariot of the Sun god and images of the other heavenly gods were to be seen at the entrance of the Temple (2 Kings 23: 6-12). The unnatural cult of Moloch (Malcham—Zeph. 1-5) was likewise popular in Israel, and children were offered to the fire in the valley of the sons of Hinnom.

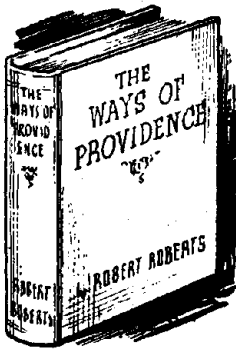
In Ezekiel's vision of the Temple he declared that "every form of creeping things and abominable beasts and all the idols of the house of Israel were portrayed upon the wall round about" (Ezek. 8); Jeremiah complained that Israel's gods were as num-

erous as their cities (Ch. 2-28) and revealed how the highest in the land encouraged the people in their worship of the queen of heaven and other idolatrous cults (Jer. 44-17).

After condemning these apostate religions, Zephaniah pours out his rebuke against those who were utterly indifferent to the conditions surrounding them even though they might not participate in the idolatrous worship. Intent upon their fleshly ambitions they had no time for worship of any kind other than the worship of self. They had "not sought the Lord, nor enquired for him" (V. 6). Thus, with apostasy on the one hand, and indifference on the other, the sacrifices that should have been offered unto the Lord were neglected. True, the reform of Josiah partially fulfilled portion of Zephaniah's prophecy, and resulted in the greatest celebration of the Passover known to that generation, but this belated attempt on Israel's part was insufficient to conciliate the fierce anger of the Lord. He had made preparation for His own sacrifice, and the nation of Israel itself was to be the offering. The "guests" (the Babylonians) had been bidden to the feast, and even as the prophet uttered his message the preparations were proceeding to bring into effect this great offering—the greatest known to history.

—H.P.M.





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## Thoughts for the Times

### SIGH AND CRY FOR THE DAY OF PROMISE



To such as thus mourn for Jerusalem, the words are addressed: "Rejoice ye with Jerusalem and be glad with her, all ye that love her. Rejoice for joy with her all ye that mourn for her, that ye may suck and be satisfied with the breasts of her consolations; that ye may milk out and be delighted with the abundance of her glory. For thus saith the Lord, Behold I will extend peace to her like a river and the glory of the Gentiles like a flowing stream. Then shall ye suck; ye shall be borne upon her sides and dandled upon her knees. As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem" (Isaiah 66: 10-13). Is it a wonder that we should "Pray for the peace of Jerusalem?" How can we, with the knowledge of what God has purposed concerning her, be interested in any other prosperity than the prosperity of the palaces in which God is known for a refuge? It is something far higher than the Jewish patriotism that enables us to use the language of Psalm 137: "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy."

—R.R.

# The LOGOS REVIEW

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

**80 Years Ago and Now**

## BRITAIN AND THE JEW

*"To Britain, then, the prophet calls as the protector of the Jewish nation in the evening-tide trouble, and commands it to send its messengers in swift vessels because the crisis is urgent, and to plant Israel as "an ensign upon the mountains . . ."*

(Written in 1848—"Elpis Israel," p. 443).



2,660 years ago, Israel's God outlined a basis of agreement for Britain whereby she would receive Egypt as a ransom for the delivery to God of a people and a land held in desolating captivity by the Turk. Speaking of this time the prophet declared: "I gave Egypt for thy ransom" (Isa. 43-3). This was fulfilled in 1882 when Egypt was delivered into the hands of the British. Thirty-five years later, in 1917, Britain had the opportunity of responding, and nobly she performed her part. Palestine was cleared of the Turk, the Balfour Declaration was proclaimed, the call went forth to Israel to return to the land of their fathers, and later a Jew was established in Jerusalem as Britain's representative in the land.

But the years have witnessed a reversal of this attitude. Gross ignorance characterises Britain's policy today. Instead of helping in the release of captive Israel, she is actively opposing the establishment of Jews in the land. As

a result, Britain, herself, is suffering. Internally she is rationed in food and clothing, externally her once proud prestige is reduced. In 1882 she was the most respected nation on the face of the globe; today she is being humbled as Isaiah predicted she would (Isa. 2, 12, 16).

Despite trouble and adversity, however, Jewish matters continue to progress. On May 15th, the Adelaide "Advertiser" reported a most significant happening: "At dawn on the Sunday," it declared, "The Union Jack will be replaced by the Zionist flag. Post Offices will start to sell new stamps with Hebrew inscriptions. Thousands of recently selected Jewish civil servants will begin duty in 13 Government departments."

Of what interest is this to the Gentile world? It sees only in these things the seeds of trouble which can grow into a further world war. Of what interest is this to the Ecclesial world? It rejoices in anticipation of the return of the King of the Jews to

take over his great power and to reign. "Ye, brethren," said Paul, "are not in darkness that that day should overtake you as a thief" and he counsels us to "sleep not as do others; but to watch and be sober." (1 Thess. 5: 4-6).

Turning again to "Elpis Israel" we read: "*But from the subjugation of the Jews for a short time after they have been colonised, the protection of the shadowing-power (Britain) would seem to have been inefficient. So it will, as far as the mountainous parts of the land are concerned*" (p. 444). These "mountainous parts" of Palestine are particularly those around about Jerusalem where British officers today are leading the Arab forces against the Jews. The world has stood amazed at what it considers the duplicity of Britain in this regard. It is quite evident, however, that Britain is palliating to the Arabs for her own ultimate benefit. She considers that the oil of Arabia is of greater worth than the goodwill of the Jews, and reports are indicating that she is pandering to the desires of Abdullah of Transjordan (ancient Edom and Moab). On page 444 of "Elpis Israel" brother Thomas shows how Britain will be "in military occupation" of these countries, so that when Gogue breaks down upon Palestine "the Lion-power of Tarshish" will be a "covert" to the Jews who will flee "for a place of refuge from the face of the spoiler" (p.444).

Recent events have brought once more into prominence Biblical names such as Jerusalem, Damascus, Egypt, Edom, Moab, Amon. The increasing interest in these places is not without significance.

The 60th Isaiah shows how a great Light is to radiate from Zion which is to attract the notice of all the world. "Gentiles shall come to thy light, and kings to the brightness of thy rising" (v. 3). Already the eyes of the world are centred upon Zion.

In their dark ignorance, the religious advisers of the nations do not realise the purpose of God in the Jew; thus whilst they pose as the custodians of God's Word, they are themselves responsible for the evils the nations are experiencing. But it is the intention of God "to destroy the face of the covering cast over all people, and the veil that is spread over all nations" (Isaiah 25-7). He will manifest His power on behalf of Israel in the land of Palestine to such good effect as to lead to national conversion, so that the Gentiles from the ends of the earth shall proclaim: "Surely our fathers have inherited lies, vanity and things wherein there is no profit." (Jer. 16-19).

Though the world is utterly ignorant of the fact, God still cares for Israel even as in the days of Moses. This love is exhibited in picturesque language in Exodus 19-4 thus: "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself." The Eagle is reputed to stir up the nest of her young in order to make it untenable to the eaglets who perforce have thus to fly from the high, inaccessible crag upon which the eagle builds its nest. Israel had made a nest of Egypt from which they did not wish to be disturbed. But God caused a Pharaoh who knew not Joseph to arise, who made slaves of Israel. Later He sent Moses to further

stir up the nest and when the plagues were poured out upon Egypt culminating in the death of the firstborn in all the land, the continued presence of the Jews was made impossible. The time had come when the eaglets had to fly from their previous refuge. When the nation approached the Red Sea and found their retreat from Egypt cut off, and heard the vengeful approach of Pharaoh behind, it seemed that destruction was near. So it does also to the young eagles who having their nest scapped away have to fly, but as they flutter helplessly ever nearer the ground, conscious only of the destruction that seemingly awaits them, they are suddenly and unexpectedly caused to realise the care of the mother-bird which "fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings." And the comment of Moses is, "So the Lord alone did lead him, and there was no strange god with him" (Deut. 32-12).

The plagues that are being experienced world-wide today are causing Britain to do what Egypt did. Benefits previously experienced from the Jews are forgotten; the Arabs are favoured because of the wealth of oil found in their territory. The nest in which the young eagles (Jewry)

have taken refuge for the past quarter of a century has been stirred up. It is no longer safe for the young birds to remain therein. They have been put upon their own resources. They must learn to fly. But for the moment flying is difficult, and they are conscious only of the danger. Jewry finds itself encompassed with enemies. It looks upon a troubled world and sees only evil. There is none to help. In Palestine the few hundred thousands of Jews are encircled by countless millions of Arabs. Will the Jewish experiment fail? Will the young eaglets crash to destruction upon the ground beneath? The whole world looks for failure, even as Pharaoh thought he would bring about the destruction of his enemy at the Red Sea. The whole world is ignorant of one thing: "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone will lead them and no strange powers (Elohim)." At a time when Israel shall say, "Our hope is lost; we are cut off for our parts" (Ezek. 37-11), God will effect a great deliverance for His nation, and the "first dominion shall come to the daughter of Zion" (Micah 4-8).

—J. Mansfield.

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If ye heed not wisdom's gentle entreaties—if ye persist in putting her off, that ye may attend to the lust of the flesh, the lust of the eye and the pride of life, hoping dimly and indefinitely that some day all will be well—hear ye your own doom declared beforehand by the same gentle voice: "Because I have called and ye refused; I have stretched out my hand and no man regarded. But ye have set at nought all my counsel, and would none of my reproof, I will also laugh at your calamity. I will mock when your fear cometh."

—R.R.



## Background to the News

### BRITISH OFFICERS LEAD ARAB TROOPS

THE proclamation of the "Commonwealth of Israel" was followed by a declaration of war against the new State by the Orabs. The threat became a fact when the British mandate ceased, and two main Arab armies entered the Holy Land; from the south came the Egyptian army, and from the east that of Iraq and Transjordan. British prestige suffered a sharp decline when it was discovered that the latter army was armed with British weapons and led by British officers. But whilst the world may see only the duplicity of the British administration in such an action—and this is typical of politics all over the world today—the student of prophecy can see a little further. He can see the Hand of God in these matters, and even as God used the jealousy of Joseph's brethren to accomplish His purpose, and the avarice of Lot for a similar purpose, so, today, He is using the fear of Britain to bring about the consummation of His plan. The Jews may justly condemn the policy of Britain in Palestine today—and surely no one would support it—they may have cause to rejoice in the presence of British troops in Transjordan tomorrow.

One element is certain in international politics, and that is the covenant God made with Abraham, "I will bless them that bless thee and curse him that curseth thee," is still a vital force today. If the reader doubts that this has relation to the nation of Israel, let him read the prophecy of

Obadiah. The condemnation of the prophet on Edom was—"Because thou hast done thus and so unto Jacob . . ." For the same reason, today, we believe that Britain is being humbled because of her treatment of the Jews. If she were to boldly and faithfully honour her pledge to Israel, and espouse the cause of Zion, even to the point of recognising and supporting the new State, she would be delivered from many of the troubles that are pressing so heavily upon her today. The whole world recognises the cause of Israel is a just one, but in an age when men, for all their fine speeches, worship force and expediency, the voice of Justice—let alone Mercy—is effectually hushed. If the reader doubt the truth of our statements, let him read the Press Editorials on the Palestinian position and compare them with the statements of 30 years ago when the Balfour Declaration was proclaimed!

As was anticipated by Dr. Thomas ("Elpis Israel," p.433) Britain obtained a mandate over Transjordan (ancient Edom and Moab) following the defeat of Turkey in the first World War. The mandate has recently been relinquished under certain conditions among which is the right of Britain to retain the nucleus of her military power in the country. The Middle East is too valuable for Britain both in the wealth of oil, and of strategic importance for her to entirely let go her interests in it.

Transjordan came into exist-

tence as a separate State after the first World War. Prior to that time the Arabs were dominated by two powerful families, the family of Huseim of Mecca, and of Ibn Saud, of Saudi Arabia. These two families were antagonistic to each other, with the result that Britain had to secure the assistance of both separately. As a reward for assistance against the Turks, the family of Huseim was promised an Arab State with headquarters in Damascus, in Syria. Unfortunately, the French also wanted a sphere of influence in the Middle East, and although the Arabs did establish themselves in Damascus, they were shortly afterwards driven out by the French. As a reward for their services in the war, however, the two sons of Huseim—Feisel and Abdullah—were each given control of Iraq and Transjordania respectively. Relations between the two families—between Ibn Saud, and the sons of Huseim—have never been friendly, and whether they will join forces against the Jews is a matter of some doubt. In any case, the ultimate result will not alter at all.

The power of God's Word can assist us to see beyond the events of the moment, to the shape of things to come. Transjordania is the site of ancient Edom and

Moab, and is to play a prominent part in the working out of things in the Holy Land. Scripture has indicated that British power shall eventually be centred there during the time of the end, for Daniel predicts that whilst Russia controls most of Palestine and Egypt, it is "Edom, Moab and Ammon" (modern Transjordania) that escapes out of his hand (Dan. 11-41). Why is this so? The answer is, because Britain will make a last stand in the difficult, hilly country of that area. In 16th Isaiah, Moab is prominently referred to in events that take place just prior to the establishment of the Davidic throne in Jerusalem (v.5). In that chapter Moab (modern Transjordania) is called upon to be "a covert" to the Jewish refugees "from the face of the spoiler" (v.4). Again the question may be asked, "How can Moab be a covert to Jewish refugees?" Only if the military power of Britain is centred there.

So it is not without significance that Britain is sending arms to Transjordania, and is officering the Arab armies of that little State. The establishment of British military power in this area was anticipated by Dr. Thomas (from the Word of God) as far back as 1848 (see "Elpis Israel," p.433: 443).

—G. Jolly.

All Christ's allusions to the circumstances of his second coming presuppose a time of indefinite waiting on the part of those servants whom he finds alive in the earth. They discern the signs of their time, yet they know neither the day nor the hour when the Son of Man cometh. They recognise the time of the end, but have to wait longer than they supposed they would when they girded their loins and set their lights a-burning. This unexpected delay caused some to relax their vigilance and to say "My Lord delayeth His coming."

—R.R.

# THE PRE-ADVENTUAL COLONISATION OF THE HOLY LAND

(By Dr. Thomas, in 1852).

THERE is no man, society, or power upon earth can redeem Israel either with or without money. There is but ONE that can do it, and He is "the Man at Jehovah's right hand, whom he hath made strong" (Ps. 80-15, 17) for that very purpose (Isa. 49: 5-6). *The restoration of Israel will not take place until after the appearing of Messiah in power. There will, however, be a lifting up of an ensign upon the mountains of the Holy Land. I say a lifting up; for it is not the lifting up referred to in the text following—"All ye inhabitants of the world, and dwellers upon the earth, see ye, when he lifteth up an ensign upon the mountains; and when he bloweth a trumpet, hear ye" (Isa. 18-3). The ensign here indicated is, the "Root of Jesse, who shall stand for an ensign of the peoples; to it shall the nations seek: and His Rest shall be glorious" (Isa. 11: 10, 12). This ensign is Jehovah's servant, whose mission is to restore the peoples or tribes, of Israel.*

But Israel, reduced to a feeble few, is also styled "an ensign"; thus, "One thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee; till ye be left as a beacon upon the top of a mountain, and as an ensign on a hill" (Isa. 30-17). In this sense it is, I use the word when I say that before Messiah returns there must be a lifting up of an ensign upon the mountains of Judea. Testimony and reason thereupon show, that there must be a resettlement of the land by the Jews to a limited extent before the battle of Armageddon; for it is

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the prosperity of the Jewish Colony that whets the avarice of the Autocrat, and stimulates him to invade the country, that he may spoil them of their goods, cattle, and liberty (Ezek. 39: 9, 11, 12).

The pre-adventual colonisation of the Holy Land will speak in unmistakable, and infallible terms to the believer. It will be a sure and certain sign of the speedy appearing of the Son of Man in power and glory. No one need expect that appearing to be manifested until a Jewish Colony be lifted up "as an ensign upon a hill"; for to snatch that ensign out of the hand of Gogue is the proximate cause of the Lord God's appearance on Mount Olivet again. The reason of the present calm, which broods over the surface of things in the old world like sultriness before lightning, and the dewy cloud in harvest-heat, is for the blossoming forth of Judea's plant that this bud which is afterwards to become a swelling grape, may become manifest in Jehovah's vineyard (Isa. 18-4; 5-7). When this grape-producing process is sufficiently advanced, things will have ripened into a crisis among the powers.

\* \* \*

(The establishment of the Jewish State in recent weeks is the planting of the "feeble few" upon the mountains of Israel "as an ensign" (Isa. 30: 17). Events have ripened into a crisis among the nations; the "present calm" referred to by Brother Thomas above no longer exists, and all the elements are in existence which herald the near return of Christ to the earth once more.—Editor).

## SPIRITUAL ADVANCEMENT—ITS NECESSITY IN TEACHING AND PRACTICE



IN his 1st Epistle 1-2, the apostle Peter elevates knowledge as the God-given means for the development of the character that shall find approval in the sight of God in the age to come. He declared: "Grace and peace be multiplied unto you *through the knowledge of God*, and of Jesus our Lord. According as his divine power hath given unto us all things that pertain unto life and godliness, *through the knowledge of him* that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

The Apostle continues to demonstrate in an unchallengeable manner the need for spiritual advancement, for purity in teaching and practice to be maintained and cultivated. He shows the vital need of "*giving all diligence*" that we may "*add to our faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity—love.*" He warns against stagnation in these matters, and advises that only where these virtues increase and abound will "an entrance be ministered into the everlasting kingdom of our Lord and Saviour Jesus Christ." It is only by absorbing the elements outlined by

Peter into our lives day by day, that we will find the spiritual advancement that at heart we all long for. How can we do this?

I propose to take each word mentioned by the apostle, and bring to bear upon it, helpful thoughts taken from the richness of the Christadelphian Library, and a passage of the Holy Scriptures considered vitally appropriate. This will express my thoughts on our needs in the realms of spiritual advancement.

"Whereby are given  
**FAITH** unto us exceeding great  
and precious promises  
. . . add to your faith . . ."

What are the exceeding great and precious promises which constitute our faith? The Hope of Israel! Dr. John Thomas, "Eureka," Vol. 2, p.321 writes: "The sealed servants of the Deity are always exclusive; for, being enlightened by the Word and ruled by its principles, their liberty, toleration and charity, transcend not the line which they describe—"To the law and the testimony, if they speak not according to this word, it is because there is no light in them." Tried by this rule, they found the whole world condemned except themselves, and boldly and bravely proclaimed the truth."

Acts 28: 20: Paul, long ago, in far away Rome, lifts his voice in eternal testimony: "For the Hope of Israel I am bound with this chain."

Beloved, keep alive as a burning flame, our Foundation—the Hope

of Israel. And preserve our love for fleshly Israel—beloved for the fathers' sakes. Stand against the whole world in this—for the whole world is wrong and in ignorance. Herein is spiritual advancement.

“Add to your faith **VIRTUE** virtue.” Speaking of the virtue of the household, brother John Carter, writing in “The Gospel of John,” page 174, states:—

“The action of the Father and the work of the Son exhibit their love—the Son's love being exhibited in his keeping God's commandments. The way he showed his love is the pattern for his brethren and servants. There is no other way. “If ye keep my commandments, ye shall abide in my love.” This provides a test for all religious professions of loyalty to Jesus. His word is accepted as authoritative, his commandments are followed as the rules of life by those who love him. Where the test fails, all professions are vain. Thus tested, the religious world is found wanting by its complete disregard of baptism. All piety, and claims that Jesus is Lord, in the absence of obedience will bring at the last the devastating words, ‘Why call ye me Lord, and do not the things that I say?’ The test is not to be limited to the religious world at large. All who know the Truth, who think seriously of the words of Jesus, must experience heart-searching to see whether the condition exists to which Jesus will respond in love.”

Colossians 3-1: Paul, exhorting the household of his day to the new life in Christ, the life of virtue, reminds—“If ye, then, be risen with Christ seek those things which are above, set your

affections on things above, not on things on the earth.”

Beloved, keep alive as a burning flame, the realisation that is ours at such a moment as this, that Christendom's Christ, their Christ of the theatre, the play-house, the dance-floor, the flowing bowl, is not the Christ of God. He, our beloved Master, is calling us to walk the narrow path of virtue. Remember this, obey, and herein is spiritual advancement.

“And to virtue **KNOWLEDGE** knowledge . . .”

Knowledge of things eternal, not the vast intelligence of the perishing age. Brother Robert Roberts, in the Preface to the Bible Companion—the daily Readings, reflects: “Salvation depends upon the assimilation of the mind to the divine ideas, principles, and affections, exhibited in the Scriptures. This process commences with a belief of the gospel, but is by no means completed thereby; it takes a lifetime for its scope, and untiring diligence for its accomplishment. The mind is naturally alien from God and all His ideas and cannot be brought at once to the Divine likeness. This is a work of slow development and can only be achieved by the industrious application of the individual to the means which God has given for the purpose, namely, the expression of His mind in the Scriptures of Truth.”

Hebrews 5-13: the writer, speaking of knowledge, exhorts us—“Every one that useth milk is unskilful in the word of righteousness, for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and

evil. Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith towards God. Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment."

Beloved, keep alive as a burning flame the realisation that Peter exalts knowledge and calls upon us to attain it, cherish it, and preserve it in our midst. Do not let the knowledge of the Truth sink to the depths in bondage to the arrogance of ignorance. As a flame in our midst, exalt and reserve our love for the pioneer works, the standards of our Faith. Help the feeble in our midst to attain to knowledge, feed them, guide them. Herein is spiritual advancement.

"And to know-  
**TEMPERANCE** ledge temperance . . ." Speaking on the temperate way of life in "Ministry of the Prophets—Isaiah," brother Roberts wrote (p.78): "The day that cometh shall burn them up that it shall leave them neither root nor branch—evil doers shall be cut off, but they that wait upon the Lord, they shall inherit the earth." It will not then seem the light thing it now is in the eyes of men to 'cast away the law of the Lord and despise the word of the Holy One of Israel.' It is for the wise to know wisdom in advance, and not drift helplessly to its discovery with a foolish generation, engulfed in a common destruction. Wisdom lies in the discernment of God's views as revealed. By this standard, the common practical repudiation of the divine law

is a crime . . . We must see the divine estimate of the habits of thought and speech that are as much in vogue today as they were in the midst of Israel."

Peter (1st Ep. 4-4) speaking to the saints concerning the Gentiles, says: "They think it strange that ye run not with them to the same excess of riot."

Beloved, keep alive as a burning flame the realisation that the Truth demands temperance in ways of life—be wise in discerning the temperate ways of life lest we be swallowed up of our folly. Follow temperance—follow self-control—therein is spiritual advancement.

"And to temper-  
**PATIENCE** ance patience . . ."

Brother Thomas in "Eureka," Vol. 2, p. 258, writes: "The saints or true believers have always known that their conflict with the secular and ecclesiastical rulers of the world would be proximately disastrous. They have understood, however, what the destiny of 'the powers that be' which have led them into captivity and killed them with the sword, is decreed by the Eternal Spirit to be. What, then, are the saints waiting for, and what do they believe in? In other words, what is their patience and faith as brethren of Christ? The answer is that they believe in and are waiting for the slaying of Daniel's fourth beast, the destruction of his body politic, and the giving of it to the burning flame, and for the giving of the kingdom and dominion and the greatness of the kingdom under the whole heaven, to the people consisting of the saints and the Most High One (Daniel 7: 11, 27—Rev. 14 and 15)."

Revelation 13-10—the Lord Jesus, encouraging His Ecclesia, warns: “He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and faith of the saints.”

Beloved, keep alive as a burning flame the realisation that God will smite the men of war—let us wait in patience, separate from the armies and the munition factories of Caesar. Let our faces be set as a flint against the unrighteous claims of men. No compromise! Herein is spiritual advancement.

“And to patience  
**GODLINESS** godliness . . .” In that sparkling gem of literature, “Phanerosis,” p.94, our brother Thomas writes: “Well may the apostle exhort believers to ‘walk worthy of God, who has called them to His Kingdom and glory.’ It is indeed ‘a high calling’ and a great manifestation of divine love, bestowed upon men by the Father, that He should invite them to become His Sons, and when manifested in the Divine nature, be in them ‘all things for all.’ When we contemplate such a destiny, that we are to be elements of the Spirit-glory, the Cherubic manifestation of the Eternal Spirit, which is to fill the earth as waters cover the sea, we ought, indeed, to ‘purify ourselves, even as He is pure,’ and to live superior to the mean and petty considerations of time and sense. ‘Walk worthy of God’—worthy of a position in which we shall be equal to the angels ‘the sons of God being the children of the resurrection.’”

Peter (2 Ep. 3-11) reminding that the systems of men will pass away, reminds us: “Seeing then

that all these shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God.”

Beloved, keep alive as a burning flame the realisation that we are called in Christ to be changed to immortality, partakers of the Divine nature. Preserve godliness in our midst—the expression of our gratitude—so that eternal life—of which we possess not one atom now—but which is gloriously hidden in Christ, will be given unto us at that great day. Thus think, for herein is spiritual advancement.

“And to godli-  
**BROTHERLY** ness brotherly  
**KINDNESS** kindness and love  
 . . .” An extract

from the article “Wash One Another’s Feet” in the “Elpis Israel” Cottage Meetings Isolation Notes is worthy of attention: “Christ’s humility was active and practical, let us develop it. What Christ requires is an industrious loving humility—a serving of others, irrespective of their standing, as occasions offer. Some can labour in order to give to him that hath not; some can take a turn by the sick bed, and so forth. It is our mission to serve—to do good—and every position of life in which we may be placed will provide us with countless opportunities. If we realise our mission, if we are obedient to the teaching of Christ, there will be no haughtiness, no domineering, no supposed superiority. The thing is for every one, be he father or servant, presiding brother or hall-keeper, to see that he fills his position, not for his own selfish ends, but as a means of blessing to others.”

## EDITORIAL NOTES

**"ELPIS ISRAEL" IN GERMANY** Brother Ludwig Knupfer, of Berlin, writes: "A few weeks ago I finished the German translation of Dr. Thomas' book 'Elpis Israel.' A few copies, typewritten and bound in half-linen are now circulating among the German brotherhood. I have half done 'Christendom Astray,' by Brother Robert Roberts, apart from some smaller books and booklets. And I gladly welcome suggestions as to which book I should translate next. You will understand that my German is a little more perfect than my English, of course. All my work is honorary, as it should be, and it gives me pleasure to do a little service to the German brethren and sisters and to the Master's work."

Brother Knupfer's labour of love should be of immense assistance to the little band of brethren and sisters in Germany. The "Elpis Israel" Classes of Australia are now sending copies of the notes on "Elpis Israel" to Germany, and these should supplement the work of our brother. Thus from out of different "kindreds, tongues and nations" there is being developed a people in preparation for the Lord.

**ADELAIDE "ELPIS ISRAEL" CLASSES DUPLICATOR** The "Elpis Israel" Classes appreciate the confidence shown in them by brethren and sisters of various parts manifested in the manner by which they have supported the purchase cost of the Duplicator. We hope to increase the scope of

the work performed by this machine, by duplicating matter in German for the German brethren and sisters. The Secretary, brother G. Brumby, Leicester St., Parkside, S.A., wishes to acknowledge receipt of the following amounts:

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Receipt No. 233 .. ..	10 0
Receipt No. 238 .. ..	1 0 0
Receipt No. 240 .. ..	5 0

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(Notice: The cost of the Duplicator, plus a reserve stock of supplies, has involved the Classes in an expense of £150.)

### Spiritual Advancement

Continued from page 207

1 John 4-11—the beloved John—  
 "Beloved, if God so loved us, we ought also to love one another. If we love one another; God dwelleth in us, and His love is perfected in us."

Beloved, keep alive as a burning flame the realisation that we are called to a love of the brethren. And shall not our love be manifest in fighting for the purity of the faith and practice. -B. Philp.



### 5: THE LORD'S SACRIFICE.—Zeph. 1: 7-18



Israel's worship of Baal was more than sin, it was an insult to God. In neglecting to present the offerings demanded by the Law, the nation robbed the Deity of his due "until there was no remedy" (2 Chron. 36-16). Now, the prophet proclaimed, God was about to exact His dues by providing a sacrifice on a grand scale. In place of the blood of animals, Israel would be made to offer its own blood; instead of Jewry witnessing the service, the whole world of Gentilism was invited to be God's guests. As Moses predicted, the power of Yahweh would be vindicated by the punishment He meted out to His disobedient people (Deut. 29: 24-28). "The Lord hath prepared a sacrifice," declared Zephaniah, "He hath bid His guests." These "guests" were the nations round about who were to witness the offering of Israel upon the altar of sacrifice. Even as the prophet reminded the nation of its sins, preparation was under way for its punishment. There was no remedy. The time had passed when verbal pleading would have received a sympathetic hearing from on High. "Hold thy peace at the presence of the Lord God," Zephaniah told the people (V.7). The time had come for punishment, the mercy of God was at an end. None would be exempt. The day of sacrifice which would follow the death of Josiah would engulf his descendants, "the princes, the king's children" as well as the nation as a whole.

2 Kings 24: 1-4 records the ful-

filment. Specifying the wickedness of the descendants of Josiah, the record states that "the Lord sent against Israel bands of the Chaldees, the Syrians, the Moabites, the Ammonites" as well as Nebuchadnezzar in order "to destroy it, according to the word of the Lord, which he spake by his servants the prophets." And so evil had become the state of Israel's leaders that it is said, "The Lord would not pardon it."

Among those singled out by Zephaniah for special punishment were:

1. "All such as are clothed with strange apparel"—a reference, no doubt, to those who imitated even in dress the idolatrous customs of the nations round about.

2. "Those that leap upon the threshold"—a custom which the votaries of Dagon the god of the Philistines observed ever since their god had fallen down before the ark of the Lord when it had been captured by the Philistines and deposited in their place of worship (1 Sam. 5-5).

3. "Those which fill their master's houses with violence and deceit"—In the Revised Version this is rendered "their master's house," and by Moffat these words are connected with the "princes and king's sons" thus: "I will punish the officials and the royal house, who by their violence and fraud enrich the palace." The principle condemned, of course, was the "violence and fraud" whether practised by the nobles of the land for the benefit of the palace, or by the subjects; but, of course, the

leaders of Israel should have set the example, and neglecting to do so, came in for greater retribution in the day of national sacrifice. When the King of Babylon eventually took Jerusalem, these very nobles were gathered by the captain of the guard and taken captive to Riblah where they were slain (2 Kings 25: 18-21).

And so Zephaniah **CHAOS IN ISRAEL** proceeded to describe the chaos when the unexpected happened, and the Babylonians invaded the land. The alarm would first be raised at the "fish gate" which was opposite Joppa and the natural place for it to be first sounded (Neh. 3-3: 2 Chron. 33-14); it would be followed by a general lamentation from the city itself, which is referred to by the prophet as "the second" because in those days, as today, Jerusalem consisted of two parts, being divided by a valley in the midst (cf. the Margin references of 2 Kings 22-14: 20-4: 2 Chron. 34-22). Amidst the general consternation, the presence of the Chaldeans would be heard by a great "crashing from the hills" (V.10).

The presence of the Lord's guests would cause a "howling among the inhabitants of Maktesh" (V.11). The word means "depression" and is thought to indicate lower Jerusalem as distinct from the upper city. This was possibly the trading centre of the city, the inhabitants of which "howl" when they see that to which they have devoted the whole of their energies and life suddenly snatched away. The sin chargeable against this section of the community was that it was so immersed with the pursuit of wealth that it refused to believe

the prophet's warning. They said, "The Lord will not do good, neither will he do evil." They just could not believe that their hitherto happy and prosperous existence was suddenly to be cut short. They refused to think that God would vindicate His name. Commerce—engaged in too heartily and at the expense of the Truth—can have the same effect upon the Israel of God in any age. It can blind the eyes of the saints to the real business of life. It can neutralise the benefits of the Truth. The constant exhortation of the Apostle was to beware of the evils attendant upon the accumulation of wealth: "having food and raiment therewith be content" (1 Tim. 6-8). Nevertheless if one be blessed with riches he has a responsibility. He is expected to use them in God's service (1 Tim. 6: 17-18: Luke 6, 16: 9-11). Above all he is warned against "trusting in uncertain riches." This is the direction in which the merchants of Israel failed. They were settled on their lees (Zeph. 1-12); they put their confidence in their beautiful dwellings, their extensive land-holdings, their great possessions. They were to feel the wrath of God. They were to be evicted from their homes; their possessions were to become booty for the invader; others would drink the wine of their vineyards.

In the midst **A FIGURE OF THE FUTURE** of life and plenty it is difficult to realise the proximity of evil; and surrounded by the cares and the enjoyments of everyday life, human nature fails to appreciate that destiny is ever marching on to the end decreed of God. The

appeal, "The Lord is at hand" means little to those fully immersed with the business or pleasure of life, and who have no time to seek out the hidden glories of the age to come. The call to repentance, the listing of the sins of the nation, had little appeal to the self-satisfied rich of Jerusalem in the days of Zephaniah. They frankly did not believe that his warnings of impending danger were genuine, and they did not scruple to give expression to their unbelief. The prophet endeavoured to arouse them. He was urgent in his insistence of its nearness, and the suddenness with which the impending disaster would burst upon them. "The great day of the Lord is near, it is near and hasteth greatly," he declared. History proved him right. The same words could be uttered against Gentilism today, for there is no doubt that what Israel experienced is in miniature what the world is shortly to feel. The period that is coming—like the overthrow of Israel—will overthrow the religious apostasy that is everywhere in evidence; it will cause the rich to howl (James 5-1), and will throw down from their seats of power the rulers of the land. It will be a day of wrath, trouble and distress. It will be a period of wastefulness and desolation, of thick cloud and darkness which shall enshroud the leading lights of the nations. It will be a time of the trumpet and alarm, of war and sudden attack. Men shall stagger as the blind through weakness; their blood shall be poured out as dust, their flesh shall be as dung, their silver and gold will at last be exhibited in their true value—useless in the face of the Lord's wrath.

Israel's period of trouble is almost finished, and the "time of trouble such as never was" is about to close in upon Gentilism, Civil war, international war, revolution and bloodshed will be experienced world-wide. In Jeremiah 25 the prophet represents God as presenting a wine cup of fury to the nations to drink, "and they shall drink, and be moved, and be mad, because of the sword that I will send among them" (V.16). The significant words are included: "For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished?" (V.29). And then in dreadful language the prophet proceeds to show the extent of the Lord's anger against all Gentile nations, and the terrible words are spoken: "The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." (V.33). The history of the nations is a record of blood during which God's truth has been cast to the ground, God's nation cursed, and God's servants (the saints) destroyed, but the "patience and faith" of the saints in every age has awaited the time when the powers that in their day took them captive and persecuted them would themselves "be taken captive" (Rev. 13). Greatly privileged are those who know the Truth and have obeyed it. For them is the honour and glory of the future age when they shall reign as kings on earth (Rev. 5-10), and help to "destroy them that destroyed the earth." (Rev. 11-15).

Israel spurned the warning and exhortation of the prophet and

# THE TRUTH IN BRAILLE

**H**AVE you any blind friends? Do you know anyone who is blind? If so, we now have available much of the Truth's literature for them to read. A library of books from the Isolation League, England, has been assembled and is available to all interested friends. The books are written in Braille, a simple system that anyone can learn to read—or write. Many of these books from England are hand-written, and we can add to them by our efforts. It should go without saying, that in every meeting there should be at least one brother or sister who can write in Braille and be available for enquiries from any of those who are blind and who would see the good news of the Kingdom of God and the Name of Jesus Anointed.

There is urgent need for brethren and sisters who can spare a little time to aid the blind by writing for them letters, articles such as appear in "Digest of Truth," exhortations, or even books.

If you have any blind friends, or are willing to learn Braille, please communicate with the Editor, or with the distributor in Australia for the Braille section of The Isolation League, Brother H. Byrt, 22 Hunter St., Malvern, Victoria.

Herewith are some of the books in Braille:

"Britain in Prophecy," by Islip Collyer.

"The Kingdom of God," by J. H. James.

"The Millenium," by F. W. Porter.

"The Origin of Man," by J. Carter.

"Baptism," by C. C. Walker.  
"The Way to Eternal Life," by P. H. Adams.

"Faith in the Bible," by W. J. Owen.

"Does it matter what we believe?" by F. E. Linders.

"Discipleship of Christ," by Islip Collyer.

"The Personal Return of Jesus Christ—the Only Christian Hope," by F. W. Twelves.

—H. Byrt.

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## Zephaniah

Continued from page 211

earned the misery that shortly afterwards came upon it. Gentilism likewise spurns the Word of God that has gone forth "commanding all men everywhere to repent" (Acts 17-30). It is content with its possessions; it clings to its pagan beliefs, it persecutes the ancient people of God, it scorns the beliefs and scruples of spiritual Israel; it will likewise feel the wrath of God; it too will be offered up as a sacrifice to the Almighty; it too will be purged in the fire of His jealousy that out of this affliction there may come forth a purified world which shall in truth respond to the power and authority of the Creator.

—H.P.M.

### WHAT RELATIONSHIP HAS THE ARAB TO THE JEW? IS THERE ANY SPECIAL SIGNIFICANCE IN ESAU'S SALE OF HIS BIRTHRIGHT?



**A**NSWER: The Arabs are the descendants of Ishmael the brother of Isaac, not Esau. The children of the latter developed into the nation of the Edomites, having their headquarters at Mt. Seir. Today Esau's territory is occupied by the Arabs, and the Edomites, as originally constituted, have vanished as predicted (Obad. 18), probably being absorbed into Ishmael with which the tribe had intermarried (Gen. 28-9; 36-10). Esau's territory is to come into great prominence towards the time of the end. Britain will there make a last stand against Russia (Dan. 11-41), whilst it will also be the scene of a notable victory by Christ (Hab. 3-3). Finally, as Jacob supplanted Esau who had so lightly sold his birthright, so the Jews will supplant the Arabs over a much wider area than the U.N.O. is prepared to grant the newly formed "Commonwealth of Israel."

Both Jews and Arabs trace their line of descent from Abraham; both Judaism and Mohammedanism accept him as the great progenitor of their beliefs, and the history of his two sons—Isaac and Ishmael—provide an index to the solution of conditions in Palestine. In those days of antiquity Ishmael mocked Isaac even as today the Arab mocks the Jew. In those early days Ishmael was cast out to make room for Isaac, even as today the Arab is giving place to

the Jew—a process that will continue until the Holy Land becomes 100% Jewish. All talk of Jew and Arab amicably settling their differences in Palestine is doomed to be utterly confounded. There may be some semblance of agreement patched up as a temporary measure, but the ancient rivalry of the sons of Abraham and Isaac will continue until the one gives place to the other, and the supplanter (Jacob—Gen. 25-23) becomes the Prince of God (Israel—Gen. 32-28). Thus it is not without significance that whilst the Jew has opened the facilities of his hospitals and the benefits of his modern methods of agriculture to the Arab, and whilst Zionist propaganda maintains that internal peace can come by the co-operation of the two races, antagonism rather than mutual assistance reigns in the Holy Land. 2,000 years of persecution and hardship experienced in every nation under heaven has convinced the Jew that nothing short of his own State will give him security for the future; he has purchased what territory he holds at exorbitant prices, and has established its fertility at the cost of much blood, and sweat, and tears. He is thus determined never to relinquish it, and once the land has passed to the Jew, no Arab can buy it back. It is also said that neither can he work for hire on Jewish-owned land.

Nor does the character of the Arab bespeak a condition of peace between the two races. God told his mother Hagar, "He will be a wild man; his hand will be against every man, and every man's hand against him" (Gen. 16-12). Travellers among the Arabs have commented upon the aptness of this description. Hagar was also told that the Arab would be a great nation (Gen. 16-10: 21-18) and before his birth he was named by God "Ishmael" meaning "God shall hear." But although this was significative of the interest of God in his future, it was also declared that he would not be heir with Isaac, or the Jew (Gen. 21-10).

These are facts of Divine revelation which are most potent, although unheeded by the nations. In fact, God's decrees and laws mostly do go unheeded. Who, among the nations, thought the prophecies relating to the return of the Jews to Palestine would be fulfilled? Who, among the nations, thought that they would return in such numbers as to constitute a State in the land? Who, uneducated in the Truth, thought the Jews in Palestine would develop into such a power as to constitute a world problem of major

significance? These events have occurred in the face of every law which men recognise. Why should the Arabs give place to the Jews? Why should a minority of Jews usurp control over a majority of Arabs? The only legitimate answer is that the land belongs to the Lord alone (Lev. 25-23), and He is the only one with the authority to say who should possess it. Men do not recognise the power of God in world events, but it is none the less operative for all that.

But more wonderful events are to occur after the return of the Master. The Arabian desert shall flourish (Isa. 43-19: 42-11); and as Abraham separated his other children from Isaac, and giving them gifts sent them "eastward, unto the east country" (Gen. 25-6), so the Seed of Abraham will cause the seed of Ishmael to migrate east to the then fertile Arabian peninsula, and leave Palestine with its deserts, its rocks, its toil and its glorious future to the Jews. Let the world mock and laugh at this seemingly impossible solution of the Arab-Jew question as much as it likes; it is destined to see far greater and more miraculous events than that.

## **A READER ASKS FOR SOME COMMENTS UPON THE RETURN OF CHRIST, THE RE-GATHERING OF ISRAEL AND THE WORK OF ELIJAH.**

FROM the Prophetic Word, it seems quite evident that the return of Christ can be expected prior to the battle of Armageddon. How long before is not revealed, but it must allow sufficient time for the Judgment to take place,

and the accepted Saints to fraternise together for a time. In view of the signs current in the earth today, the manifestation of Christ to his elect can be expected at any moment. Christ has plainly declared that it is their duty to

be in the attitude of watching and waiting when He returns: "Behold I come as a thief, blessed is he that watcheth" (Rev. 16-15). "Take heed to yourselves . . . lest that day come on you unawares, . . . watch ye, therefore, and pray always" (Luke 21-34). "Be ye therefore ready; for in such an hour as ye think not the Son of Man cometh" (Mat. 24-44). And Paul declares: "Ye know perfectly that the day of the Lord so cometh as a thief in the night . . . But ye brethren are not in darkness, that that day should overtake you as a thief. Ye are the children of light" (1 Thess. 5-2). Contemporary events are so many divine warnings to the enlightened that the time of their redemption draweth nigh. "When ye see these things begin to come to pass, lift up your heads"—Luke 21-28.

Christ's first appearance to the nations will be at Armageddon. It will witness half of Jerusalem in captivity (Zech. 14-2), the coastal plains of Palestine, together with Egypt, in Russian hands (Dan. 11: 41, 42), and the British forces making a stand in the hilly territory of Edom and Moab (Dan. 11-41) where they will be a covet for the Jewish refugees (Isa. 16-4). Christ and the saints will crush the Leviathan from the North, as completely as did Gideon the apparently invincible and multitudinous Midianites in the valley by the hill of Moreh with his 300 faithful Israelites (Judges 7). Thus will the "tents of Judah" be saved, for Zechariah declares, "He shall save the tents of Judah first" (Zech. 12-7). "And the governors of Judah shall say in their hearts. The inhabitants of Jerusalem shall

be my strength in the Lord of hosts their God" (V.5).

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

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

So much for the Jews in the Holy Land, but what of those scattered abroad? It is here where the work of Elijah comes in, for the prophetic word, also indicates that whilst the above events are taking place, Elijah

will be galvanising the Jews of Europe into activity. To Israel God has declared: "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord" (Mal. 4-5).

As a King in His own right, Christ will address an ultimatum to the nations. Briefly it will be a request to lay their political power at His feet, and permit the Jews to return to their own land. The request will be directed to both the kings of the North and South. The latter will accede to the request, and, as Isaiah shows, will put her merchant marine at the disposal of the King of the Jews for the purpose of offering Him a gift (Ps. 72-10)—even the transport of His people back to the land (Isa. 18-7). The northern powers, however, will resist, but will be forced to submit, for the prophets indicate that the people of Israel will gain their freedom from these countries, not by the freewill of their rulers, but by force which they will assert under the leadership of Elijah. Addressing the ten tribes of Israel, the Lord says by the prophet, "Thou art my battle-axe and weapons of war; for with thee will I break in pieces the nations, and with thee will I destroy kingdoms; with thee will I break in pieces captains and rulers" (Jer. 51: 20-23). In that day the present condition of scattered Israel will be reversed. Instead of being the oppressed they will become the victors. "The remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who, if he go through both

treadeth down and teareth in pieces, and none can deliver." Thus will God "render vengeance in anger and fury upon the nations, such as they have not heard" (Micah 5: 8, 15). "As I live, saith the Lord God, surely with a mighty hand, and with a stretched-out arm, and with fury poured out, will I rule over you; and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered with a mighty hand, and with a stretched-out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face; like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod; and will bring you into a delivering of the covenant; and I will purge out from among you the rebels, and them that transgress against me. I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel; and ye shall know that I am the Lord" (Ezek. 20: 30-36).

Concerning the work of Elijah, Dr. Thomas has written:

"It would seem from the testimony of Malachi 4-5 who prophesied concerning the ten tribes, that while they are in the wilderness of the people they will be disciplined by the law of Moses as their national code, while things concerning Jesus will be propounded to them as a matter of faith; for it is testified by Hosea that they shall be gathered, and 'shall sorrow a little for the burden of the King of princes.' (Hos. 8-10). The person with whom they will have more immediately



to do with in their Second Exodus is Elijah. There would seem to be a fitness in this. In the days of their fathers, when they forsook the Lord and abolished the law of Moses, Elijah was the person whose ministerial life was occupied in endeavouring to 'restore all things.' Though he did much to vindicate the name and law of Jehovah, he was taken away in the midst of his labours. For what purpose? That he might at a future period resume his work and perfect it by restoring all things among the ten tribes according to the law of Moses, preparatory to their being planted in their land under a new covenant to be made with them there (Mal. 4: 4-6; Jer. 31-31).

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

—The Editor.

## The Law of Moses Epitomised

### 21. THE ANNUAL SERVICES

THERE were three annual feasts held each year, the particulars of which are outlined in Numbers, Chapters 28 and 29; Leviticus 23, and Exodus 23: 14-16.

The whole congregation was called upon to observe this feast. During the seven days of it, while the people were living on unleavened bread (sincerity and truth—1 Cor. 5-8), the priests were to offer every day, in addition to the morning and evening sacrifice of a lamb, "two young bullocks, one ram, and seven lambs of the first year," without blemish, as a burnt offering, and "one goat for a sin offering" (Num. 28-19), together with their

meat (meal) offerings. The animals sacrificed point forward to the absorption by the flaming power of the spirit of all natural strength (two bullocks), desire (ram), and obedience, simplicity and innocence (seven lambs); in other words, the complete dedication to God of our natural powers in submission to His will.

Christ in all this conformed to the foreshadowing of the law, and we conform to him when we obey him as called upon to do (Heb. 5-9). "The goat for a sin-offering" shows us the antitypical sacrifice of sin's flesh—a pushful, masterful thing—which was put to death on Calvary, "that the body of sin might be destroyed" (Rom. 6: 6-10). In Christ, its pushful,

masterful tendencies were all overcome beforehand, as Jesus said, "I have overcome," that the sacrifice (without blemish) might be accepted for us. This was blended with the Passover celebration, the typification of a perfect submission to the will of God as a basis of reconciliation.

The primary object of the Passover was to celebrate Israel's deliverance from Egypt (Exod. 12: 14-27). Christ, in celebrating the Passover thus endorsed as historical fact, an event discredited by modern historians and theologians.

Christ said the Passover would be "fulfilled in the kingdom of God" (Luke 22-16). The typical lessons of the feast—spiritual Israel's deliverance from spiritual Egypt—in harmony with Paul's teaching that Christ is our passover (1 Cor. 5-7) will find its complete fulfilment in the coming age. Then, in triumph, will be sung, "the song of Moses and the Lamb." (Rev. 15-3).

The sacrificial endorsement of the Passover in the permanent annual services of the Tabernacle, is an indication of God's estimate of the deliverance from Egypt. In what an odious light must our flippant, unbelieving contemporaries appear in the eyes of the Eternal! It is not without point that the prophet records: "According to the days of thy coming out of the land of Egypt will I show (again) marvellous things. The nations shall see and be confounded at all their might, and they shall move out of their holes like worms of the earth, and they shall fear" (Micah 7: 15-16). In that day shall God's Word be seen in its true light, and men shall no longer doubt the truth of His power.

This was an expression of thanks to God for "His goodness in hearts of Israel with food and gladness" (Acts 14: 15-17). Generally men do not recognise the providence of God in this direction. They accept His bounty with the careless satisfaction of an unthinking animal.

This feast of thanksgiving and rejoicing commenced "from such time as thou beginnest to put the sickle to thy corn" (Deut. 16-3) and lasted till "thou hast (fully) gathered in thy corn and wine." The people were to offer a freewill offering to God according as they had been blessed by Him, and the whole nation was expected to "rejoice before the Lord."

Here again Israel's remarkable origin as a nation was brought into prominence, and a set form of words which are found in Deut. 26: 2-10 commemorating this fact was provided for them to repeat on such occasions.

Before Israel was to partake of the new harvest they had to make an offering before the Lord (Lev. 23-14). This was to consist of a sheaf to be waved by the priest before the Lord, to be followed by the offering "of a he lamb of the first year without blemish." From this an interval of 50 days was to be counted, by which time the whole harvest would be gathered, when two loaves of the new flour baked with leaven was presented and waved before the Lord, and seven lambs without blemish, one young bullock and two rams were also waved before the Lord, then offered as a burnt offering with their accompanying meat and drink offerings. This was followed

by a "kid of the goats for a sin offering" (Lev. 23: 12-21).

Here the waved sheaf speaks of activity before the Lord—the use of the goodness derived from the harvest in the Lord's service. Offered in conjunction with a burnt offering impress—Israel with their condition—though willing to work in the service of God they were yet sinners and had to witness to that fact before being acceptable co-labourers before Him. These animals were "without blemish" and provided a prophecy proclaiming that God would provide from Israel, the true lamb without blemish.

As the Passover Feast foreshadowed our Passover—Christ, so the Feast of First-Fruits foreshadowed Christ the Firstfruits (1 Cor. 15: 20, 23; Acts 26-23; Rev. 1-5), and those "in Christ" (James 1-18; Rev. 14-4). This double feature was expressed in the feast. There was first the single sheaf offered—pointing forward to Christ, and later at the end of the time, the two loaves yielded by the sheaves—prefiguring those "in Christ." There was firstly the single lamb offered, and later the multiple offering. So in the antitype, first Christ and firstfruits, afterwards "they that are Christ's," a "kind of firstfruits" at his coming.

There is perfect chronological detail in the observances of these feasts. The offering of Christ occurred as Israel waved the first sheaf before the Lord, and the preaching of the Apostles with the ingathering of 3,000 converts (Acts 2-41) occurred as Israel assembled to celebrate their ingathering in the waving of two loaves containing leaven. The leaven represented that the anti-

typical loaves (the converts) were not "without blemish" as Christ was, but stand before God as forgiven sinners. The waving of the two loaves occurred on the day of Pentecost.

The first day of the seventh month commenced the third annual feast. The people gathered together on that day for a holy convocation. On the 10th day they again gathered together to celebrate the day of Atonement. They were expected to "afflict their souls" on this day—to concentrate their minds on God in penitence. Finally, five days after atonement, they were to take boughs of trees and make booths in which the whole nation was to dwell for seven days (Lev. 23: 40-43). This was a period of rejoicing in which their deliverance from Egypt was again recalled to mind—a national picnic during which the Eternal was elevated in the minds of those who enjoyed it.

While Israel were thus pleasantly encamped, a special series of sacrifices were to be offered. On the first day of the encampment in booths (15th of the month) the burnt-offering was to consist of 13 young bullocks, 2 rams and 14 lambs, without blemish, with their appropriate meat and drink offerings, and a kid of the goats for a sin offering—besides the daily burnt offering. This was to continue for six days, each day the number of bullocks being reduced by one until the seventh day seven bullocks were offered with the rest of the offerings. Finally on the eighth day there was a grand assembly of the people, and only one bul-

### 3. THE FEAST OF INGATHERING

lock, ram and goat was offered, together with seven lambs.

The feast of Tabernacles was prophetic of the millenium (see Rev. 7-9; Zech. 14-19). It is significant that it was held on the seventh month, and that it should begin with a joyful trumpet blast suggestive of the great joy with which the arrival of the day of God will be hailed (1 Thess. 4-16). The resurrection will be similarly hailed (1 Cor. 15-52), and will be followed by the day of Atonement at the judgment seat of Christ. This, likewise, shall be followed by the joy and gladness of the Kingdom age, suitably typified by Israel's seven days' encampment in the arboreal booths in the enjoyment of the abundance of all good things with which God had blessed them.

What are we to make of the gradual diminishment of the number of young bullocks in sacrifice? We may see the meaning of this if we consider that the kingdom will be a time of much more activity in purely divine service than at any previous period of the world's history. As it draws to a close the world is getting nearer the time when all sacrificial work of reconciliation—whether in type or antitype (for there will be both in the kingdom) will have served its purpose, and the seven bullocks (perfected work) will coincide with

the seventh day (perfected time), and the work of God will be finished.

The grand assembly on the eighth and finishing day of the Feast—when the sacrifices were reduced to one bullock, ram and goat, but seven lambs, may be taken to denote the crowning feast of worship and praise that will mark the close of the kingdom when the unwritten in the book of life having been given over to the second death, there will remain none upon earth but the innumerable multitude of those who, during the whole history of man from Adam's expulsion from Eden downward, have been "called, justified and glorified" and made the happy occupants of this noble planet for ever.


The sacrifices shrink to one in the final ceremony, because they are (in the anti-type) about to disappear. The lambs, however, remain seven, because the lamb character (harmlessness, innocence, simplicity) is the perpetual basis of all. The bullock (human strength), the ram (desire) and the goat (the self-assertion of the flesh) all vanish in the change which consumes and transmutes flesh and blood into spirit nature; but the Lamb remains forever the distinguishing symbol of the perfected community of the guileless and loving and rejoicing sons of the Lord God Almighty.





# THE LOGOS

UPHOLDING THE PURITY OF THE APOSTOLIC DOCTRINE  
AND FAITH.



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## Thoughts for the Times

### "THE CLOSING RETRIBUTION"

"EVERY man shall receive according to his work." If a man live to the flesh, with the flesh, which is a perishing thing, he shall die. Only those who live to God, in the full affection of the Gospel and submission to all its requirements, may hope for favour in the day of eternal life. This is revealed, and however unpleasant some may find the reiteration of these things to be, it would be no true kindness to speak otherwise. He only speaks the Word faithfully who declares the truth without regard to the likes or dislikes of men. The day will come—yea is at the door, when the importance of these principles will be seen by every eye. It will be seen too late for the majority who "with weeping and wailing and gnashing of teeth," will curse the folly which led them to give a secondary place to the true sayings of God. Our wisdom is to lay hold of them and exalt them and obey them now, while the long suffering of God waits as in the days of Noah. Soon our opportunity will be past. Soon will ring in the startled ear of the heedless, the solemn words which have been written a long time for our warning: "When I called, ye did not answer, when I spake ye did not hear, but did evil before Mine eyes and did choose that wherein I delighted not. Therefore thus saith the Lord God, Behold My servants shall eat, but ye shall be hungry; behold, My servants shall drink, but ye shall be thirsty; behold, My servants shall rejoice, but ye shall be ashamed. Behold, My servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto My chosen" (Isa. 65: 13-15).

—R.R.

## CONTEMPORARIES OF ONE HUNDRED YEARS AGO



"THE projectors of the city and tower of Babel announced in their programme that the enterprise was intended to secure to the patrons of the scheme "a Name"; and to prevent them from being 'scattered abroad upon the face of the whole earth.' They were opposed to nationalization; they preferred a fraternal communism, and proceeded to build a temple of social fraternity for all mankind. But God and His purposes were in none of their thoughts. They were concocting schemes utterly subversive of them; therefore He interfered, saying, "Behold, the people is one, and they have all one language; and this they begin to do; and now nothing will be restrained from them which they have imagined to do. Let us go down, and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon all the face of the earth: and they left off to build the city.'" (Gen. 11: 4-8). ("Elpis Israel" p. 174).

The above extract is from the book "Elpis Israel," and illustrates that Brother Thomas was familiar with the political schemes of men for the amelioration of society. On the same page of this book, he wrote: "The segregation of mankind into nations, then, is not accidental, or the result of mere human policy. It is a divine appointment. Human wisdom was opposed to it in the beginning; and if Socialists, Peace Societies, and such like, could carry out their schemes, they would commingle the nations into one indiscriminate universal brotherhood, and abolish all times and bounds of habitation." "Elpis Israel" was commenced in 1848, a year which Dr. Thomas, in his preface, describes as "The Wonderful Year," because of the events that occurred therein. It was a year of revolution. All over Europe—in Germany, France, Italy, Austria, and as far east as Russia, the voices of hitherto unheard-of elements in the political set-up of the nations were being raised in protest against the "status quo." The liberals—as they were termed—demanded a place in the governing of the nations (Jas. 5: 1-2).

It was a "Wonderful Year" for Christadelphians, for Dr. Thomas stirred up by the happenings of which

he read, deemed it a suitable time for a missionary journey to England to preach the Truth. As a result of this journey and mission, "Elpis Israel" came to the birth, and the Truth was revived once more in England.

It was a "Wonderful Year" for the downtrodden, for as the result of agitation by the "liberals" in many countries, the living conditions of the workers were immeasurably improved.

It was a "Wonderful Year" for Karl Marx, for, like his great contemporary, he was stirred up in mind by the agitation about him, and felt the time had arrived when the revolution by the workers which he had earlier predicted would materialise. According to the economic theories of Marx, a revolution by the masses against their oppressors is "inevitable," and was constantly predicted by him. He sought to guide the current agitation, and exhorted the proletariat to rise and by violence overthrow their "Capitalist oppressors" and assume the Dictatorship of their respective countries. In the Preface to "Elpis Israel," brother Thomas makes reference to the discordant voices of the day. Some, he wrote were predicting the "end of all things" was at hand, others "rejoiced in the supposition that the kingdoms

of the world were about to become republics. As for the author, he endeavoured to guide the current interest in political events to an understanding of the "sure word of prophecy." Dr. Thomas writes: "He opposed to them 'the testimony of God,' which testifies the continuance of 'the times of the Gentiles' until Nebuchadnezzar's Image be broken to pieces upon the Mountains of Israel; and the perpetuity of the kingdoms until after this event, when Christ shall encounter their kings in battle, and annex their realms to His kingdom by conquest; for, by His kingdom, and not by popular violence, will He break in pieces and consume them all. But the author was as one that spoke parables in the ears of the deaf. . . ."

1848 thus  
**"THE COMMUNIST** saw the birth  
**MANIFESTO"** of "Elpis Is-  
 rael" by Dr.

Thomas, and the "Communist Manifesto" by Karl Marx and F. Engels—two books that were to profoundly affect the course of history. In the "Manifesto," Marx recorded the principles of Communism by which he proposed to establish the ideal kingdom of man; in "Elpis Israel" brother Thomas not only revealed the fallacy of Communism, but drew attention to the Divine plan whereby would be established the "Kingdom of God." Marx presented his readers with a new method of interpreting history. He stated that depressions, wars, and oppression all had their basis in economics, and were due to the methods of production. He maintained that the community could be divided into two sections, the exploited and the exploiter, and that friction and trouble between the two were inevitable. Therefore he advocated that the true Communist should create the means of destroying the Capitalist class which was exploiting him, and that every opportunity should be used to bring chaos, trouble and revolution to the powers that be. He established it as a principle that the Capitalist system could only be destroyed by violence, and declared that the workers of the

world should unite to this end. If Communism was established in one country, it was in duty bound to assist the workers in other countries, until the whole world became a stateless, classless society—the "fraternal communism" of the extract from "Elpis Israel" with which we commenced this article.

Here, then, are our two contemporaries. The one exhorting the proletariat to utilise all means possible to destroy the capitalist system, to break forever the domination of the employing class, and bring about the dictatorship of the proletariat; the other exhorting men and women to separate themselves from the evils surrounding them; to devote their lives to the understanding and the manifesting of the wisdom of God, in confident anticipation of the establishment of His kingdom.

Communism was borne of atheism and nourished in materialism; and if Capitalism can represent the worship of wealth, Communism can represent the worship of self. Although Karl Marx was the son of a Jewish Rabbi he showed no reverence at all for the sacred books of his race, nor was he influenced by any love of God. He was a Jew having thrown off the wisdom of the Oracles of God that had been committed to the care of his race, and wallowed in the mire of Gentilism, while Dr. Thomas was a Gentile who had seen the hopelessness of man's way, and had turned with gratitude and reverence to the Hope of Israel. Marx was the Jew who sought to establish in its power the Kingdom of Man (Dan. 2), and Dr. Thomas was the Gentile who hoped to assist his Lord and Master set up again the Kingdom of God (Rev. 2-26). Marx was the Jew who looked to Gentile power to bring about the salvation of mankind; Dr. Thomas was the Gentile who proclaimed, "Salvation is of the Jews."

Marx was influenced largely by the atheistic philosophy of Hegel, and by the Higher Criticism of the so-called German intellectuals. This is an important feature of Marxism, for, having overthrown any principles of religion

he had to rely upon human nature, upon mere flesh and blood, for the salvation of the world.

**ECONOMIC EVOLUTION** He professed to see in political trends an evolutionary force, and he openly proclaimed that his thesis did for history what Darwin did for biology. The student of God's Word can agree to this extent that the influence of Darwin has destroyed the confidence of many in the inspired Word of God whilst the political theories of Marx have blinded the eyes of many to the only direction from whence can come relief to the admittedly chaotic and oppressive condition into which the world's affairs have sunk through the selfishness of man.

Looking at the condition of things today it is quite evident that no permanent peace can be expected between America and Britain on the one hand, and Russia on the other, for the very principles of Communism demand that Russia create the means of destroying the capitalism of the Western Democracies. If the precepts of Marx are followed it is the duty of Russia, as a Communistic State, to bring about the downfall of the Capitalist systems, and it is quite obvious that the latter will resist when the need arises. Thus today Marx is playing his part to bring about that condition of things in man's affairs which his great contemporary—Dr. Thomas—predicted from his study of God's Word should occur.

**"ELPIS ISRAEL"** For in that year, 100 years ago, Dr. Thomas

commenced his lecturing campaign in England designed to stimulate the interest of the general public in the things of the Truth. He, like his contemporary, saw the downtrodden condition of the greater part of mankind. In a word picture describing things as he saw them he wrote: "Sin in its most heartless and hateful deformity reigns as the universal despot of the nations. It is enthroned, and decorated with crowns, tiaras, coronets, and mitres;

and is gathering strength by fraud, hypocrisy, and murder, for a last and final effort to crush all future endeavours to cast it out unto the earth, and its angels with it. A corrupt and vicious press is the ignoble and servile apologist of its treachery and blood. It flatters the grim assassins of the people, the soul of whose institutions is the ignorant stolidity and cruel superstition of a dark and iron age. Its sympathies are with profligate kings, blasphemous priests, and savage generals; while no epithet is too vile or opprobrious for those who, having endured to the uttermost the debasing and ruinous oppression of their destroyers, seek to break their bonds, expel them from their thrones, and to diffuse truth and science among the people" ("Elpis Israel," p. 322).

As he viewed society in the light of his understanding of God's Word, Dr. Thomas saw that the principles of such agitators as Karl Marx were ineffectual to bring about the required condition of things. He saw them as the political "earth" of Revelation 12-16, whose agitation against the oppressors of mankind—both civil and religious—was helpful to the true saints in their contention for the Truth. On p. 341 of "Elpis Israel," he wrote: "The earth' especially is animated by a hatred of oppressors. Its spirit in all ages has shown itself in a terrible form. It is ferocious as the tiger, but it is a ferocity which is required by the nature of the work assigned it. The civil and ecclesiastical tyranny it has to combat, which is itself horribly terrific and blasphemous against God and His truth, must be encountered by a spirit as fierce. In history, we see it exhibited in the Circumcellions of the first century of its operations, in the men of Munster of the sixteenth, the Camisards of the seventeenth, the Terrorists of the eighteenth, and the Red Republicans, Socialists, etc., of the nineteenth. Like God's "sanctified ones, the Medes," the heart of 'the earth' is steel, and its eye un pitying. It is ready to dash out the brains of sucklings, to spoil the property of the rich, and to reduce the social fabric



of the Beast to its elemental chaos."

As a result mankind is subjected to constant struggle in which the various political orders struggle for the ascendancy. The author of "Elpis Israel" wrote: "The eye of faith sees the fairest spots of earth veiled in thick darkness. Its hope is not in 'the earth' (Communism, etc.); for man can neither regenerate himself, nor society. Any organisation of the world fabricated by human wisdom, must perish; for men have neither knowledge, wisdom, nor virtue enough to build a social fabric conducive to the honour and glory of God, or to the general happiness of mankind in their several relations of life. Our hope is in the Ancient Days. 'The earth' may 'help the Woman,' and consume the dominions of the Horns; but the Son of Man can alone deliver the holy city, crush the Dragon's head, and reconstitute society to the glory of God, and the happiness of all the families of mankind" ("Elpis Israel," p. 343).

**THE RUSSIAN REVOLUTION** In 1917 two events occurred of transcending importance in relation to the teaching of these two men. Palestine was freed from the hand of the Turk, and as had been anticipated by Dr. Thomas Jewry commenced to return howbeit "in unbelief of the Messiahship of Jesus, and of the truth as it is in him." Meanwhile in the north the Russian revolution broke out. The Czarist regime was destroyed and a Communist government under Lenin came to power. These were important events—particularly for the true watchers who saw in the emergence of a powerful Russia, and the returning Jew the two great signs of the coming Messiah. In the north there was developing that Power which would eventually weld all nations together until in its greatness the Kingdom of Man would stand forth in its full power in the latter days. Whilst in the land of Israel, the people of the Kingdom of God were returning. Two thousand years previously they had rebelled against their King, and the re-

bellion had been successful to the point of crucifying their King. But, unknown to that and succeeding generations of Jews, their King had been raised from the dead, and is about to re-assert His authority. For this purpose He is controlling political events (Mat. 28-18), and in 1917 paved the way for the opening of Palestine to Jewish immigration. The land and the people were being prepared, a notable sign that the King is about to return to suppress the revolt and assert His authority and that of His co-labourers, the saints, over both. "Elpis Israel" was playing its part in helping to call certain out from among the Gentiles a people for God's Name (Acts 15-14); whilst the "Communist Manifesto" was also playing its part by re-organising the internal conditions of Russia. Dr. Thomas had written ("Elpis Israel," preface, p. 17): "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.'"

And so the influence of those two contemporaries of one hundred years ago still lives on in this generation. The principles of Marxism are sweeping Europe, creating those forces which shall develop Armageddon, whilst the labours of Dr. Thomas live on in hundreds of Ecclesias and thousands of brethren and sisters who have been brought to a realisation of the Truth through the means of "Elpis Israel." The two contemporaries, Marx and Dr. Thomas, thus represent two manner of people who shall yet come into collision on the mountains of Israel. They represent the Kingdom of Man and the Kingdom of God. A semblance of force exists with the former, and because it is apparent to the eye of flesh

all mankind fear it, but real power lies with the latter, and though but few see it, it shall in due time be manifest. As Dr. Thomas has written: "It is not for mortal man to rule the world,

and grasp the sole dominion of the globe. This is an inheritance, the divine legacy of Omnipotence, to Abraham, Shiloh, and the saints."

—J. Mansfield.

## The Earth's Future Rulers

### **"BLESSED ARE THE POOR IN SPIRIT, FOR THEIRS IS THE KINGDOM OF HEAVEN"**

(Mat. 4-3).

THE utterly unworldly teaching of Christ is seen in nothing more plainly than in this discourse delivered to the disciples as recorded in this chapter. Christ just reverses the ideas of men on the subject of the kingly virtues. His court is attended by no "high and mighty princes," no "gallant officers," no "reverend prelates," no "potent signors." Neither birth nor blood qualify for the honour and blessedness of his Kingdom. Courage, valour, breeding, parts, learning, beauty—as men estimate these values—nothing of all the things that open the way to distinction in the "kingdoms of men" is of the slightest value as recommendations to the Court of Christ and the Kingdom of Heaven. The lowly heart within and not the proud and medalled breast will obtain his notice. Few men who have taken cities, or thrown a spell over the senate, have been able to subdue their own lusts. The wisdom and resources of this world have ever been foolishness and emptiness with God. "Poorness of spirit" is a strong expression. The "thinking of the flesh" can make nothing of it. It certainly does not mean abjectness and poverty of nature. It is a condition of emptiness as regards

all self-will, and self-abasement as regards all will-worship. It is the opposite of self-consciousness and self-complacency and the confident assurance which gives a dauntless eye and an imperious air. It seeks not mastery but ministry, and takes all circumstantial greatness with a lowly heart. It has no airs nor affectation; it never thinks of appearances. It feels no pulse of pride, makes no parade, and silent deeds supply the place of loud professions. It receives its regulations from the Spirit of God which prevails over it in everything.

Such are blessed in the Kingdom of Heaven. They will become its teachers, pastors, magistrates and judges. They will dignify each position and fill with spiritual charm their sphere of service to the King. Being blessed they will give out blessing. A power of suasion and a force of influence; an ideal example, and a tender encouragement of presence; sovereign power bending to meekest ministry; such qualities and virtues will flow from them that an element, favourable as pure air to life, will be formed around them in which all life's best things will flourish.

But where are the poor in spirit

to-day? the peers of Christ; the kings and priests of God; the future occupants of thrones in the Kingdom of Heaven; where are they to-day? Are they in Babylon's palaces or the seats of human power? Are they in the popular pulpit or the pious pew? Are they in the seats of learning wearing the professor's gown?

A better question still—is thy spirit poor, and mine? God knows us to the last filament of our feeling and fibre of our being. And if he sees our hearts empty of self, and that aching for his presence, we are seeking to be filled from the fountain of his truth; he will in due time make our blessedness complete. —A.B.

## "NOTHING ELSE MATTERS"



THE recent disagreement between Russia and the Western Powers in Berlin is symptomatic of the worsening relationships between the two blocs into which the nations are now virtually divided. Ultimately war will come—a war that will be fought out upon the soil of Palestine. The student of the Bible thus beholds a state of things all over the world in accordance with what the prophetic Word would lead him to expect. The Gentile Powers are crumbling to ruin; their day is almost done, and the man or woman of God who turns to this world of evil, decay and death, for pleasure or consolation is committing spiritual suicide. We have the unique opportunity of viewing all matters from the Divine standpoint; of possessing a revelation of the ultimate result. If we are wise, we shall steep our minds with the details of the coming glory revealed in the prophetic Word, with the revelation of the Divine economy, the ways of Providence, and the will of God. We shall find great pleasure in the contemplation of these things, and it will immeasurably aid us in developing an attitude of mind well pleasing unto God. Our lives will reflect the things we have learned. The political events indicate that the time is at hand for the establishment of the Kingdom of God in the earth once more. In comparison with the gaining of a place therein, "nothing else matters!"

We are not living in the "Christian Dispensation," but in what the Scriptures style "the Times of the Gentiles," and in "the latter days" of those times. The Christian Dispensation is "the World to come" or Future Age. We should be careful to call things by their proper names. The Apostolic Age belonged to the end of the Mosaic Age. The interval between the fall of Jerusalem and its future restoration is the Wilderness State of the True Israel of God.

—Dr. T.

## "COGITATIONS"



MY assignment is "a series of character studies, in which the lives and experiences of others may be used as lessons for us in the way we walk." I do not propose to go into detail—such things are sometimes overdone, I feel, and repetitions dim the senses, thus defeating worthy intentions. Just a point that takes the attention; nothing new, nothing dramatic; but just a mention of matters of everyday experience, to remind us of the care and attention we must bestow upon the development of our own characters, that they might be found well-pleasing in God's sight. May He bless the effort, to the benefit of yourself and myself, that we might glorify Him in our lives.

We will start, then, at the beginning of man's history, and consider:

### "ADAM—PASSING THE BLAME."

"Adam" stands generically for all mankind—male and female—and the lessons of his life are for all to learn. Adam was created "very good." He was inexperienced and innocent as a babe. He had no knowledge of things as good, or evil, and had never known the necessity of giving a reason for the things he had done, though he was of man's estate; for he was created so.

But soon he found himself called to account for his actions—and that before the all-seeing, all-knowing person of the Angel of God! "Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?" Adam replied: "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." In this there are three features—an implied rebuke that God should have given him this woman to cause him to fall; a passing of the blame on to the woman, who "gave" him the fruit; a weak claim that he was guiltless, because temptation had been forced upon him.

Putting the blame on to another for one's own misdeeds has been, all through the ages, one of mankind's worst failings. And who are we, to feel superior to other men in this or any other matter?

I have two small children, a boy aged 5 and a girl aged 3. Recently they were climbing a tree against my instructions—the boy up high, and the girl in the lower trunk. When I rebuked them, I was told this by the boy—"She got up first!" Are my children any different from others? I do not think so. And adults are not one whit better. You see it regularly in others in your everyday life. But has it ever occurred to you that you also have this adherent tendency? For you also are a child of Adam.

You may deceive yourself by your claim that you are not to blame; you may even deceive others; but God you cannot deceive any more than Adam deceived the Angel. And Jesus comes to "judge everyman's work, of what sort it is." "Be not deceived; God is not mocked!"

### REHOBOAM—THE LOSING OF A KINGDOM.

Rehoboam was a son of Solomon, by one of his foreign wives, an Ammonite princess, and succeeded his

father to the throne of Israel. His name means "the people is enlarged," a tribute, no doubt, to the magnifi-

cence and power of Solomon's earlier years. But in Rehoboam's reign his name did not ring true, for in folly and wickedness he threw away a kingdom, and divided God's people.

Solomon, by his extravagance, had forced a heavy burden on Israel (1 Kings: 4-7). Rehoboam sought counsel of his advisers. The old men, who had seen the years of Solomon's decline, counselled a peaceful reply—"Speak good words unto them, then they will be thy servants for ever." The younger courtiers, however, who were Rehoboam's friends, and were puffed up with their new importance and power since his accession, thought differently. And Rehoboam answered the people, "My father made your yoke heavy, but I will add to your yoke; my father chastised you with whips, but I will chastise you with scorpions."

So Rehoboam lost his Kingdom!

How careful we must be in our choice of our friends. For we, too, have a Kingdom to gain or to lose. Our choice of friends will play an important, maybe decisive, part in our success or failure.

Jesus laid down His life for His friends. And "ye are my friends," He said, "if ye do whatsoever I command you." And again, "I have called you friends." If Jesus be our Friend, how can we be the friends of the pleasure-mad, God-dishonoring peoples of our acquaintance? Was God too hard on us when He commanded us to "Come out from among them, and be ye separate," if we would have Him as our Father and Friend? Or James, when he said, "the friendship of the world is enmity with God"? We know they were not!

How often have you known brothers and sisters to fall by the wayside because they have chosen friends outside and not inside the Body of Christ? "It has happened unto them according to the true proverb, 'the dog turning to his own vomit again, and the sow that had washed to wallowing in the mire.'"

Be warned! Remember Rehoboam, who lost a kingdom because he chose to listen to the wrong friends. "Be not deceived: evil company doth corrupt good manners" (1 Cor.: 15-33. R.V.).

—E.B.W.

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

R.R.

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You seem to think it a great argument against the usefulness and truthfulness of the things I advocate, in that I have, after seven years' toil, but few friends in this city. At all events, does this not prove how strong my faith and hope are, seeing that I have so few, yet am so unconquerably persevering against overwhelming odds? You know the song you used to sing, or have you forgotten it with other things? "Numbers are no mark that you will right be found," etc. By your own report, I have more friends than Noah had, or than Elijah, when he supposed himself the only one left of the true believers, or than Jesus, when all forsook him; or than Paul in Asia when all had turned him off. Do you not know, my dear Sir, that at "the completion of the appointed times," the ancient gospel will have very few believers, and that because of this unbelief, the Gentiles will be broken off, and Israel grafted in again?

—Dr. Thomas.

## EDITORIAL NOTES



### SYDNEY DOMAIN G.E.S. REPORT

A copy of this report to hand from Bro. E. Spangberg, indicates that the Committee is vigorously working for the proclamation of the Truth in the Sydney Domain. An amplifier has been purchased and is satisfactorily assisting in the work. The Sydney Domain meetings have a long and interesting history, and we hope (God willing) to present a few details of this through "The Logos" at a later date.

### "JERUSALEM"

We have received two copies of a periodical entitled "Jerusalem," being "the organ of the Jewish Christian Community and the Jerusalem Fellowship." The object of the paper is to spread the principles of Christianity among the Jewish and Arab peoples in Palestine. Unfortunately, it is quite apparent that the sponsors of this movement are themselves ignorant of the true principles of Christianity, and need themselves the education they would extend to others. The preadventual conversion of Jewry to the Truth can not be expected, and the words of Paul will remain true: "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in." (Rom.: 11-25). The advent of Messiah will be followed by the "turning away of ungodliness from Jacob" (v. 26). The Law of Moses reveals the process. This shows that any who touched a dead body was accounted unclean, and remained in this state until the "water of separation" was sprinkled upon him (see Num. 19: 16-22). Nationally the Jews are today still in a state of defilement by their association with the death of Jesus, and have need of the cleansing effect of the "water of separation" as well as the sacrifice of Jesus. Their acceptance of him as Messiah in the light of Zechariah 12:

10-14, will be followed by their repentance for past blindness, and this shall result in "a fountain being opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (Zech. 13-1). This fountain will provide the "water of separation," which will be necessary for their reconciliation with their God and their King. Concerning many so-called Jewish Christians, the experience of Dr. Thomas as recorded in the preface of "Phanerosis" is interesting and typical.

### "COGITATIONS"

This new series of articles will, we feel, be appreciated by our readers. The pages of the Bible reveal the man of God and the man of the world in many and various ways. There are recorded the wise reactions of men and women who have been dominated by the Spirit's teaching, and the foolish ways of those who have permitted the flesh and its promptings to control their actions. We would appreciate any comments from our readers.

### NEWS FROM GERMANY

We wish to acknowledge several issues of "News from the Christadelphian Ecclesias in Germany." This little typed sheet gives a review of Ecclesial matters on the Continent, and it is pleasing to read of the interest in the truth there manifested, and the manner in which the German brethren and sisters are grappling with the task. The great difficulty is suitable literature printed in German, and, although small amounts are being received, more is required. Nevertheless, it is encouraging to learn that immersions continue, and the numbers of those who are associated with the Faith are continually increasing. Though the difficulties are great, the

efforts are truly worth while. The day is drawing near when it shall be Divinely proclaimed: "Well done, good and faithful servants."

#### DELAY IN

#### CORRESPONDENCE

During recent weeks, the Editor has enjoyed a most delightful holiday, as a result of which his correspondence has lapsed

somewhat. We mention this fact in order that our readers will understand the cause of delay if such occurs in their case.

#### VOLUME 15

This will commence with the September issue, and we would appreciate the co-operation of our readers in bringing the existence of "The Logos" before the notice of others before that date.

## Ministry of Zephaniah

### 6: A CALL TO REPENTANCE.—Zephaniah, Chapt. 2



#### "THE MEEK OF THE EARTH"

—Vv. 1-3

The first three verses of Zephaniah's second chapter comprise an exhortation to that faithful remnant in Judah which still adhered to the counsel of Yahweh in spite of the indifference and apostasy by which it was surrounded. They are styled "the meek of the earth," those "who have wrought God's judgment" (v. 3). Against them the avenging sword of the Deity had no commission, and they are advised to petition God that they "may be hid in the day of the Lord's anger."

Every age has seen its quota of such. Though ever in the minority—the great minority—and termed the "meek of the earth," they have, in fact, manifested great courage. They are men and women of patience who have been so imbued with a conviction of the purpose of God that they have braved the opposition and the jeers of those about them to proclaim the Divine way before men. They are the real heroes of history, though they are not prominent in the records of men. They are the "salt of the earth"; that minute element in society which gives it flavour, and will ultimately preserve it. They are men and women of vision, of longsightedness, who refuse to be obsessed by the fleeting vanities of the

moment, and do not allow the world's evaluation of things to blind their perceptions to the true issues of life. Like Moses, they combine the qualities of meekness and courage. Like Job they show forth both patience and faith. Like Daniel they are learned in the Divine wisdom and knowledge. The world calls them fools because, according to its short vision, they seem to miss much that life could give them, but they are the truly wise, not permitting the fleeting vanities of a dying existence to blind their appreciation of the eternal possibilities of the age to come.

There were a few such left in Judah, and the Prophet encouraged them to continue their ministrations: "Seek Yahweh, seek righteousness, seek judgment." Their "patient continuance in well-doing" had "promise of the life that then was, as well as that which was to come." They were promised Divine protection when Israel fell before the invader, and the ultimate inheritance of the Kingdom by a resurrection from the dead (Isa. 26:19).

As to the rest of the nation, it was to be left to its own devices. Its people were told to "gather themselves together" and try to derive comfort from the proximity of each other in the face of the coming trouble, for they would not receive any assistance from

God. The national sins—though they may have been hidden for the moment by the reforms of Josiah—had destroyed any beauty Israel once had. The prophet described it as “a nation not desired,” to be sifted as wheat from the chaff in the day of the Lord’s anger (v. 1).

### NATIONAL PUNISHMENT

The days of Zephaniah had witnessed a great change in the national set up. Under a king named Ashurbanipal, the power of Assyria in 664 B.C. ruled as undisputed master of the civilised world. Even Egypt, the great antagonist of the king of the north, lay helpless before its power. Outside the scope of the Assyrian rule there existed the unknown world, which made its presence felt by the depredations of wandering tribes of “barbarians,” which from time to time descended against the borders of the empire. These harbarians have played a great part in ancient history, even into the “Christian” era. The great armies of Rome were mainly engaged at keeping them at bay, and they ultimately became a decisive factor in reducing the Empire to impotence. The same was true of Assyria just prior to the days of Josiah. According to Herodotus (1: 105), Scythians from the north descended against Ninevah, and seriously weakened the power of Assyria, after which they descended as far south as to menace Egypt. Historians suggest that so severe were the effects of this attack as to fatally undermine the power of Assyria which commenced to decline. Thus, as has been noticed earlier in these notes, the decline of Assyria on the one hand, and the weakness of Egypt on the other, elevated the importance of the smaller nations such as Judah, Philistia, Moab and so forth. Possibly the unaccustomed independence that these small powers were enjoying generated a national pride which was quite unwarranted, and caused “the cup of their wickedness to overflow.” In any case, it was shortlived. The power of Assyria was in decline, but the power of Babylonia was to rise in its place,

and the effect of Nebuchadnezzar’s passion for conquest was to be brought home to all these little nations. Jeremiah declared: “The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; and thy cities shall be laid waste without an inhabitant” (Jer. 4-7).

Zephaniah, too, predicted the conflagration which would burn these nations up. He called upon the “meek” in Israel to take notice of these judgments for they were executed with their ultimate benefit in view.

### PHILISTINES PUNISHED

Philistia comprised a confederation of five main cities, heavily fortified to repel the enemy.

Four of these cities are mentioned by the prophet for destruction. The fifth, Gath, is not mentioned and seems to have disappeared from history. It was prominent in early times, being the residence of the Anakim, men of great stature (Josh. 11-22); it was the birthplace of Goliath (1 Sam. 17-4), the champion of the Philistines in the time of David. According to 2 Chron. 26-6, Uzziah captured the city and broke down its wall, and archaeological research has revealed that Sargon took it in 712 B.C. Since then no further mention is made of it, and its ruins have never been unearthed, so that its identification has not been possible.

The four cities mentioned by Zephaniah in Chapter 2-4 represented all that remained of the military might of Philistia—a nation that had been a source of trouble to Israel from the very inception. “The nation of the Cherethites” (v. 5) was a Philistinian colony of emigrants from Crete. Against all these the prophet pronounced woe. Gaza would be forsaken, Ashkelon become a desolation, Ashdod driven out, and Ekron rooted up. The armies of Nebuchadnezzar swept through these cities plundering, destroying and uprooting as they went. Later, when Alexander the Great marched through Canaan, Gaza strongly withstood his



advance, and was destroyed as predicted by Zephaniah. Following the death of Alexander, Antiochus Epiphanes invaded Judah, and many Philistines accompanied Gorgias his general. In revenge the Maccabees later invaded Philistia, capturing and destroying the cities mentioned by the Prophet. The Philistines thereafter faded from history, being neither mentioned in the profane or sacred records. Today all that remains is the name "Palestine," the Greek form of "Philistine."

**A REMNANT OF ISRAEL SAVED** Thus a "full end" was made of the Philistine pentapolis, but the same was not true of Israel. Though the nation had "profaned the holy Name" among the nations (Ezek. 36-23), yet "because of the covenant" God had made with the Patriarchs, Zephaniah could proclaim that it was to be redeemed after a period of punishment. Herein is another example of the justness of God—and of His great love, which finds its accumulative effect in the offering of His Son that both Jew and Gentile might be saved. Here, too, is seen the great difference between Israel and any other nation, even in adversity. The student of God's Word who fails to appreciate this difference fails to properly understand the glorious truths of the Word he seeks to study. He fails to rightly esteem the reason for Jesus' words: "Salvation is of the Jews" (John 4-22); or the teaching of the Apostle, "All Israel shall be saved" (Rom. 11-26); and, as a result, he blindly wonders at such words of Jeremiah: "For Israel hath not been forgotten, nor Judah of his God, of the Lord of Hosts; though their land was filled with sin against the Holy One of Israel" (Jer. 51-5). The prophecy of Zephaniah illustrates this important truth.

The sinful of Israel will and have

ever been punished as God's Word so plainly reveals, but Israel as a nation has been Divinely selected for the development of His purpose. He chose Abraham, and gave him a covenant of blessing which included the promise that he would become a mighty nation; He selected David, and told him that his throne over Israel would be established forever (2 Sam. 7-16). He provided Jesus as a Saviour for the world and declared that he would reign over the house of Jacob forever (Luke 1-33). He is selecting a people out of the nations of whom He will create the rulers in the age to come (Acts 15-14: Rev. 5-10: 2-26). If Israel, as a nation, had disappeared from history as has Babylon, Philistia and many other powers, the purpose of God in these particulars could not be fulfilled. Thus the existence of Israel today testifies to the truth of God's word; the Jew is a living miracle unheeded by the foolish generations which have come and gone during the past 2500 years, and which have done their best to curse him. God declared, "I will curse them that curse thee," and even Balaam, blinded though he was with the "rewards of iniquity," had to say of Israel, "How shall I curse, whom God hath not cursed?" (Num. 23-8). The so-called Christian world has for many years illustrated its pagan outlook by its attitude to Israel, and even as Philistia, Moab and Assyria were punished because they "cursed Israel" so Gentilism has and will continue to suffer.

And so Zephaniah declared that the "remnant of Judah" would feed upon the ruins of Philistia (Zeph. 2-7); that God would visit them in their dispersion and turn away their captivity. Today the Jews are returning, and portions of Philistia have become the habitation of a remnant of Judah which has been turned away from its captivity.

—H.P.M.



## GEHENNA

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"Gehenna" is the Greek designation of the valley of the Son of Hinnom, situate without the walls of Jerusalem, where dead bodies, and the offal of the Jewish sacrifices were deposited and burnt. Christ makes allusion to this place in those passages where He speaks of the worm that never dies, and the fire that is never quenched. The question we have to consider is whether these phrases supply ground for a belief in the orthodox hell? Are we to understand that there are immortal worms in that hell—worms that live for ever, and are fire-proof? Nobody would venture to say so. We are often told the language is figurative. If so, what does the figure set forth? Do worms preserve or devour the bodies they invest? Does fire keep or consume that which is cast into its midst? It is very certain that everything which was flung into the Gehenna of Christ's day was literally and completely destroyed, either by the worms which it bred or by the fires, which, for sanitary reasons, were kept continually burning there. We read in 2 Thess. 1: 7-10 that Christ at His coming will punish the wicked "with everlasting destruction from His presence, and from the glory of His power." What the meaning of "destruction" is we may gather from Verse 20 in Psalm 145: "The Lord preserveth all them that love Him: but all the wicked will He destroy." This shows that to destroy a thing is the opposite of to preserve it. The true meaning of the word destruction may also be seen by consulting 1 Cor. 1-19. "It is written, I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent." This is a Hebrew parallelism—the latter half of the sentence echoing the sentiment of the former. Now apply this meaning of the word "destruction" to the fate of the wicked, and what is the result? Why you have a literal fulfilment of the prophecy which supplies Christ with His allusion to the worm that never dies, and the fire that is not quenched! That prophecy is contained in the two last verses of Isaiah: "It shall come to pass that, from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcases (not the immortal souls, or the disembodied spirits, but the carcases) of the men that have transgressed against me, for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh." Jesus does not speak of people going to Gehenna fire without bodies. On the contrary He says (Mark 9: 43, 45)—"It is better for thee to enter into life halt or maimed than having two feet or two hands, to be cast into Gehenna fire." To be cast into Gehenna is, according to Christ, the very opposite of *entering into life*, which surely suffices to illustrate the meaning of the punishment in question. It is an everlasting punishment because those who will be subjected to it will never recover from it.

The word Gehenna occurs in the following places, and has been translated "Hell" (9 times) and "Hell fire" (3 times):—Matthew 5: 22, 29, 30; 10-28; 18-9; 23-15; 23-23; Mark 9-43, 45, 47; Luke 12-5; James 3-6.

—A.D.B.

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The workman who preaches the word is to divide it rightly. No workman is approved of God who doth not do this. He is to "study" to divide the word of truth rightly. It requires study, and much study, too, or its right division cannot be discerned. If this be neglected, the preaching or writing will be mere confusion, and the word quoted unintelligible. The hearer or reader must study as well as the speaker or writer or the subject will be obscure to him, no matter how lucidly presented.

—Dr. Thomas.

## The Law of Moses Epitomised

### 22: VOLUNTARY SERVICE

**THE ALTAR** Where there was no altar of the detailed description included in the specifications of the Tabernacle, the form of altar to be employed is outlined in Exodus 20: 24-25: "An altar of earth shalt thou make unto me and shalt sacrifice thereon thy burnt offerings and thy peace-offerings. . . . And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone, for if thou lift up thy tool upon it, thou hast polluted it."

These specifications are important, for the altar typified Christ (Heb. 13-10). Earth and stone speak of human nature of which Christ partook. The altar was not to be shaped by human manipulation, so Jesus came as the Son of God direct (Luke 1-35). This was necessary if he was to be without sin (Heb. 4-15). He was the earth and stone of human nature derived from Mary, and therefore, physically weak and mortal because of ancestral sin, as she was: but through the absence of human paternity there was a power in this physically weak nature of Adam to overcome, which no other man possessed.

**FREEWILL OFFERINGS** Israel was given the opportunity of making "freewill offerings" of their "own voluntary will" (Lev. 1: 2-3; 14-5; 22-29). The existence of such a provision illustrates that man is a free agent, able to suitably respond to the Divine requirements if he please. They show, moreover, that God takes pleasure in the voluntary expression of thanks and adoration on the part of His creatures. "The Lord taketh pleasure in them that fear him; in them that hope in his mercy"; "The Lord taketh pleasure in the righteous." The Deity takes pleasure in the free and uncompelled

love and worship of those who have learned of "His goodness."

But the power to act independently brings with it the ability to act wrongly, to disobey, and therefore that prevalence of evil which God appoints as the corollary of sin. If the question be asked, Why does evil exist? the Apostolic answer is: Because of sin (Eph. 5-6). Because of sin "the whole creation groaneth and travaileth together in pain until now" (Rom. 8-22). But out of the evil which man has brought upon the world, God, through Christ, is selecting those who will reflect His glory in the age to come, so that ultimately the words of the hymn will be found true:

"In Christ the tribes of Adam boast  
More blessings than their father lost."

Human sentiment may be offended by the very few who are thus set aside as worthy of attaining unto life eternal, and speak of the apparent useless waste of flesh and blood; but this is an objection of ignorance which fails to perceive the objects of the superior wisdom of God. Man is, after all, but a passing phase of Divine power, and when out of harmony with God, he is no more than the vegetation or the summer insects, which are also forms of His power. In this relation "All nations before Him are as nothing; they are counted unto him less than nothing and vanity" (Isa, 40-17). Hence, in the bright morning of God's perfected work on earth, when the stirring of resurrected obedient men of all ages fills the earth as with the holiday joy of children, the absence of the ungodly will not only be no drawback, but a contributive element of well-being; and their recollected existence in dark ages past will be no burden on the spirits of the chosen in view of their clean disappearance from creation. "Evil doers shall be

cut off, but those that wait upon the Lord, they shall inherit the earth. For yet a while, and the wicked shall not be. But the meek shall inherit the earth and delight themselves in the abundance of peace. . . . Wait on the Lord and keep his way, and he shall exalt thee to inherit the land; when the wicked are cut off, thou shalt see it" (Ps. 37: 9-11; 34).

The emphasis on man's "own voluntary will" in the Mosaic law has a bearing on the question of responsibility and judgment. If a person has

the freedom to choose between two courses of action, he is amenable to judgment if his actions are inconsistent with his calling. Of course, men blind to the existence of the Divine requirements are not held accountable to them (John 9-41; Rom. 5-13); they are "like the beasts that perish" (Ps. 49-20). The law of responsibility comes into operation when men are sufficiently enlightened to know (John 3-19; Jas. 4-17) and when subjected to such influence they have the choice of their "own voluntary will" in doing what is right or what is wrong.

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## "LET NOT THINE HANDS BE SLACK"

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IF our tribulations are many and heavy, we must remember that our privileges are correspondingly numerous and great. We are liable to undervalue our privileges, and to exalt our troubles "above measure." A just estimate of our standing in Christ will show us that the sufferings incident to the present form of service are not to be compared with the "riches of His grace" in whom we stand, and the "eternal weight of glory" to which we are called by the Gospel.

The Jews thought too little of the incomparable position of favour which they occupied, until they were removed into the enemy's land, and their joyous feasts were subverted, and all their "pleasant things" taken away. In many cases the loss of a thing brings a more quickened realisation of its value than its possession. Hence, it is said, "Jerusalem remembered, in the days of her affliction and of her miseries, all her pleasant things that she had in the days of old" (Lamen. 1-7). But the remembrance came too late—it was the choking remembrance of neglected, and now lost mercies. During their possession of them, they failed to stir themselves up to any appreciable devotion; the prophetic warnings were lost upon them—listen to one of them, "Woe to them who are at ease in Zion." This describes the evil of their ease, from the divine point of view—they were at ease, "as easy as an old shoe," in divine activities. "Ye careless laughers give ear," cried one prophet: "I will punish the men that are settled on their lees," cried another.

Now, the ecclesial counterpart to this is the Laodicean state of being, "neither cold nor hot." Because this was the case with Israel, God "cast them out of His sight," and for the same reasons Christ says to the ecclesia at Laodicea, "I will spue thee out of my mouth." The meaning of which is this: God hates lukewarm service, He cannot endure it. He only appreciates a zealous-hearted work, and an agonising endeavour in the channel of His purpose. We cannot wonder at this; for who is there that likes a slothful servant? What diligent man can appreciate a creature that merely swings backward and forward like the door upon its hinges, without any earnest purpose in life. To such a son he says, "get out of my sight," or if he be a servant he says "be off about your business," or if he be a friend he says "I have no pleasure in you." The motto of these slack-hearted children of Zion was "The Lord will not do good, neither will He do evil" (Zeph. 1-12). It takes much the same form in our day.

Their mental apartments are well furnished with every requisite for this present evil life, but they are not rich toward God. They are not "up and doing"

in divine things; in these they are willingly to the rear the year round. This means spiritual starvation, and ossification of the bones in the new man—in a word a slow consumption of all that is vital in regard to Christ. What was said to Zion is applicable to us; listen to the stern prophet's word to reviving Israel—"Let not thine hand be slack" (Zeph. 3-16).

"Grace abounding" has only its proper sequel in the "always abounding in the work of the Lord" (1 Cor. 15-58). God has abounded towards us, and He asks us to abound towards Him in "every good word and work." Abounding people are precious in proportion to their scarcity. It is a joy to contemplate them, they are a fertilizing river wherever they go. They "strengthen the weak hands, and confirm the feeble knees." They rejoice in the Lord, and joy in the God of their salvation, and have no confidence in the flesh. The work of the truth is to multiply such from among the sons of men. It is slow work and hard work to take them out at all, but it is still more difficult work to get men off the carnal platform of the mere natural man, on to the sublimer altitudes of the spirit, where everything is revealed to us in its true character, and not least ourselves; that we may know wherein the full image of Christ is yet short coming, and may go to work upon the case with a view to the perfection which is enjoined upon all the Father's children, as the basis of His final approbation: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

## Questions Answered

### THE MEMORIAL MEETING

**QUERY:** Why do Christadelphians hold a weekly Memorial Meeting on Sundays, instead of Saturdays as do Seventh Day Adventists, or yearly as do Jehovah Witnesses?

**Answer:** Whilst there is no specific command to observe this meeting on a Sunday—and no law is broken if, for some reason or other, some other day is so utilised—our observance is based upon a custom endorsed by Scripture. In Hebrews 10-25 the Apostle writes: "Forsake not the assembling of yourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching." This quotation quite definitely implies a specific day for the "assembling together," and certainly indicates that such a gathering should be more often than "once a year." The limiting of the celebration of the Lord's supper to once a year is hardly in accord with the instructions of Paul in

1 Corinthians 11-26: "For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come." Actually the Apostolic custom was to hold this meeting once a week and on Sunday. It is quite obvious that this weekly Memorial Meeting is referred to in 1 Corinthians 16-2: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." It is referred to quite definitely in Acts 20-7: "And upon the first day of the week, when the disciples came together to break bread. . . ."

The charge of Pliny the younger, in his letter to Trajan (dated A.D. 65), six years after the death of the Apostle John, preferred against the disciples of Jesus, endorses this conclusion. He wrote that the Christians "were accustomed on a stated day to meet before daylight, to repeat among themselves a hymn to Christ . . . with an obligation of not committing any wickedness

... after which it was their custom to meet at promiscuous harmless meal" (the Lord's supper).

If they had "neglected the assembling of themselves together as the manner of some is," they might have been tempted to wander, under the pressure of persecution, into some of the Pagan temples, and to eat of the things offered to idols. Their weekly gathering kept the great sacrifice for the sins of the whole world fresh in their memories, and kindled anew the love of God shed abroad in their hearts through Christ.

The observance of the ordinance before sunrise might be on account of the duties many of those disciples had to perform on that day. Some were slaves to Romans, who regarded their worship as an abominable superstition; others were servants to Jews, whose day of worship being Saturday, had no respect for the first day of the week, and worse than none for a religious service on account of one whom they looked upon as a great political disturber and an imposter.

Justin Martyr, who wrote about forty years after the death of John, describes the custom of the disciples thus: "On the day called Sunday, there is made a gathering into the same place of all that live in city or country, and the memoranda of the apostles, or the writings of the prophets, are read as long as may be. Afterwards, the reader having ceased, the president makes verbally the admonition and exhortation to the imitation of these excellent things. Then we all rise and pour forth prayers. Then the bread and wine are taken" (Apol. i. 98).

These historical notices show that about 120 years after the death of Christ, or to A.D. 153, the same practice of celebrating the Lord's supper weekly and on Sunday (in contradistinction to the claims of Jehovah's Witnesses and Seventh Day Adventists) was continued. It is therefore quite obvious that the practice is in accordance with the tradition of the early ecclesias, as well as the custom of the Apostles themselves.

### AMONG THE FOOLS.

"*Professor Murdoch's Answers*" have become a popular feature of a large proportion of the week-end Press of Australia. Some time ago, he was asked the question: "How do you reconcile the Practice of Cremation with belief in the Resurrection of the Body?" He replied that there was no reconciliation necessary. "A few centuries ago it might have troubled many minds; but today nobody believes in the resurrection of the body—or, at least, *nobody who thinks at all.*" The Professor's answer thus resolves itself down to a statement that only fools believe in the physical resurrection of the body, and because it is quite evident that we are "among the fools" a correspondent has forwarded it along for comment if we feel it is "worth while."

We do think it worthy of comment, if for no other reason than it places us in the same category as the "wise and prudent" of the first century placed Christ, and Paul, and Peter and the

other Christians who so obviously believed in the physical resurrection of the body from the grave. When Paul advanced the doctrine of the resurrection as the basis of his hope—for such an idea of "his soul marching on" as advanced by the Professor was entirely foreign to his philosophy—he was told, "Much learning hath made thee mad." But he replied: "I am not mad, most noble Festus, but speak forth the words of truth and soberness" (Acts 26: 24-25). God has declared: "I will destroy the wisdom of the wise and bring to nothing the understanding of the prudent" (1 Cor. 1-19). To do this, and at the same time to elevate His wisdom and power, He is selecting "out of the Gentiles" a people who are today classed "fools" in order that they may be the medium of His destruction upon the wisdom of the Gentiles. Paul declares, "God hath chosen the foolish things to confront the wise, and weak things to confound the

mighty" (v. 27), and to prove his contention, he advises the Corinthians to look at the body of the believers: "Not many wise men after the flesh, not many mighty, not many noble" were among their number. The wise, the mighty, and the noble of this age declare that only "fools" believe the resurrection; the answer of Professor Murdoch being typical. Well, we are content to be among the "fools," and as a "fool" we look at the terrible state of the world, with all its wisdom of "learning" and professorship," and thank our heavenly Father that we are "among the fools." In fact, we are so cognisant of our foolishness that we distrust our own wisdom and continually seek for the wisdom that is Divine; we realise so clearly the limita-

tions of our knowledge that we turn to the Word of God to supplement our lack. When we find that the Bible so evidently teaches the resurrection of the physical body, and declares that "if there be no resurrection of the dead (and the Professor, surely, would not consider his supposed "immortal soul" as "the dead") then is our hope vain and our preaching also vain" (1 Cor. 15), we in the simplicity of our minds believe what the Apostle so clearly teaches. The religious and political worlds refute apostolic teaching in every direction, with the result that chaos, disorder and evils of every kind are evident in all their affairs. The time is near at hand when the world will see to its amazement that the so-called "fools" were really the wise.

### WILL THE JEWS FIND PEACE?

Question: "Do you believe that Israel is yet to dwell in peace and safety ere the invasion of Gogue? If so, could not Elijah the prophet be perhaps the one who causes the peaceful dwelling of Israel (see Mal. 4)?"

Answer: The work of Elijah was discussed in the June issue of "The Logos," to which we would refer the reader. The prophet's labours will be directed more particularly to the ten tribes of Israel, whilst those found in the land at the advent of the Master are accounted as being of the tribe of Judah (see Zech. 12: 2, 7).

When Gogue turns his hand against Palestine he finds the Jews living in peace. He is represented by the prophet as saying: "I will go to them that are at rest, that dwell safely"

(Ezek. 38-11), and the Deity is represented as saying: "In that day when my people of Israel dwelleth safely, shalt thou not know it?" (v. 14). Thus the prophet indicates that Israel dwells in peace prior to the descent of Gogue upon the land. The return of Christ precedes both these events. After judging the saints at Sinai, he will cause the Arabian desert to flourish (Isa. 43-19: 42-11); the Arabs will migrate "eastward unto the east country" (Gen. 25-6) and the pressure upon the Holy Land will be relieved. As a result the Jews will be permitted to return in greater numbers, and though they will remain in ignorance of the Messiah until after Armageddon, the present troubled condition of Palestine will give way to one of peace and safety.

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The great thing to impress upon the people is, that immortality can only be obtained by obedience to the gospel of the kingdom, and that all who do not understand, believe and obey this, no matter how honourable they may be esteemed by their fellow men, are as "the beasts that perish." The obedience of faith gives the right; patience in well-doing perpetuates the right, and worthiness accounted at the judgment after resurrection results in the mortal being swallowed up of life by the power of God.

—Dr. Thomas.

## Gentile Obligation to the Jews

### By Dr. Thomas

THE Jewish nation now occupies the position formerly occupied by the nations, before the Gospel invitation was sent to them through Peter and Paul—a position of disobedience characterised by not submitting to the fellowship of the mystery. But the position they occupy is not a permanent one. God has given them over for the present to disobedience. There exists no agency, Gentile or Jewish, that can make them obedient. As a people, they will remain in disobedience until “the Deliverer shall come to Zion and out of Zion, and shall turn away ungodliness from Jacob.” Then “they will obtain mercy,” by the salvation of all the twelve tribes from their dispersion: by the “blotting out of their transgressions as a thick cloud”; and by the establishing of them as an independent and powerful nation in the Holy Land. This will be their “fulness.” Their fall and deposition are the riches of obedient Gentiles; who but for that would not have been called to the kingdom and glory of the age to come; but would have been left in their disobedience subject to eternal death. Whatever blessings might have come upon the nations in the future age, Gentiles dying before its introduction would have had no experience of it. The kingdom and glory of that state would have been monopolised solely by saints of the House of Israel. We of the nations, then, who believe, are rich—our sins are blotted out, we are sons of the Almighty, rich in faith, heirs of the kingdom and eternal glory; but though thus rich, what will not the fullness of Israel be to us! No longer heirs; but actual possessors with Christ of the earth, the world, and all their glory and treasures, with unending life. Thus the receiving of them will be “life from the dead”—to them and the nations life spiritual, and liberty, and blessings; to us who are obedient, resurrection, transformation, immortality, and glory in the kingdom of God.

A kingdom that is to govern thousands of millions for a thousand years, requires a multitude of rulers, a multitude which it was evident could not be obtained from Judah, through faith in the gospel; God resolved, therefore, to supply the deficiency from among the Gentiles, or, as James expresses it, “to take out of them a people for His name.” This work is still in progress, though almost brought to an end, there being few in society respondent to the divine requirement of a self-sacrificing obedience to the faith. Thus, then, “through Judah’s disobedience, the Gentiles obtained mercy,” that “the wedding might be furnished with guests.”

#### ISRAEL'S

#### REGENERATION

The regeneration of the twelve tribes of Israel, and resettlement of them in the Holy Land, is a grand and important result of the seventh vital outpouring of judgment. When it is consummated, “Yahweh’s servant David will be a prince among them, and be their Shepherd.” They will have stood upon their feet an exceeding great army in their enemies’ lands; and from thence have opened for themselves a way by divine co-operation into the land of Israel, upon the mountains of which they will be, for the first time since the fourth year of Rehoboam, B.C. 982, one nation, and one kingdom, under one King. “They shall no more be two nations, neither shall they be divided into two kingdoms any more at all.” The sanctuary will be in the midst of them, and the tabernacle also; and Yahweh will be their Elohim, and they shall be his people (Ezek. 34-23: 37: 10, 11, 12, 22-27). This restitution of all things pertains to the seventh vial, which embraces “the times of” that “restitution of all things which the Deity hath spoken by the mouth of all his holy prophets since the days of Moses”—Acts 3-21. Jacob is saved out of his trouble; the yoke of Esau is at length broken from off his neck; and the first dominion, the Kingdom, has come to the daughter of Jerusalem—Gen. 27-40; Mic. 4-8. The vindication of the holy is complete.





# THE LOGOS

UPHOLDING THE PURITY OF THE APOSTOLIC DOCTRINE  
AND FAITH.



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## Thoughts for the Times

### **"THE LORD AT THE END OF EVERY MAN'S JOURNEY"**

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TO contemplate the gap of time that may actually divide any generation from the coming of Jesus, may give us the idea of its being a very long period; but it may be answered that when we are dead, we shall know nothing about the gap at all, and, therefore, the Lord is near in that sense, to every one of us. In our century, we know that in another sense he is very near. We are just in the position that Christ indicated to His disciples, when He said they were to watch lest they might be taken unawares; and we are watching for his speedy appearing, for although we know not the day nor the hour, we have been given to know the dispensation by the light which God has vouchsafed by Daniel and John. Beyond the general knowledge of the time of the end, we know not the hour of his appearance. We do not know in what part of the latter day programme it is intended he shall reveal himself to his servants. It is well to see that whatever may occur in this respect, to us as individuals, he is at the door. This is a thought which has great power in giving the truth a reality it may fail to have if we are all the time poisoning ourselves in relation to great periods. It enables us to surrender ourselves more entirely on our espousals. We are called to be espoused to Christ. Paul said to the Corinthians that he had espoused them as a chaste virgin to Christ; they were betrothed, and that is our position; that is to say, we are entirely his. We do not possess the liberty the world claims, and which some mistaken servants claim. Our position is that which Paul defines: "Henceforth know we no man after the flesh."

—R.R.

**Britain's recent moves in the Middle East are in line with prophetic expectations.**



## TYRE—ANCIENT AND MODERN



"THE Merchant Power of Great Britain, then, for the twenty-one reasons adduced, is the Daughter of Tyre; the Mystical Tyre in her development beyond Chittim, far away to the westward of its ancient predecessor and parent in the world-wide commerce of the earth. The Spirit of Jehovah, in the prophets cited, spoke primarily of Old Tyre and her traffic; but enigmatically, mystically, spiritually, figuratively, or typically, of the Merchant-Power of Britain. 'The prophecy concerning Tyre' may be compared to a nut; this consists of the hard outside shell and the kernel within. To the eye of sense the shell is alone apparent; and when handled by the flesh is too hard to crack; but to the mental eye an unctuous kernel appears within. The old, historic Tyre is the broken nutshell; while the British power is the kernel of the prophecy; which is destined 'for food sufficient for those who' shall hereafter 'dwell before Jehovah'." (Isa. 23-18).

—Extract from an article by Dr. Thomas in 1860.

The alleged decline of Britain's influence in Egypt, Palestine and other parts of the Middle East has been seized upon by certain brethren in an endeavour to prove that our standard expositions of the prophets have been wrong. In "Eureka" Vol. 3, p. 597, Dr. Thomas, over 60 years ago, wrote that towards the end, England's sway would be "providentially extended over Egypt, Cush and Seba, or Abyssinia, Nubia and the Soudan; so that it obtains command of the Red Sea, from the Straits of Bab-el-Mandeb to Suez; and from thence to the Mediterranean. Having thus command of both sides of the Straits, being already settled at Aden in Sheba,

and possessed of Perim, the highway to India is controlled, and assured to the covering or protecting power" (i.e., Britain). How does this stand in the light of current moves in the Middle East? A recent announcement issued by the British War Office on July 24th shows that Britain has control of the territory outlined by our late brother, and is in the position to play her last part in the great drama of the ages. This announcement revealed that the Middle East Higher Army Command had been re-organised to an extent which will bring land forces from the Mediterranean to East Africa and Mauritius under a single headquarters, and that this head-

quarters will be centred on the eastern bank of the Suez Canal. The *Daily Mail*, a prominent English newspaper, commented: "This reorganisation makes the Middle East land forces the biggest and most important command ever held by a British general. This vast new strategic layout, measuring 4,000 miles from north to south and another 4,000 miles from east to west, ranges from Iraq to Transjordan to the north-east, to Tanganyika, the Sudan and Abyssinia to the south, Libya to the west, and Greece and Cyprus to the north-west." We invite the reader to compare this with Dr. Thomas's statement quoted above which he made on the basis of God's inspired Word.

The headquarters of this new command is at Sayid, on the Suez Canal, and General Sir John Crocker has been made Commander in Chief. The *Daily Mail* comments: "The Naval and R.A.F. C-in-C's are working with him to provide the highest degree of inter-service co-ordination known in peacetime. Every tactical move involving ships, planes and troops will be knitted at the Sayid H.Q. into the wider tapestry of British Middle-East strategy, and every operation will be a combined operation in planning, if not in execution. Now from his H.Q. in the dusty sand beside Lake Timsah, Gen. Crocker looks out on a *military domain ranging over so many millions of square miles that it is eclipsed only by that of the Kremlin.*"

Thus despite the withdrawal of British troops from Palestine and Egypt, Britain is still vitally interested in this sector, and is preparing to resist the domination of it by any other Power which may be in a position to jeopardise her interests. It is significant that the commentator of the *Daily Mail* should contrast Britain and Russia in his remarks; it reminds us of the words of Dr. Thomas in "Elpis Israel" (1848) p. 375: "England and Russia will lead on the world to the day of doom," or the prophecy of Daniel 11-45 where these two powers are contrasted as the Kings of the North and of the South. The expositions of Christadelphian writers of the past are thus vindicated by recent events.

**ANCIENT LANDS COME TO LIFE** A glance at the map will show that the Red Sea finishes up as two gulfs—the Gulf of Suez and the Gulf of Akaba. At the extreme end of the latter was situated the Port of Ezion-geber—today known as Akaba, a centre of military importance in the Middle East, being the terminus of a road that links the whole of the Middle East, as well as containing a strategically important airport. Almost 3,000 years ago Jehoshaphat allied himself with Ahaziah to form a fleet at Ezion-geber to trade with India (1 Kings 22-48: 2 Chron. 20: 35-37). It is interesting to recall that at the time the king of Edom, like the modern ruler of Transjordan, was a deputy.

The alliance between the righteous Jehoshaphat and the wicked Ahaziah was unholy in God's sight, and the fleet was destroyed in port. The king of Judah recognised the Divine judgment in this case (see V.49). Some time earlier, King Hiram of Tyre and King Solomon of Israel combined to produce a navy that was based in Ezion-geber for the purpose of trading with the eastern Tarshish (1 Kings 9: 26, 27) or India.

This alliance between Tyre and Israel is significant, for Tyre is the type of Britain, as Dr. Thomas has shown in the extract above. As a maritime power she was without peer in the day of her greatness, and her ships plied as far west as Britain—known to the ancients as the Tarshish of the west, and as far east as India—the Tarshish of the east. Thus Tyre is Scripturally recognised as the Merchant Power of Tarshish. Though impregnable by sea, Tyre and Sidon succumbed to the might of Nebuchadnezzar after a protracted siege. Their maritime fleet was "destroyed by an east wind" (Ezek. 27-26), and the power of her greatness receded. Today, in the words of the historian, the snow-capped peaks of Lebanon, still radiant in the dawn and glorious in the setting sun, witnessed the pomp and splendour of the far-off days, the mighty strongholds with their teeming populations, the bosom of the blue flecked with the white-winged messengers of commerce bearing to the world's end the brave merchant pioneers who returned with the wealth of all

lands to enrich and beautify their homes. Now these same hoary summits look down upon what is but a backwater in the stream of life where nature tries to hide with her luxuriance the crumbled ruins of a splendid past.

Though the glory of literal Tyre vanished, the spirit of mystical Tyre lived on. Address-

ing the latter when prophesying of the disaster that could come upon the former, Isaiah declared: "Pass ye over to Tarshish" (Isa. 23-6). Thus the spirit of Tyre—the mercantile marine power of the world, has been found in other places, finally resting in Britain, the Tarshish of the latter days. For a while it found a lodging place with the Venetian republic. Venice became the merchant-power of the world. It was "the crowning city, whose merchants were princes, whose traffickers were the honourable of the earth" (Isa. 23-8). Their vessels proudly sailed the waters of the Mediterranean, forcing their rivals out. They laid their hands upon Cyprus—the Chittim of Isa. 23-12—where the remnants of the Sidonian fleet had gone for refuge, and held it in the face of Turkish opposition for many years. But the jealousy of other nations helped in the decline of Venetian prosperity, whilst the discovery of the Cape route to the Indies cut the taproot of her commercial prosperity by diverting the stream of traffic from the Mediterranean to the

Atlantic. Thus the prophet declared to Tyre "Your own fleet shall carry you afar off to sojourn" (V.7). In other words, trade which created Tyre would carry her power to distant lands.

The spirit of Tyre was captured by Portugal and Spain, and when in 1580 Spain absorbed Portugal and her empire, she became the mistress of the seas. Her power, however, was challenged by the Dutch, the French and finally the English. Spain sent an Armada against Britain to decide the supremacy of the seas. The Armada was destroyed, helped to its destruction by a storm that ravaged the coast of England, and which scattered the ships of the Spanish Armada as Queen Elizabeth recognised.

Since then Britain has developed into the Tyre of the modern world—the Merchants of Tarshish of the latter days. In "Elpis Israel" Dr. Thomas wrote in 1848: "Britain is bound to maintain a maritime ascendancy in the Mediterranean; not because she has any continental territory washed by its waters, but because of her vast interests in India, which would be greatly endangered by an uncontrolled military power in Anatolia and Egypt. When the power of the British Unicorn shall be fully developed in maritime Greece, Egypt, Palestine, the Red Sea, and India, a leopard dominion will again appear upon the stage of action, and be prepared for the catastrophe of the latter days" (p. 333). In 1878 the Anglo-Turkish Convention ceded Cyp-

rus to Britain, whilst in 1882 Egypt was reluctantly occupied by British forces. God had declared some 2,500 years earlier that Egypt would be given to the King of the South as a ransom for the release of captive Israel (Isa. 43-3). In 1917 the first step in the fulfilment of this contract was made when the Turk was driven from the soil of Palestine by British power, which had meantime become the King of the south—or assumed the control of Egypt. Britain, however, has not honoured her agreement to create a "national home for the Jews" in Palestine. Like Egypt of old, she had promised to be "a staff of reed to the house of Israel" (Ezek. 29-6), but when Israel came to grasp this staff, and to expect of it help and assistance in time of trouble, they found it ineffectual to help. In the words of Scripture: "When they took hold of thee by thy hand, thou didst break, and rend all their shoulder; and when they leaned upon thee thou brakest, and madest all their loins to be at a stand" (V.7). Thus Britain's control of Egypt—the ransom price for the redemption of Israel—is slowly slipping from her grasp, and she is destined to lose it altogether. Meanwhile Egyptian independence (such as it is) has been proclaimed, and the evacuation of British forces from her territory is complete.

**BRITAIN** But, as is indicated in the  
**STILL** announcement  
**KING OF** from the British  
**THE SOUTH** War Office quoted earlier in this

article, British power in the Middle East is as strong as ever. Her attitude to the newly-formed state of Israel, her fortifying of Edom, Moab and Ammon, her support of the Arabs against the Jews has all been demanded of her by the exigencies of the international situation and the ever-threatening presence of Russia in the north. In Isaiah 18-1 Britain is styled the "land shadowing with wings" and her future work in relation to Israel is outlined. In comment Dr. Thomas wrote in 1853: "The wings of the land, or its dominion, being so wide-spreading from tip to tip, it is obliged to communicate with its possessions under their shadow, 'by sea.' This character in the text shows that the over-shadowing land is a maritime power. It is neither Austria, Russia nor Turkey, because they do not correspond with their possessions by sea; neither is it France nor the United States, because their wings do not stretch . . . beyond the Tigris and Euphrates (see Isa. 18-1). It can be no other than the British Power, whose wings stretch from Burmah to the land of Sheba, and West of the Indus; and will advance to *Cushistan from the Persian Gulf* (The Iraq of the extract from the *Daily Mail*), as soon as it perceives it necessary for the protection and promotion of its commercial interests. The movements of the Russo-Assyrian Autocrat in regard to Turkey, will cause Britain to extend the shadow of her wings to the rivers

of Cush. These waters are borders beyond which her wings will spread no further westward. Britain on the Euphrates and the Assyrian as a cloud to cover Israel's land, will bring face to face in the heart of Asia, the friend and foe of God's oppressed, dispersed and captive nation. Policy and interest will identify Britain with the Jews, while many of its people will sympathise with them on religious principles."

Thus as ancient Tarshish aided Solomon, modern Tarshish aided Jewry, for in spite of the regrettable incidents in recent years Britain has assisted the rehabilitation of Jews in Palestine, even though it may have been out of principles of policy and self-interest. Today, however, the Star of David flies in Palestine, and though Israel will be forced to take refuge in Edom, Moab and Ammon from the "face of the Spoiler" (Isa. 16), and her flag be shattered by Gogian shot, yet that period which will appear as the blackest in Jewish history (Ezek. 37-11) will herald the most brilliant glory to ever radiate from Jerusalem. Their King in that day will be greater than Solomon and David, and included among his administrators will be such men as Joseph, Daniel, Mordecai and others who in the days of their flesh helped to control mighty universal powers. The Oppressor shall be "cut off"; the power of modern Tarshish shall be broken; her proud navy destroyed "by an east wind"; and the glory of Is-

rael's king elevated (Isa. 16-4: Ps. 48-7). The Psalmist declared: "The kings saw it, and marvelled; they were troubled and hasted away." So the Spirit of Jehovah through Isaiah declared: "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" (Isaiah 23: 8-9—compare with Isaiah 2: 11, 16).

—J. Mansfield.

## NOTHING ELSE MATTERS

THE earth filled with violence. "God's way" perverted. Infidelity manifest among those who have put on the saving Name. Corruption universally apparent in every field of life. Power-crazed politicians leading the world to ruin! This picture is taken from the 6th chapter of Genesis relating to things before Divine intervention swept that ungodly world into the abyss of silence. But the modern newspaper records a similar picture day by day, for in miniature the days of Noah foreshadowed our times. Christ declared: "But as the days of Noah were, so shall also the coming of the Son of man be" (Mat. 24-37).

Many of those who jeered and mocked at Noah were suddenly filled with alarm when the rains came. None more so than the "sons of God" who had so freely consorted with the world. They had doubtless ridiculed the "narrow outlook" of Noah, and scornfully referred to his "missed opportunities." He had made himself "a fool for Christ," but with the change in the weather he was revealed as the truly wise—and the wisdom of that age perished in the flood.

The storm-clouds are again banking up—but this time in the political heavens. Soon they will break with devastating effect upon the world of the ungodly—and upon those "sons of God" who have foolishly neglected their spiritual opportunities. The coming of Christ will find some ready and some unready; some filled with joy at the event and others with anguish; some with the realisation of a life of service to sustain them and others with a knowledge only of the pleasures of life enjoyed to the full, and at the expense of the Truth's work. Then the truth of the statement that we constantly reiterate will be clear as the noonday sun. We have reached a stage when "nothing else matters" but the bending of our energies to the gaining of a place in the Kingdom of God, soon, we believe, to be re-established on earth.

## EDITORIAL NOTES

**HOW TO HELP THE TRUTH IN GERMANY** The following letter has been received from brother Knuffer: "Greetings in the Name of our Lord Jesus. I trust that you will have received my letter dated February 23rd and the News Sheet, and I have since received Nos. 3, 4, 5, 6 of "The Logos," all of which I enjoyed to read very much. My best thanks for these magazines. I have read out part of them in German to our little meeting in Berlin, and one or two members have suggested that it would be a very desirable thing to have a complete German translation of "The Logos" every month. For this reason I now wish to ask your kind permission to make German translations of the whole of your magazine. We could type out say 10 copies, so as to hand one each to the members and interested friends of our Berlin meeting. Unfortunately, we are not allowed to have a German magazine of our own owing to the great shortage of paper.

"When I shall have finished translating "Christendom Astray" I should like to take another of Dr. Thomas' or Robert Roberts' works into hand, and could you kindly advise me as to which is the most important in your opinion? And do you think that one of your readers would kindly make us a present of the book you will suggest? If you cannot

mail books to Germany, please have them sent via England. We can receive books from England and can send books to England. In any case, this is the case with the British sector of Berlin, in which I now live.

"If any of your readers feel inclined to help in the work to make German translations of the standard works of the Truth available for the German brethren and sisters and friends (the price of paper is prohibitive) a few old or new, used and unused postage stamps of any kind would be a welcome contribution.

"Thanking you again for 'The Logos' and for your kind thoughts and assistance that you are giving the work of the Truth in our country. I send you my best regards and all good wishes.—Your brother in Christ, L. Knuffer."

Note.—"The Logos" Committee has forwarded on to brother Knuffer copies of "The Ways of Providence," "Nazareth Revisited," and "The Visible Hand of God." If any of our readers would care to contribute towards any other of our standard works being sent to Germany, we would be pleased to arrange for the postage of same; "Eureka" would be a most excellent gift, if brethren would care to contribute towards the cost of same. In regard to the used stamps, "The Logos" will be pleased to receive



parcels of these which the "Elpis Israel" Classes will forward on to Germany. These have a monetary value in that country (it is impossible to forward money there) which, as is indicated above, will be placed to the work of the Truth. The stamps can be sent to the "Logos" Office, Box 226 C, G.P.O., Adelaide, Sth. Australia, or to brother B. Philp, 38 McDonald Street, Lakemba, New South Wales. Brother Philp is in touch with the brethren and sisters of Germany in relation to matters affecting the Logos.

One does not usually look to a periodical as *Pix* to propagate the Truth, but this was not the case recently, when the following letter was published on its Editorial page (July 3rd issue): *Russian Designs*: "The article on the Will of Peter the Great (*Pix*, May 29) was of great public interest. There is no doubt Russia is seeking world domination and will yet clash with Britain and America in the Middle East on this vital issue. My interest is chiefly in connection with Biblical prophecy. Dr. Thomas in 'Exposition of Daniel' (page 89) wrote in the year 1869 concerning Russia: 'From a map we can trace the kingdom of Babylon as it is destined to exist in its last form under the king of the North in his Gogian manifestation. The names of the countries furnished by Ezekiel will lead him to a just conception of its general extent. Besides 'all

the Russias,' it will take in Norway, Sweden, Denmark, Holland, Belgium, France, Spain, Portugal, Italy, Switzerland, Germany, Prussia, Austria, Turkey, Persia, Tartary, Greece, Roman Africa, Egypt.—G. Errington, N.S.W." (Brother Errington is Recorder of the Chatswood Ecclesia in N.S.W.).

Immediately our attention was drawn to this letter, we wrote to the Editor of *Pix* as follows:

"I read with interest the comments of Mr. G. Errington relating to the article on the Will of Peter the Great (*Pix*, May 29), and have also read with interest some of the writings of that great expositor of Bible prophecy—the late Dr. John Thomas, M.D. (1805-1871). They provide a remarkable commentary on the course of world history today. Concerning the Jews and Palestine, he wrote in the year 1848 (see "Elpis Israel" 13th Ed. p. 441): 'There is, then, a partial and primary restoration of Jews before the manifestation (of Christ in the earth), which is to serve as the nucleus, or basis, of future operations in the restoration of the rest of the tribes after he has appeared in the kingdom. The pre-adventual colonisation of Palestine will be on purely political principles; and the Jewish colonists will return in unbelief of the Messiahship of Jesus and of the truth as it is in him. They will emigrate thither as agriculturists and traders, in the hope of ultimately establishing their commonwealth, but more immediately of getting

rich in silver and gold by commerce with India, and in cattle and goods by their industry at home under the efficient protection of the British power."

"In the same book, and on the basis of Bible prophecy, he showed how Russia would dominate Europe as today, and contest the issue with Britain in Palestine. In his own words (p. 328): "Russia will command the land, and Britain rule the sea. They will contend for the dominion of the East; but neither will obtain it. It is not for mortal man to rule the world, and grasp the sole dominion of the globe. This is an inheritance, the divine legacy of Omnipotence, to Abraham, Christ, and his followers."

"This echo from the 19 century is interesting in the light of world events today, so vividly portrayed through the pages of your periodical. Yours truly, H. P. Mansfield."

It is too early to know whether this has also received publication.

**COMMENT FROM ENGLAND** Brother Cherry, in a letter recently, refers briefly to the chaotic condition of things in England—a state that is to be found all over the world. He writes: "We are in the midst of a tremendous unofficial strike of dockworkers. Hundreds of ships are held up, food is perish-

ing, and exports cannot be got away. The King has signed the proclamation declaring a state of emergency. This means the calling in of all or any of the powers of the State. What a condition the world is in, and most wonderful of all, it has been so clearly foreshown. Jesus in Luke 21 directly, and with power, shows us so clearly the state of things we can expect that Paul says: "Ye brethren are not in darkness that that day should overtake you as a thief." Ye are all children of light and the children of the day."

Truly the state of the world exhibits the truth of our slogan that we have reached a stage when "NOTHING ELSE MATTERS" but the preparation of our hearts to meet Christ.

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"Early writings" may be left out of the reckoning in deciding what is the teaching of those still earlier and incomparably grander and more precious writings—the writings of Moses, the prophets and the apostles. If we are in harmony with these, what matter it if we are in opposition to all the libraries in the world, early or late?

**Ministry of Zephaniah****7: AMMON AND MOAB PUNISHED****Zephaniah 2: Vv. 8-11**

Moab and Ammon were the sons of Lot by his daughters. This was memorialised in their names, for Moab means "From a father," whilst Ammon is an adjective which paraphrases the name of Ben-Ammi, Lot's younger son, and which means "Son of my people." Their territory was east of the Dead Sea and the Jordan, a particularly rich and fertile country originally, but today a place of "nettles, salt-pits and desolation" (Zeph. 2-9). Their language, it is said, closely resembled Hebrew, an indication of the relationship between the two nations.

**ANTAGONISTIC TO ISRAEL** Because, doubtless, of the kinship between the Moabites and the Israelites, Moses was forbidden to attack them when he led the people out of Egypt (Deut. 2-9). This kindness was not reciprocated, for when Israel appeared on the borders of Canaan, Balak the king of Moab offered rich rewards to Balaam in exchange for his curse on Israel. But Balaam replied: "If Balaak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more" (Num. 22-18). Taken to an elevation from which he could see the tents of Israel, the prophet de-

clared: "Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, 'Come, curse me Jacob, and come, defy Israel. How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied?'" (Num. 23: 7-8).

Balaam could not curse Israel, but he brought disaster on the nation nevertheless. Moabish women were used to entice Israelites to their destruction (Num. 25). Contrary to the law of Moses they took "strange wives" and indulged in licentious idolatry, the "shame" of which was recalled hundreds of years later by the prophet Hosea (Ch. 9-10). Because of the hostile and insidious action of Moab on this occasion, the Israelites were commanded to observe a particularly cold and indifferent attitude towards them forever (Deut. 23: 3-6; Neh. 13-1). The history of Moab is most significant of the attitude of God. Though so close in relationship to Israel, and though their progenitor was a "righteous man" (2 Pet. 2), and a kinsman of Abraham, this did not permit any alleviation of their punishment. There is but one chosen race, and Moab's destruction was to be complete. On the other hand, the mercy and justness of

God is revealed in the case of Ruth the Moabitess, for although a member of this hated race, her beautiful character and selfless devotion was rewarded by her marriage into the most illustrious house of Israel, and giving birth to a line of descendants whose name shall never fade away (Ruth 4: 14, 17; 2 Sam. 7: 11-13).

As Zephaniah indicates, Moab was a constant thorn in the side of Israel, and particularly in that of the tribe of Reuben. Jacob had predicted of Reuben, "Unstable as water, thou shalt not excel" (Gen. 49-9), and the territory of the tribe—also east of the Jordan—was greatly curtailed by the depredations of the Moabites. The boasting of Moab to which the prophet refers (V.8) has found permanent record in the Moabite Stone, an archaeological relic of great renown, which was discovered in 1868 in the ruins of the ancient Moabite town of Dibon. This commemorates the recovery of independence of Moab from Israel through the efforts of Mesha, King of Moab (see 2 Kings 3: 4-5). On this stone, Mesha records that his victories against Israel has caused it to "perish with everlasting destruction." How vain are the boasts of men. Where is Moab today? But Israel still exists!

In almost all the antagonism between Israel and Moab, Ammon was associated with the latter. They combined with Balak to hire Balaam to curse Israel, they troubled the remaining Jews in Palestine after the

fall of Jerusalem (of 2 Kings 25-25 with Jer. 40: 11-14), they opposed the rebuilding of the walls of Jerusalem by the returning exiles from Babylon (Neh. 4: 3, 7), whilst later they provoked the Maccabees by their opposition.

God, however, **DIVINE VENGEANCE** has declared: "I will curse him that curseth thee" (Gen. 12-3). He has made a covenant with the progenitor of Israel's race that cannot be disannulled. Thus, in the words of Jeremiah, "Israel hath not been forsaken, nor Judah of his God, of the Lord of hosts; though their land was filled with sin against the Holy One of Israel" (Jer. 51-5). Ammon and Moab were of use in God's service to discipline Israel because of its backsliding. Their continued existence was only tolerated for this specific purpose, and when the time came that Israel should be scattered, the time had also arrived for the destruction of the enemies of Israel.

And so Zephaniah proceeds to castigate these nations with words that contain a warning and a threat to every anti-Semite: "I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified themselves against their border" (Zeph. 2-8). In view of the terrible denunciation of the prophet against Israel, it may seem strange that the nation was still recognised as "God's people." The student of the Word, how-

ever, will learn to discriminate between the nation and the individuals who comprised the nation. The former is immortal, it will never be destroyed; but so long as the latter remain ignorant of God's purpose and disobedient to His will they will come under the chastening rod. The Jews have ever stood in a very privileged position, but it is a position that brings with it great responsibilities. Nobody can touch Israel with impunity, but neither can Israel turn its back upon God and despise His laws and His purpose with impunity. The nations will suffer that curse Israel; and Israel will continue to suffer until it proclaims, "Blessed is he that cometh in the name of the Lord" (Matthew 23-39). Meanwhile, Israel remains "God's nation" despite their lack of faith. Jewry in the days of Moses was idolatrous and sinful, but God declared: "Against any of the children of Israel shall not a dog move his tongue, against man or beast; that ye may know how that the Lord doth put a difference between the Egyptians and Israel" (Exod. 11-7). Many Jews today have little reverence for the Holy Oracles. As individuals they are not associated with the redemption that is obtainable *only* in Christ Jesus. They are being disciplined that the nation may be purged and prepared for its glorious future when the "Deliverer shall come to Zion and shall turn away ungodliness from Jacob" (Rom. 11-26). Thus, although Palestine may be filled with sin,

though all the world may oppose the Jew, the nation has "not been forsaken of God." Israel is still "His people" and will be so recognised when Russia comes down to take "a spoil and a prey" (see Ezek. 38-16).

The nation that curses Israel will itself feel the curse. Balaam did so, being cursed for his sin (Num. 31: 8, 16) whilst his name has been handed down to posterity as an execration (Jude 11: 2 Pet. 2-15). Moab and Ammon experienced a like fate. Their condition, declared Zephaniah, would be like Sodom and Gomorrah, their once fertile land would become "the breeding of nettles and saltpits and a perpetual (or an 'age-long') desolation." (V.9). In the days of the Maccabees the "residue" of Israel spoiled the remnants of Ammon and Moab, and possessed their land, and the day is near at hand when the "remnant of God's people" shall again possess this territory—modern Transjordan which is today held by that arch-enemy of Israel—King Abdullah of the Arab Legion. But earlier than the Maccabees, Nebuchadnezzar had come against Moab and Ammon which had succumbed to the might of Babylon (Jer. 27: 3-6). The predicted change in the condition of Moab's country is but one of the many miracles of which the Bible is full. 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 nettles and saltpits as predicted.

"Yet will I bring again the captivity of Moab," declared God through Jeremiah (Ch. 48:47). This will occur in that grand day when the deserts of Palcstine will blossom as the rose; when the King of the Jews shall reign from Jerusalem, and the "remnant of his people" shall possess the land of their enemies (Zeph. 2:9). Meanwhile a modern "Moab" exists in the Power of Britain which virtually controls Transjordania. Dr. Thomas has written: "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 (see 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." 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" ("Elpis Israel"). All this has since occurred, and modern Moab, like its ancient namesake, is today "howling for Moab" (Isa. 16: 6-7). The only

hope for mankind is in the return of Christ to the earth.

Ammon and Moab **THE LORD OF HOSTS** were punished "because of their pride" and because they "reproached and magnified themselves against the people of the Lord of Hosts" (V.10). But out of trouble good will come. "The Lord will be terrible unto them; he will famish all the gods of the earth" but the glorious sequel is, "men shall worship him every one from his place, even all the isles of the heathen (nations)" (V.11).

The work of destruction is reckoned as the work of the Lord of Hosts. Thus Nebuchadnezzar is referred to as "God's servant" (Jer. 25:9) and His "sword" (Zeph. 2:12). Nebuchadnezzar was the visible executor of God's wrath, but behind the scene was the invisible army of heaven—the angelic army to which Christ referred when he declared, "I can now pray unto my Father and he would give me more than twelve legions of angels" (Mat. 26:53)—more than sufficient to cope with the situation which confronted him. When Joshua entered the land of Canaan he had a dramatic introduction to the "captain of the host of the Lord" (Joshua 5: 13-14), and the heavenly army brought success to Israel so long as the latter remained obedient to the decrees of heaven. When Elisha was in Dothan, the king of Syria sent an army to apprehend him. His servant was perturbed at the presence of the army and visibly manifested his consternation. Not

so Elisha, whose eyes were opened to the possibilities of omnipotence. He prayed that his servant's eyes may be opened, and there was revealed to the latter a sight that was comforting as it was awe-inspiring: "Behold the mountain was full of horses and chariots of fire" (2 Kings 6-17). This was the army of heaven. The eyes of the saints will be opened in a similar manner in the age to come. "Ye shall see greater things than these," said Jesus to Nathaniel in reference to his miracles. "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man" (John 1: 50-51). They will visibly see what now they accept in faith that "the angel of the Lord encampeth round about them that fear him and delivereth them" (Ps. 34-7).

The title "Lord of Hosts" (Yahweh Sabaoth) literally means "He who will be armies." It signifies that God is calling out from the nations a people through whom He will break in pieces all nations. Haggai prophesied: "Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations and the desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts." (Hag. 2-7). The statement "Lord of Hosts" indicates the method by which "all nations" are "to be shaken." It will be through the Divine army that is at the moment being recruited from "all

nations, peoples and languages." Then will "the Lord go forth and fight against those nations, as when he fought in the day of battle" (Zech. 14-3).

Zephaniah predicted some of the coming work of the Divine Army. It will "famish all the gods of the earth" with the result that "men shall worship God every one from his place, even all the isles of the nations." To "famish the gods" is to destroy them through lack of worshippers. It is said that idolaters believed that their gods actually fed on the fumes that arose from the burnt offerings they made. Thus in this sense the gods of the nations will become famished with hunger when men turn in truth to the God of Israel. (See Rev. 18: 15-20). This will occur in the grand day when "all men shall know the Lord," when the "House of prayer unto all nations" shall be erected on Zion, and all nations shall come up "unto Jerusalem to worship the King, the Lord of hosts" (Zech. 14-17). Before this happy condition is attained, however, the world will experience much trouble. The army of the Lord will destroy the present "destroyers of the earth" (Rev. 11-15) including those spiritual perverters of the people who in the name of religion preach lies unto the people, and shall finally turn unto the people "a pure language." Then will Jeremiah 16-19 be fulfilled, when from the ends of the earth men will profess: "Surely our fathers have inherited lies, vanity, and things

wherein there is no profit. Shall a man make gods (the Trinity) unto himself, and they are no gods? Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they

shall know that my name is YAHWEH." With such pungent prophecies before it, no wonder Christendom so-called, refuses to listen to the words of the Old Testament.

—H.P.M.

## THE DUTY OF BRETHREN AS CHRIST'S BOWMEN

By Dr. J. Thomas

*[A splendid article in which the author discusses the duty of the Ecclesia to propagate the Truth. Brethren and sisters who humbly labour in this work will find encouragement and help in his words of advice and exhortation.—Editor.]*

### THE SLAVE OF CHRIST

As to the duty of brethren in relation to the proclamation of the Truth, we would remark that our own practice is an illustration of our conviction of their duty and privilege. We have been studying the Holy Scriptures for the past twenty-five years, during all which time we have been running to and fro, and making known to the people what we found therein. We have visited the Old World, and travelled through Britain thrice, addressing the people (sometimes by thousands) two hundred and seventy times, besides writing and publishing *Elpis Israel* while there. Since our return hither we have travelled extensively in America, ranging from Halifax to Mississippi; and of late years our circuits have been over four thousand miles per annum. Now what are we more than a brother in Edinburgh, Halifax, or Not-

tingham? Have we been "specially called and sent" to draw the bow? We have had no dream, nor heard any voice which they have not heard. Did they, then, ever hear that we were called to do what they are privileged not to do? Have they not heard the voice of the Spirit as well as we, saying, "Let him that understandeth say, 'Come!'" And they know that the Spirit saith, "He that hath an ear let him hear what the spirit saith unto the Ecclesias." We confess that we cannot perceive that we are bound to wear ourselves out by much labor, while they are free to "fold their arms in complacent quietude," doing nothing. Though much may not be effected, yet as we do not know how much and when, it is our common duty to "contend earnestly for the faith once delivered to the Saints" and with as much energy as though we were going to hurl all the ecclesiastical potentates of



gentledom from their crumbling and tottering thrones. We do not believe in any of Christ's brethren purchasing exemption from this laborious duty. If they be rich, or flush of means, it is their privilege to give as well as do; if they be poor, to do, and to receive, which is less blessed than to give, that an equality may obtain.

Brethren, whether rich or poor, should all remember that when they are redeemed from the sins of the past in putting on the "Christ-robe of righteousness through the obedience of faith, they are a "purchased people"; and that when so purchased, the purchaser bought all they possess; so that they are no longer their own, but the property of another (Acts 20-28). Now when a man purchases a servant, he does not buy him to sit all his days with a bushel on his head in complacent quietude. A "doulos" or slave, owns nothing, neither himself, nor anything belonging to self before he became a slave. Such is the relation of brethren to Christ their Lord and Master. A complacently quiescent Christian is one who will never inherit the kingdom, though his faith be ever so orthodox, or his baptism ever so valid. He is an unprofitable concealer of his Master's property in a napkin. He is the napkin, and the property the Truth he has received, and concealed within himself. Woe be to the Christian brother who presents himself at the tribunal of Christ with nothing else to offer but a

hidden truth. Ill starred will he be who can only say, "I received the Truth and was immersed, and henceforth enjoyed myself in silence!" Quietude and silence are not the prerogatives of the Saints in this present evil world. Their duty is to "cry aloud and spare not; to lift up their voice like a trumpet and show the people their transgression, and the house of Jacob their sins." They have nothing to do with results and consequences—let them make the Truth known and leave the rest to Him who gives the increase. Everyone can do something for the extension of the Truth, if it be only trying to extend it among his acquaintance, and as an element of "the Bride" through whom the Spirit operates, "say come."

The Bride is the community of Saints—a community anointed with, and the pillar and support of the truth. "The Spirit and the Bride say, come!" Is this done without means? Is it done by complacent quietude and silence. By each individual of the community exhausting his energies upon the secular affairs of life? Surely, if there is one thing more than another we have to guard against in this age, it is against being docketed as slothful, unprofitable, parsimonious, do-nothings—lavish of time, labor and riches in the service of the flesh; but covetous of all in the extension of the Truth. It is the duty of the Bride to sustain the Truth by the press and oral proclamation, individually and collectively. Let her

voice be heard in reverberating echoes amid the hills and mountains of the world till the isles break forth in song, and forests clap their hands. True, this consummation will not obtain till the grand master be apocalypted; nevertheless, when he comes let him find us so doing.

The usefulness of public discussion depends very much upon the way it is conducted. The duty of the Bride is to proclaim, teach, convince gainsayers, and put to silence the ignorance of foolish men. She does not invite the crazy old man of the flesh to *discuss* the Truth, if by "discuss" is meant to ventilate, or fan it with the wind of his stupidity. We used to invite discussion until we found the general public incompetent to the work. Erratic geniuses would start up under pretence of discussing the subject before them, for no other purpose than to preach their own crotchets and vagaries. We take higher ground. We undertake to teach, not discuss with the ignorant; yet to answer any questions put for the purpose of obtaining information. An ignorant man cannot discuss any subject profitably to himself, and certainly only to the annoyance of those that hear him. No man can examine an object without light. The ignorant are in darkness, and can see nothing; so that to discuss with them is to throw pearls before swine, and give holy things unto dogs. The first thing to be done is to "declare the testi-

mony of God"; then reason out the propositions contained therein so as that the blind may be made to see out of obscurity, and the deaf to hear the words of the book. Let them ask as many questions about the testimony as they please, and even show the fallacy of the reasoning if they can; but not to introduce their wild crotchets as they are too apt to do. In short, it requires tact, as well as talent and information, to conduct impromptu a public discussion with and in the presence of a promiscuous concourse of brains, ignorant of the whole subject in all its premises and conclusions, anterior to its special introduction by yourself.

In our experience of men and things, we have found for the most part, that they make the most outcry about "hard" and "uncharitable writings," who have the most sympathy with error, or are least enlightened in the Truth. Their faith and comprehension of the Truth are so faint and feeble that they cannot discern the broad, distinctive line of demarcation, or great gulph rather, that divides Immanuel's ground from Satan's. When error is wounded, they wince and become hysterical at the sight of blood. We have not found such equally sensitive at the throes and agonizings of the Truth; and as far as their efforts are concerned, it might be consumed of its own anguish so that their quietude and silence are not disturbed. But what do such out-cries effect in this world? What mark do they leave upon

their generation for good? Compare the results of our hard, uncharitable course with their soft and oily displays: "by the fruit the tree is known." Many are now rejoicing in this truth by our means; but whoever hears of them or theirs? They are too soft and unctuous to hew the men of this perverse and wicked generation into a living image of the truth. The "style" of popu-

lar religious writing is too insipid—the little salt in it has too completely lost its savour—to be received without disgust. We write with "the spirit of faith" which endures no compromise with error in matter or style. "I believed," says David, "and therefore have I spoken; "we also believe," says Paul, "and therefore speak"; to which "Amen" is heartily acclaimed by the author.

## The Law of Moses Epitomised

### 23: THE MALE ELEMENT IN SACRIFICE

Although the law made provision for a freewill offering, as in the case of Cain and Abel, any sort of offering was not acceptable, no matter how valuable it may have appeared in the offerer's eyes. Suitable offerings are defined in Leviticus Chapter 1. If the offering was of the herd or the flock, a male had to be selected. The sex feature is prominent in the Law. The numbering of Israel applied to males (Num. 1-2). So, also, with the law of the firstborn (Exod. 13-12), the attendance at the feasts (Exod. 23-17; Deut. 16-16), the seal of the covenant (Gen. 17-10). The female, in the case of a vow, was assessed at a lower rate than the male (Lev. 27: 4-7) and in the case of the birth of a daughter, the mother was to be a longer time in purification (Lev. 12-7). A female animal could only be used for a peace offering (Lev. 3: 1, 6) or for the sin of one of

the common people (Lev. 4: 28, 32: 5-6).

God's Word, both in the Old and New Testaments, affirms the subordinate status of woman to man (see 1 Tim. 2: 11-14; 1 Cor. 11: 7-9) a feature repudiated with disastrous results in modern social life. Woman is man's equal fellow-heir of the salvation that is offered in Christ, but not to usurp the position that belongs to man, both by natural constitution and divine appointment. Man is for strength, judgment and achievement. Woman is for grace, sympathy and ministrations. Between them they form a beautiful unit—"heirs together of the grace of life."

The offering had to be "without blemish," typifying the perfect obedience of Christ. It was brought to the door of the Tabernacle and the offerer there placed his hand on the animal (Lev. 1-4) thus identifying himself with it as indicated in Levi-

ticus 16-21. The blood of the offering was poured out. The reason is given in Leviticus 17-11. It was an acknowledgement on the part of the offerer that he was worthy of death. It was a typical declaration of that righteousness of God which was likewise proclaimed in Christ in the one great Offering as a basis of forgiveness (Rom. 3: 25-26).

Paul declared that the blood of bulls and goats could not take away sins (Heb. 10-4). Nevertheless they pointed forward to Christ. We identify ourselves with him when we are "baptised into his death" (Rom. 6-3). We confess our sins, and offer ourselves to God in him, and are forgiven for his sake, in whose crucifixion "sin was condemned" and "the righteousness of God declared" (Rom. 8-3: 4, 25-26).

In the case of a sheep or a goat (Lev. 1-10) a male without blemish was selected. The inwards and legs were washed typifying the preparation for sacrifice made by Christ during the 33½ years of his mortal life. Mentally he was washed by the Spirit, although physically he was subject to death. He was thus fitted to perform that wonderful achievement of destroying through death that having the power of death, and delivering them who, through fear of death, were all their lifetime subject to

bondage (Heb. 2-14).

A turtle-dove or young pigeon could also be offered as a burnt offering (Lev. 1-14). These were fitting types in the harmlessness of the Son of God, which a vulture, an eagle, or an owl would not have been. Death was inflicted instantaneously by the wringing off of the head—a violent wrench (the Lord's sufferings were intense but short-lived). The blood (representing life) was poured out as with all sacrifices.

"Crop and feathers" were to be cast aside among the ashes. They were temporary adjuncts of life, unnecessary in sacrifice. They were as the Lord's clothing distributed among the Pagan soldiers, or his occupation as a carpenter—cast aside when the moment came to lay down his life.

The body was cloven, but not parted asunder. In like manner the Lord was crucified, but his body not destroyed. He was wounded but not mutilated. The whole process of his death and burial guarded against needless outrage. After resurrection his body was changed by the Spirit into glorious Divine nature and ascended to the Father similar to a "burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord."

**The Law was a Shadow of Things to Come—It Typified the Great Sacrifice of Christ—Heb. 10-1.**

## Questions Answered

### THE URIM AND THUMMIM

*"Thou shalt put in the breastplate of Judgment the Urim and Thummim"*—Exodus 28-30.



We have received from a correspondent a request for some consideration of the "Urim and Thummim" which were associated with the special garments divinely designed for "glory and for beauty" to be worn by the High Priest of Israel. As a basis for discussion, he quotes from the writings of several commentators to indicate the discrepancy of opinion held by many concerning what the "Urim and Thummim" consisted of, and concludes by asking certain questions that are dealt with in the following remarks.

What were the Urim and Thummim? The words mean "light" and "fullness." Dr. Thomas in "Eureka," Vol. 2, p. 314, suggests that the Urim related to the flashing of the variegated lights that were refracted and reflected from the twelve gems in the High Priest's breastplate, whilst the Thummim indicated the number and measure of the gems—the twelve relating to the fullness of the tribes of Israel.

Our correspondent suggests that "The Urim and Thummim are in Exodus 28-30 and Leviticus 8-8 clearly distinguished from the breastplate or four rows of gems, unless we can so imagine that the breastplate should be so

called before the four rows of gems were placed in it." The breastplate, however, should not be confused with the four rows of gems, for the Scriptures discriminate between them. In Exodus 28-15 the breastplate is described as a texture of "gold, blue, purple, scarlet and fine twined linen," and the instruction was given Moses, "Thou shalt set in it (the breastplate) settings of stones, even four rows of stones" (Vv. 15-17). Thus the breastplate was distinguishable from the four rows of gems which constituted the Urim and Thummim. Dr. Thomas suggests that it is significant that "where the precious stones are mentioned, there is no mention of Urim and Thummim, as in Exodus 39-10; and that where the Urim and Thummim are mentioned, there is no mention of the stones, as in Leviticus 8-8," the reason being that they were one and the same thing, and not two images, or something distinct from the gems as is suggested by some.

Upon the gems were inscribed the names of the tribes of Israel, so that the Urim and Thummim (light and fullness) represented the fullness of Israel reflecting the Divine brilliance or glory (Exod. 28-21). The Law of

Moses was a "shadow of good things to come." In line with this thought, the stones on the breastplate represented the Commonwealth of Israel in its fullness as suggested by Paul in Ephesians 2-12; that is, in its perfected state. When the High Priest appeared before the Lord, the glory of Yahweh was reflected by the variegated lights (Urim) from the twelve different stones, each of which had its particular glory. So, in the Age to come, the nations will see the reflected glory of the Deity in the perfected Commonwealth of Israel—the multitudinous Christ and Melchizedec High Priest.

Paul declared that we "rejoice in hope of the glory of God" (Rom. 5-2), whilst Jesus said they that shall be accounted worthy to attain unto the coming Age shall be equal unto that one whose "countenance was like lightning, and his raiment white as snow" (Luke 20-36: Mat. 28-3); they shall "shine forth as the sun in the kingdom of their Father" (Mat. 13-43). But the angels were not always like that. Jacob wrestled with one thinking he was a man; Abraham entertained angels unaware of their exalted position, whilst Manoah "knew not the one to whom he was conversing was an angel" (Judges 13-16) until the latter indicated his divine standing by miraculously igniting the offering that had been made unto God. So it will be with the saints. Whilst they have the power to shine forth as the Urim—

Manoah's angel did when he appeared unto his wife: See Judges 13-6—they shall also have the power to "contract their glory." This is indicated in the 14th Zechariah, Vv. 6-7, which, according to Dr. Thomas, should be translated thus: "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 known by Yahweh, not day nor night, but it shall be in time of evening, there shall be brightness" (or Ur). The subject matter of this verse is the saints as is indicated by the previous verse, and the meaning seems to be that the saints shall have the power of causing a radiance to exude from them, but that early in the millenium this brightness shall not appear. Later, however, "at evening time" (accounting the 1,000 years as a day in God's sight) when the earth is at peace before Christ, "there shall be brightness" or a shining forth—a Urim—by the saints. The Revised Version supports the Doctor's translation, for the margin renders verse 6 as "The bright ones shall contract themselves."

Here, then, is the antitypical light, Urim, or glory which shall be reflected from the fullness or the Thummim of Yahweh's jewels. In Malachi 3 the prophet refers to those who "fear the Lord and speak often one to another" upon Divine themes as belonging to Yahweh "in that day when he shall make up his jewels" (Vv. 16-17), the antitypical Urim and Thummim (see

also Isaiah 54: 11-12).

Even in their present state the believers shine forth as the Urim, with a glory reflected by their approach to Deity. They "shine forth as lights (urim) in the midst of a crooked and perverse nation" (Phil. 2-15). They are, in fact, "light (urim) in the Lord" (Eph. 5-8), walking as children of light. In Isaiah 24-15, the saints are represented as "glorifying the Lord in the fires" or, as the word is in Hebrew, as the "Urim"—the reflected light which comes from the Word of truth believed, accepted, and acted upon, for "whatsoever doth make manifest is light" (Eph. 5-13).

But here appears a difficulty to which our correspondent draws attention. Paul declares the High Priest went into the Most Holy Place only once a year (Heb. 9-7) on the day of atonement, on which occasion he was divested of his pontifical garments, including the breastplate, and clothed in linen garments (Lev. 16-4). The question thus arises, If the High Priest only went into the Most Holy once a year divested of the breastplate, how could the gems reflect the Divine glory?

The answer is that whilst the High Priest went in to the Holy Place only once a year for the purposes of Atonement, at which time he put on the more humble linen garments as befitted the occasion, he also went in on other occasions when essential. This is shown by God's instructions to Moses, "Thou shalt put

the mercy seat above the Ark . . . and 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, of all things which I will give thee in commandment unto the children of Israel" (Ex. 25: 21, 22). Thus on necessary occasions such as when the Ark of the covenant had to be shifted (cf. 1 Sam. 4-3; 2 Sam. 6-2) or to determine the Divine judgment in decisions of national importance, the High Priest arrayed in his garments "for glory and for beauty" together with the Breastplate containing the Urim and Thummim "appeared before the Lord" (Exod. 28: 29-30).

The Mercy Seat was a sheet of gold spread over the top of the Ark, whilst over the Mercy Seat were outstretched the two cherubim from between which the glory of the Lord shone forth (Ps. 80-1). The Mercy Seat typified Christ as Paul shows (Rom. 3-25), and from him was and shall be seen the glory of the Lord. The Most Holy Place was a dark recess illuminated by the Divine glory, so we read "The Light shineth in darkness"; that Christ was "the true light that lighteth every man"; "the word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father" (John 1: 5, 8, 9, 14). Christ is now in the antitypical Most Holy Place—heaven itself (Heb. 9-24) alone, in His work of atonement, but ultimately he

will put on the breastplate of judgment with its antitypical Thummim, the fullness of the true Israel of God which shall reflect the Urim in the day when "in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of

lords; who only hath immortality, dwelling in *the light* which no man can approach unto; whom no man hath seen, nor can see; to whom be honour and power everlasting, Amen." (1 Tim. 6: 15-16).

—Editor.

## THE NEED FOR PRAYER

NEVER was there a time when prayer was more called for than in these trying, perilous, closing days of the Gentiles. Prayer is one of our most precious privileges. "Blessed is the man whom Thou choosest and causeth to approach unto Thee." Its acceptability, however, is conditional. The teaching of the Spirit upon the subject is solemn and explicit. God delighteth in the prayer of the upright (Prov. 15-8); but the utterances of a sinner He abominates (Prov. 28-9; Ps. 66-18). For prayer to be efficacious it must be offered in the spirit of reverence (Lev. 10-3), sincerity (John 4-23), humility (Isa. 66-2), simplicity (Eccles. 5: 1-2; Mat. 6: 6-8), confidence (1 Tim. 2-8), Scripture enlightenment (Ps. 145-18), and in the name of God's exalted Son (Col. 3-17). Let us be careful—let us not forget the consequences of vain lip service of Israel (Isa. 1: 15-17; Jer. 14-12). Let us engage heartily and intelligently in prayer, not thoughtlessly and mechanically.

## LOVE YOUR ENEMIES.—Matt. 5-44

THE "love" of this commandment must be distinguished from that fond affection which (based on esteem and appreciation of character) can only be felt towards the friends of God. But there is a love which is more akin to pity; which is the softening of our feeling towards those who are in error and wrong. It is in this sense the commandment is practicable, though very difficult. For we may well love our enemies, knowing how vain and blind such enmity is, and how their fury will recoil with tenfold force upon themselves when the day of the Lord comes. The love of Jesus toward the Jews when He wept over Jerusalem, or cried, "Father forgive them," was a different feeling from that which drew the kindred hearts of Jesus and John together; but nevertheless how real His tears, how sincere His prayer! Ah, where can this grace of love be found? Not in the "world"; not in professing Christians generally; can it be found in us?

—A Brother.

Never be distressed at the abortiveness of the result of speaking the truth. There are many who receive the call (in one case direct from the mouth of Christ himself) of whom Christ's declaration is that they are "not fit for" the Kingdom of God. "Hand to the plough and looking back" is no new thing. "Father and mother and family" have always been powerful to obstruct the way of the Kingdom. When "all the heart" is engaged, there is power to surmount the obstacle. If all the heart is not engaged, it means a state of mind "not fit" for the unspeakable privilege proposed.

—R.R.