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THE LOGOS

UPHOLDING THE PURITY OF APOSTOLIC DOCTRINE AND PRACTICE



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THOUGHTS FOR THE TIMES

MAXIMS OF DIVINE WISDOM

Christ's commands are opposed to the maxims of human wisdom because their object is altogether different from what men propose to themselves in the adoption of any rules of conduct. Men usually act in defence of self-interest. The object of Christ's commandments is to educate us for the kingdom of God, the first law of which is the obedience of God, and the ultimate object of which is glory to Him and blessing to all mankind. Therefore, His commandments teach us to disregard self-interest as a motive of action, and to have God and our neighbour distinctly before us. Men would not be in harmony with His Great purpose unless they were themselves taught and disciplined in those principles upon which that purpose hinges; and they cannot be taught in these otherwise than in the way God has appointed in the obedience of commandments which are contrary to the flesh and which we perform for the sake of him who hath given them to us for our exercise and proof towards him. In view of this, it is a mistake to discuss the human consequences of anything he has commanded. He requires us in case of need to sacrifice our very lives in his obedience; and no other consequence need be considered by the side of this. By setting aside his Commandments, we may save ourselves from inconvenience and harm now, but it will be at the expense of Christ's approbation when he comes. A glorious revolution is in store, and is now even at the door, when the poor and the afflicted and the outcast and down-trodden and the slain of those who are obedient to Christ will be exalted in wealth and honour and renown in the day when it will be said to the purple and fine linen despisers of Christ: "Thou in thy lifetime receivedst thy good things and likewise Lazarus evil things; but now he is comforted, and thou art tormented."

—R. R.

BRITAIN HUMBLD

"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, 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).

—Extract from "Eureka," Vol. 3, p. 410.

When Noah and his family descended from the ark, the lonely survivors of a drowned world, the command was given them to "multiply, replenish and subdue the earth." Through the ages this has been accomplished. The descendants of Noah have pushed ever outward; their ships have penetrated to previously unknown parts of the globe, their sons have searched into the meaning of things, and have harnessed the powers of nature to their use, until today the land, the sea, the ether and the air have each in turn succumbed to the dominion of man. Moses records the beginning. He reveals how nations developed from the three sons of Noah. Pre-eminent in discovery were the descendants of Japheth. He begat Gomer (France), Magog (Germany), Javan (Greece), Meshech and Tubal (Russia), Togarmah (Turkey)—Gen. 10: 2-3. The mastery of the seas was gained by the sons of Javan. Upon the scattering of the people after the confusion of tongues his descendants settled in Greece. There his sons, Elisha, Tarshish, Kittim, and Dodanim, took on the calling of mariners and plied the coast of the Mediterranean.

Tarshish was evidently the chief among them, so that the pre-eminent mercantile marine power of the Medi-

terranean became known as the Merchants of Tarshish. Dr. Thomas has written: "The Mediterranean was named the Sea of Tarshish because, it is probable, his settlements were more commercial and enterprising than those of his other brethren. The southern coast of Spain, abutting both on the Atlantic and Mediterranean, is considered as peculiarly his. One of his Adentic settlements was called Tartessus, or, as it occurs in Polybius and Stephanus Byzantinus, "Tarseion." Tartessus is probably a contraction for "Tarsou nasos," Tarshish's Island, for Tartessus was originally an island formed by the two mouths of the Beosis, or Guadalquivir, and the Atlantic; one of the channels is dried up, so that it is now a part of the peninsula." ("The Herald").

The sons of Tarshish extended westward, establishing settlements wherever the land line would indicate. This finally led them to Britain, along whose southern coast they spread themselves to the Land's End, a part of the island abounding in tin, which they mined. Addressing Tyre, the ancient "mart of nations," Ezekiel says: "Tarshish was thy merchant by reason of the multitude of all riches; with silver, iron, tin, and lead, they traded in thy fairs" (Ch. 27:12). These were the products of

Spain and Britain. Thus along the coast line of the Mediterranean as far west as Britain, warehouses and trading marts would be established to handle the commercial activities of the Merchants of Tarshish. Their headquarters were the cities or ports of Tyre and Sidon, both being of great antiquity, although the latter was the parent of the two and is referred to as early in man's history as Genesis 10-19. Later, however, Tyre came into greater prominence and was known as the "daughter of Sidon" because she sprang from the parent city, and the "daughter of Tarshish" because her strength was due to the riches of these traders in the West. Tyre—like Britain today—was an island fortress from which this mistress of the seas could defy her more powerful land enemies. They extended their conquests eastwards as well as westwards, their tiny, primitive vessels probing the unknown as far as India, bringing back to the Middle East the strange products of this exotic country. Thus we read of the gold, silver, ivory, apes and peacocks, almug trees and precious stones that were collected at the great trading emporium of the east and brought back to Palestine to beautify the country (1 Kings 10-22).

From Tyre and Sidon developed the Phoenician power. It was in advance of other powers in philosophy, astronomy, geometry, arithmetic and navigation. The Phoenicians were the first to voyage beyond the sight of land and to sail by night with guidance of the stars. They achieved great feats of seamanship in vessels no larger than the herring boats of England. A settlement of them was established in Memphis, and at the request of Pharaoh Necho they dug a canal connecting the Red Sea with the Mediterranean—the precursor of the modern Suez Canal. One historian has written:

"The Phoenicians, a Semitic people, eminently industrious and pacific, occupied a narrow strip of the Syrian coast, of which the ports of Tyre and Sidon were the most important points. In these they gathered by way of commerce the wealth of the Levant, and from them distributed it to the regions of the West. In the course of their business they established trading stations in many distant lands, the most important being Carthage, on the African coast, Cadiz, in Spain, and possibly Marseilles, on the northern shore of the Mediterranean. They vastly improved the art of ship-building, and in their more seaworthy vessels they were able, on the one hand, to venture past the Pillars of Hercules—Gibraltar and Ceuta—and traffic in tin with the British. On the other hand, in the opinion of some authorities, from the Red Sea and the Persian Gulf they traversed the Indian Ocean, the China Sea, and the Pacific as far as the coast of Peru. According to Herodotus, they even circumnavigated Africa from Egypt to Gibraltar." (Sea Power and Empire: p. 19.)

The sons of Javan left their trace in many parts. Elishah founded a settlement on the extreme point of Sicily, Kittim occupied Cyprus, whilst Dodecan has given his name to the Dodecanese Islands.

Today the Merchant power of Tarshish has developed out of all recognition to its previous state. In the great vessels of modern times—the Queen Mary and Queen Elizabeth and similar liners—modern Tarshish traverses the same waters as her predecessor, but in a fraction of the time. Britain's sea traffic is her very lifeblood, and because the wealth of the nations has been brought to modern Tyre she has developed the same haughty pride as those that were before her. Thus she must be humbled as were they (Ezek. 27). Isaiah declares that the hand of

the Lord shall be heavy on everything that is high and lifted up, including the "ships of Tarshish" and these will be brought low (Isa. 2-16: Ch. 23: Psalm 48). Scripture declares that the ships of Tarshish (her naval might) will be broken by an East wind. This "east wind" will be divine intervention. No human power will be able to say that it broke the sea power of Britain, as no human power will be able to say that it destroyed the military might of Russia. Divine intervention will crush both so that "the Lord alone shall be exalted in that day" (Isaiah 2-17: Ezek. 38-23).

Where will Britain's ships be broken? Until recently British naval power in the Mediterranean was located in Alexandria and Haifa. The evacuation of Britain from Egypt has made impossible the first, whilst the termination of the mandatory power in Palestine has greatly weakened the importance of the second. Moreover a map of the area will reveal to the reader that the control of the Dardanelles by Russia would make the presence of large vessels in Eastern Mediterranean most precarious. Dr. Thomas, in "Elpis Israel," p. 420, has written:

"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. Thus the Red Sea will become a British lake; and by holding Gibraltar, Aden, and some commanding position at the entrance of the Persian Gulf, she will be enabled to retain for a short time longer her commercial and maritime ascendancy."

We are living contemporary with the triumph of Russia in the West, and as stated in the article in the last issue of "The Logos" (see p. 242),

this has caused Britain to strengthen herself in the Middle East, even though she has relinquished the mandate over Palestine and withdrawn from Egypt. Her power is being concentrated more particularly on the area adjacent to Transjordania—ancient Edom, Moab and Ammon, and it is inevitable that in the advent of a major crisis in the Middle East—such as prophecy and the trend of current events both indicate—British ships will be needed in the Red Sea as well as the Mediterranean to supply her forces in the Middle East. A glance at the map will reveal that the only place possible is at the extreme end of the Gulf of Aqaba, off the Red Sea. This was where the ancient port of Eziongeber was situated where the fleet of ancient Tyre collaborated with that of Israel (1 Kings 10-22). There also, it appears, modern Tyre and Israel will again collaborate. The ships of Britain will converge to supply the need of their forces in the Middle East to assist Jewry in its need. They will doubtless be supported by a further fleet in the Mediterranean, but even as divine intervention will eventually destroy for ever the military might of Russia, so the pomp and glory of Tarshish must first be humbled in the destruction of that in which they place their trust—their navy. Thus the Gulf of Aqaba will witness a great storm during which the ships of Tarshish will be irreparably scattered and destroyed in the Red Sea.

Russia is, of course, ignorant of the divine intention to destroy the power of her "natural enemy" and is preparing to accomplish this work herself. An A.A.P. news item for 11/8/48 states: "The Russian Naval C. in C. (Adm. Yumasheff) said today that the Soviet Union was 'energetically building new warships, technical equipment, armament and naval bases.'" As Daniel reveals (Ch. 11-40), she will come

against Palestine "with many ships," but will be destroyed by the power of God.

After the great and terrible day of the Lord, however, the remnants of the British mercantile marine will come under the control of the "greater than Solomon." The "kings of Tarshish" shall offer gifts (Ps. 72-10). Their knowledge of the sea, and the facilities available will be used for the bene-

fit of Israel "to bring their sons from afar their silver and their gold with them" (Isa. 60-9). Their traffic will no longer be hoarded for the exclusive benefit of a few, but when, having recognised Christ as head, supplicated the King with gifts (Isa. 18), her "merchandise and hire" as noted by Dr. Thomas in the extract at the head of this article "shall be holiness unto the Lord."

—J. MANSFIELD.

"BE YE ALSO READY"—JESUS

When Christ sends for us, very likely the message will come by the hands of an angelic visitor. The angels have always been used in times past in the furtherance of divine arrangements. They had much to do with the first advent of Christ, with his birth, his sufferings and his resurrection. And we know that at his second appearing he will be accompanied by a multitude of them. Now this may happen any day. Supposing you are sitting quietly by the fireside at night, the labours of the day completed, and you think of going to bed, how shall you feel if all of a sudden a beautiful and dignified visitor presents himself with the intimation that "the Master is come and calleth for thee"? It will all depend upon the disposal you have been making of your time and your money and your strength. What sort of a day have you been spending? You have been exceedingly troubled, and taken up with business or the house. You have been in a ferment of discontent.

You have been very angry with somebody. You have neglected your reading. You thought some thing else more important than the meeting. You have not been thinking about Christ at all; have not been doing anything for him—how shall you feel? Very much abashed, very much frightened—paralysed with consternation.

But let us suppose the case stands the other way. You are depressed with sorrow. You have had a hard fight. You have been harassed in a variety of ways; but you have done your duty. You have snatched your reading amidst the pressure of life's duties; you have given your countenance to the work done for Christ. You have preferred his assemblies to private and worldly pleasure. You have done what you could to promote his service in the proclamation of the truth, the visitation and comfort of the lambs of his flock, and in the relief of his poor. You are sad with a sadness the world does not understand. You are

grieved at the triumph of Christ's enemies, the faithlessness and unconcern of those who profess his name, and it may be at your own shortcomings hindering you in the race. The pressure of individual circumstances bows you down. Your pocket may be empty, because of what you consider it your duty to do. In tears you pour out your complaint before God, and that messenger comes to you. How shall you feel? You shall feel as no language can express; you will not be filled with ecstasy, because the judgment has to pass before you know your lot; but you will feel a calm relief from the knowledge that there is nothing in the present state worth living for; and that your inmost desires and highest aspirations are towards the things that are of God. Joy (mixed with fear) will fill your heart, to know that God has taken the work in hand Himself.

You go to the judgment-seat, and whom do you meet there? Why, the man who, above all others, has been for a lifetime the cherished ideal of your heart—an ideal implanted there by the truth, and which has been growing sharper in outline, dearer

to the affections, more real to the assurance and consciousness as years roll by. You see him after whom your soul longs, in whom you have confided all your hope, and for whom you have risked all your interests. Shall you be afraid now? You will tremble, because a righteous man has a deep sense of the greatness and holiness of God. You will feel in that great presence like Daniel in the presence of the angel. But listen, "Oh man, greatly beloved, be strong, and be of good courage."

Who would not labour for such a result? It is not too late for us to mend, to become devoted, to throw our soul into the things that belong to Christ. We may rest assured of this, that any man or woman who simply tinkers at Christ's work, who simply compliments the truth with a nominal adhesion, who is a mere patron of the truth, who does not feel it a privilege of the highest kind to lay themselves on the altar of its service—aye, beneath the wheels of its chariot, if needs be, to be crushed in its onward progress—will be rejected. "If any man love father or mother, sister or brother, house or land more than me, he is not worthy of me."

THE friends of the Truth are found everywhere in lowly situations at the present time, but there remains on record the promise which will be fulfilled to all who are found faithful: "Though ye have lien among the pots, yet your wings shall be like silver and your feathers like yellow gold."

—R.R.

THE HOLY BIBLE



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of The Logos



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Vol. 1

No. 1

GREETINGS TO THE ENGLISH BRETHREN AND SISTERS

BROTHER JAMES MANSFIELD, OF SYDNEY: "We readily avail ourselves of this opportunity, per medium of the British Edition of "The Logos," to include a message of fraternal greetings to our beloved brethren and sisters in Great Britain. May the blessing of our Heavenly Father be upon "The Logos," designed as it is to further the work so zealously carried out by Brother Dr. Thomas a century ago, when he said, '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."'"

BROTHER PETER HURN, OF ADELAIDE: "To all loved friends 'in Christ' across the sea, this first issue of 'The Logos,' English Edition, carries my fraternal love. May its pages help to increase our understanding of 'the Logos' of God."

BROTHER H. P. MANSFIELD, OF ADELAIDE, EDITOR: "May the early return of Christ find us mutually striving for the extension of the Truth in purity of doctrine and practice, unto His glory."

AFTER 100 YEARS

In June, 1848, John Thomas, M.D., landed at Liverpool, England. Sixteen years had passed since he had sailed from London for the "new world" of the Americas. As a result of his experiences during those years, he landed on English soil, bearing within his mind a knowledge of the Hope of Israel, and within his heart a determination to proclaim the message of salvation to a nation steeped in superstition, blindly wandering in darkness, groping for light.

Concerning the purpose of his visit, we shall let our brother Thomas speak for himself. He does so very clearly in the Preface of his book, "Elpis Israel." He expressed a hope concerning those of good and honest hearts, sincerely seeking

enlightenment in the Word of God—"May the spirit of the Truth enter unto them, and lead them into its liberty and fraternity; that at the coming of the Son of Man in celestial majesty and power, they may share with him its joy, and inherit the Kingdom of God with eternal glory."

He stated that the great desideratum of the age was the preparation of a people for the Lord. He called upon men and women to free themselves from the galling yokes of the clergy and casting aside the traditions of men, to seek in the Scriptures for an understanding of the purpose of God with the earth. "Let this course be pursued with candour," wrote the great pioneer of Christadelphia, "and I doubt not, but in a short time, a people will spring up in these islands prepared for the Lord, whom He will acknowledge at His return." ("Elpis Israel," p. 389.)

During 1848 and 1849, our brother laboured abundantly, travelling twice through England and Scotland, delivering 170 addresses to the people, sitting up early and late conversing with them on the things of the Kingdom. Herein was a great sowing of the seed in what appeared to be a "day of small things." Before returning to America, in response to many pressing requests, he wrote "an exposition of the Kingdom of God, with reference to the time of the end, and the age to come." This exposition he entitled "Elpis Israel." This written testimony abundantly watered the seed sown by oral testimony. The Deity of Heaven, to Whom be all the glory and the praise, granted an abundant increase. When Brother Thomas made his second visit to England in 1862, he found approximately twenty small meetings rejoicing in the understanding of the things elaborated in the Scriptures of Truth. His third, and last, visit, in 1869, found the Truth firmly established. On his first visit he pioneered the soil of England with the good seed; his second and third visits not only permitted the turning of new furrows, but also a watering of tender plants which had sprung up. His labours had not been in vain. A "peculiar people zealous of good works" had sprung up in the islands of Britain.

John Thomas was the personal instrumentality whereby a Christian community has been developed in Britain and other lands during the 19th and 20th centuries. Perhaps he was not the first man to proclaim the Truth in Britain. Eighteen hundred years had passed since the Keys of the Kingdom had been used by Peter to open the door of salvation to both the Jew and the Greek, and we could not go so far as to say that the Truth had never before been heard in Britain. In the days of the apostles, ships traded from the shores of Palestine to the shores of Tarshish, and this arouses a wondering frame of mind which will not be satisfied until Christ is in the earth again.

Concerning later periods of English history, a few items can be discovered which are to the point. In 1210, in London, an Albigensian was burned for his beliefs. From references made by Brother Thomas in "Elpis Israel" it would appear that this Continental sect contained a number who understood the Truth. In 1611, Bartholomew Legate, a native of Essex, was burnt to ashes at Smithfield for his rejection of the doctrine of the trinity, and for a firm adherence to what appears at this distant point of time, to have been a sound understanding of the person of Christ. King James, of Bible translation fame, was well to the fore in the events surrounding the death of Bartholomew Legate.

Again, in October, 1664, a Benjamin Keach was indicted for "maliciously writing and publishing a seditious and venomous book, wherein are contained

damnable positions contrary to the Book of Common Prayer." This book, entitled "The Child's Instructor," or "A New and Easy Primer," declared amongst other things that infants ought not to be baptised; that laymen may preach the Gospel; that Christ shall reign permanently upon the earth. He was tried at the Aylesbury Assizes before Lord Chief Justice Hyde, fined, imprisoned, and severely ill-treated.

We have, therefore, seen slight indications which point to *possible* periods in English history during which the Truth may have been known. But the fact remains unchallenged, that, so far as the last days are concerned, our Brother Thomas was the personal instrumentality through whom the work was accomplished. This latter-day resuscitation of the Truth in England has been the work of the Deity—to the Deity on High be the choicest measure of our praise for this great shower of mercy, and so far as the Deity's worthy servant, Thomas, is concerned, what better or more fitting exhortation could we frame for the modern generation than a repetition of the words of the apostle, "Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine." "The Logos" is dedicated to the maintenance in the midst of the Ecclesias in all parts of the earth, of a love for the work of the pioneers, and to the encouragement of the study of their writings. May "Elpis Israel" and "Eureka" find a place on every brother and sister's shelf, and occupy a cherished place in the routine of the week.

Finally, upon us in these very closing days of the Gentiles has fallen the mantle worn by our pioneers. In these days of greater religious tolerance, few are called upon to suffer imprisonment or death or maltreatment. There is little resistance to our testimony, indifference being the order of the day. As a result our testimony often lacks the force and direction that were manifested in the testimony of our pioneers. Personal study of the Scriptures by brethren and sisters as individuals is not recognised as absolutely *essential*. The result is seen in apathy and indifference to the Truth which strikes sometimes right at the very heart of an Ecclesia. This has been the case often in Australia; we are persuaded it is so in England. Down through the ages comes the warning voice of the prophet Hosea, "My people are destroyed through lack of knowledge." "Lack of knowledge" can undermine Christadelphia as it did Israel. The Truth is no dead thing. It is a vital, living thing which must take root in the individual heart and bear fruit in the individual life before that individual can reap the full reward of life everlasting. Brother Thomas's finest work was undoubtedly "Eureka." After 100 years, the need for personal understanding of the Scriptures remains as essential as ever. Therefore, we repeat, may "Elpis Israel" and "Eureka" find a place on every brother and sister's shelf, and occupy a cherished place in the routine of the week.

B.P.

TIDINGS BY SEA AND AIR

Brother Arthur Cherry, of Birmingham, writes: "The answer to the question re the elohim is very helpful to some of our members. Any writing on the Great Memorial Name will be very acceptable, as we are finding the necessity for instruction on this most important Biblical theme."—(Readers who enjoyed the article referred to by Brother Cherry will be pleased to know that "The Logos"

Committee will, God willing, shortly be re-printing "Phanerosis," a book from the pen of Brother John Thomas, dealing with this vital theme in a masterly fashion.)

Brother Edgar Wille, of Hockley Heath, Warwickshire, states: "The need in these days is to get back to the spirit of deep understanding in the Word of God with the aid of Dr. Thomas. The more I study "Elpis Israel" and "Eureka," the more do I become thrilled with the beauty and depth of the Scriptures."—(We regard these few words as sparkling gems of truth. We propose a few words in a later issue in strong support of the Eureka Class with which Brother Wille is associated.)

Brother T. Sutton, Manchester: Recently, "The Logos" Committee forwarded to Brother Sutton the name and address of a Londoner who had written to Adelaide for "Gleanings," the Braille leaflet. In reply, Brother Sutton happened to remark: "During the tide of German successes certain brethren swung over to a view opposed to Bro. Thomas—they are now very, very sorry. It is a doubtful and dangerous policy to advocate opinions contrary to those of Dr. Thomas. We, as you say, rest in Established Truth, and the voice of reason says, 'This is the way, walk ye in it.'"—(Very acceptable words, Brother Sutton!)

Sister D. Williams, Secretary, Erdington Dorcas Class, Birmingham, has forwarded a Class donation to the Youth Aliyah Fund. In reply, we stated: "Our sister Dorcas (Acts 9: 36) was known for her acts of kindness and the coats and garments which she had made . . . the gift you have forwarded . . . will go to the clothing of some young Jewish refugees returning to the land of Abraham, Isaac and Jacob. The Almighty remember those who love His people, even in the day of their sorrow, Cornelius being a great witness to that fact (Acts 10: 2). The Erdington sisters will not be without their reward."—(May a clear perception of the Israelitish nature of our hope and our path of duty to natural Israel remain strong unto the end, otherwise the Truth will languish.)

Brother G. Whitter, Recorder, Mumbles Ecclesias, writes: "The evening shades of the Gentile day are fast closing in and events around us proclaim the nearness of God's Kingdom. There is no human way out and the grim spectre of Fear stalks abroad just as Jesus said it would. Let us hope and pray that the coming of our Lord will not be long delayed."—(In the strict sense of the word, there will be no delay. When "the set time" to favour Zion is come, the apocalypse of the Anointed Messiah into the earth will be immediate. The great moment of the Ages will have come. Brother Whittier's letter outlines the keen Gospel Extension activities of the Mumbles Ecclesia, and the co-operative spirit of brethren from London and Manchester. A zealous proclamation of the Truth is wise preparation against the judgment of the great day, when everyone shall receive according as they have made use of the talents delivered to each.)

Secretary, "The Logos," English Edition: Brother Bruce Philp, 38 McDonald Street, Lakemba, N.S.W., Australia.

English Representative: Brother Arthur Cherry, 22 Northfield Road, King's Norton, Birmingham 30, England.

A GLANCE AT A TROUBLED WORLD

"As the Lord has revealed what is to come to pass in these latter days, it is both our duty and privilege to make ourselves acquainted with it, that our faith may grow and be strengthened; our affections be detached from the fleeting present, and set more firmly on things to come; that our minds may be fortified against error; and that we may be prepared to meet the Lord as those who have kept their garments, and shall not be put to shame (Rev. 16-15)."—"Elpis Israel," p. 324.

POLITICAL CRISIS IN FRANCE

The very nature of the French Parliament and the political parties that reign therein make short-lived governments the rule rather than the exception. Thus it is seldom that one man is in power sufficiently long enough to stabilise things for the benefit of the nation, and as a result the decisions of one short-lived government are often quickly reversed by its successor. French foreign politics have, therefore, gained the reputation of being vacillating and unpredictable.

In Scripture the symbol of France is three frogs (Rev. 16-13), and this was also the heraldic symbol of the French people in ancient times (see "Elpis Israel," p. 379). Scripture represents the influence of these "three frogs" as being "unclean" and disturbing the nations to an extent that finally leads to war. They are "the spirits of devils, working miracles, which go forth unto the kings of the earth . . . to gather them to the battle of that great day of God Almighty." French politics will repay watching, for a crisis in France has often had its repercussions throughout Europe. The "Daily News" reports:

"France has had ten different governments since the conclusion of the war, and another election appears imminent. It is expected that Gen. de Gaulle will attempt to ride to power as a result."

RUSSIAN IMPERIALISM

In May, 1943, as a gesture of friendliness to his Western Allies, the Soviet Comintern (designed to develop world revolution) was declared dissolved by Stalin. Four years later, however, in September, 1947, the Communist Bureau of Information was set up at Belgrade, one of its main objectives being the Communisation of the world. The object was to stimulate revolution and dissatisfaction with the existing regime in every country: to extend the Soviet sphere of influence ever outward, and to aid Communists of France, Italy, and elsewhere in seizing power.

The ideal of Communism is universal, not national. It does not recognise nations or borders, but only classes. It advances beyond politics into the realms of religion, and demands of its adherents a fervour and a zeal second to nothing else. Gogue will emanate from Russia, and the prophet Habakkuk in Chapter 2 Vv. 5-8, predicts in striking words the characteristics of Russia's ruler in the time of the end. He is represented as a man intoxicated by success and led by that means to making a false move. His desire is "as the grave and death." These are never satisfied, but continue to claim their victims. In like manner, Gogue "cannot be satisfied, but gathereth to him all nations, and heapeth unto him all people." One of the first duties of the newly-formed

Bureau was to defeat the Marshall Plan and tighten the Communist grip on the satellite countries. It issued the following pronouncement as "one of the fundamental aims of the Communist parties":—

"They must grasp in their hands the banner of national independence and sovereignty in their own countries. If the Communist parties stand fast on their outposts, if they refuse to be intimidated and blackmailed, if they courageously guard over the democracy, national sovereignty, independence and self-determination of their countries, if they know how to fight against attempts at the economic and political subjugation of their countries and place themselves at the head of all the forces ready to defend the cause of national honor and independence, then and then only no plans to subjugate the countries of Europe and Asia can succeed."

CHURCH INCOMPETENCE

A world council of churches has met at Amsterdam, Holland, to discuss problems facing religion. The theme for discussion was "Man's Disorder and God's Design," but the reports of proceedings have revealed how lamentably ignorant are the world's religious leaders in an understanding of God's purpose, or the meaning of the chaos which is incidental to our times. Dr. Thomas has some relevant remarks on p. 319 of "Elpis Israel": "To call the popular system of religion by which we are surrounded the religion of Christ is not only a misnomer, but an imputation on the wisdom of God. Infant-sprinkling, death-bed repentances, and 'Christian burials,' as they are termed, are mere human inventions. . . . There is no salvation for a man who serves himself all the days of his life, and when he is no longer able to grasp the world, offers the extreme

fag-end of his existence to God. It is like eating all the meat of a joint, and throwing the bone to your friend. If he would feel himself insulted, in what estimation would God hold a similar treatment of His Majesty; would He not spurn the hypocrite from His presence, and justly, too?

"It is because of these abominations that the judgments of God are falling upon the nations. Ministerial and popular iniquities have brought the pestilence upon this people; and war and famine upon others. They are but the beginning of sorrows."

The Scriptures proclaim the violent end of all those who "in the name of the Lord" teach "lies unto the people." Zechariah prophesies: "And it shall come to pass in that day that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment (margin—"garment of hair"—a special clerical garb) to deceive." (Zech. 13-4.) Meanwhile these churches (whose incompetency has been revealed by 1600 years of history) meet to discuss "Man's Disorder and God's Design." We have quoted the latter from Zechariah. The "Advertiser" states:

"All the important non-Roman denominations, with the exception of the Southern Baptist Church of the U.S.A. will be represented. The Greek Orthodox Church has appointed observers."

Apparently the "mother" church (Rev. 17-5) is holding aloof from the olive branch extended by her "daughters."

PALESTINE FIASCO

Brother Turner, in a recent issue of "The Christadelphian," July, 1948, suggests that current events in Palestine are proving "Elpis Israel" incorrect because the friendship between Israel and Britain no longer exists. The conclusion is unwarranted. Brother Thomas was careful to state that policy

would dictate Britain's friendship for Israel. Her statesmen "will be compelled, BY EVENTS soon to happen, to do what, under existing circumstances, heaven and earth combined could not move them to attempt." ("Elpis Israel," p. 442). Our brother suggests that "the relationship between Britain and the Jew has changed." We do not see it in that light. Dr. Thomas taught: "The Lion-power will not interest itself in behalf of the subjects of God's kingdom, from pure generosity, piety towards God or love of Israel; but upon the principles which actuate all the governments of the world—upon those, namely, of the lust of dominion, self-preservation, and self-aggrandisement" (p. 445). These are the principles that are guiding British policy today, and are being divinely controlled for the benefit of the Jew—the spiritual first, and the natural afterwards. The former must be made to realise how foolish is his confidence in the flesh, the latter made to see that "all things are for his sake." The "Christadelphian" continues: "We have assumed that this (friendly) relationship would continue until the destruction of the Northern Invader

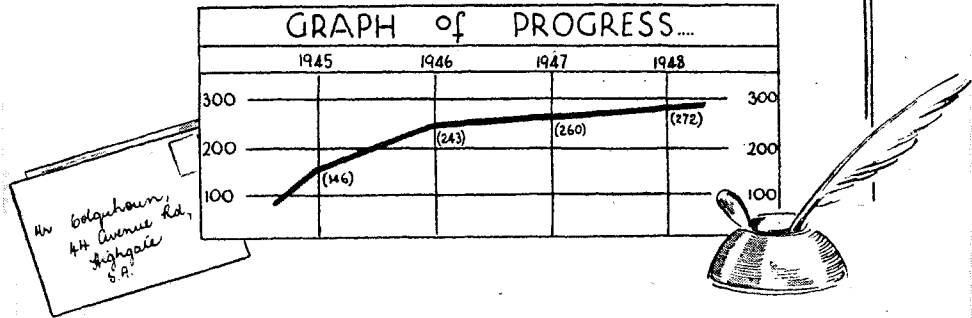
at the hands of Christ and His saints." Dr. Thomas, however, writes: "But from the subjugation of the Jews for a short time after they have been colonised, the protection of the shadowing-power would seem to have been inefficient" (p. 444). The passing phase can blind our eyes to the true trend of events. Britain is closely watching events in the Middle East and the roar of the lion will be heard when the bear tries to snatch at the prey. Meanwhile Arabian oil is binding both Britain and America closely to Palestine, and the headlines in our Press do not always report the true position. It is declared:

"For many years the Middle East was commonly believed to be an exclusively British plum. This misconception was largely due to the ability of American oil companies to keep their names out of the headlines. Even today, many think Aramco is the sole American oil company with a major stake in the area. The fact is that there are at present five major United States firms holding Middle East oil concessions that equal, if they do not surpass, the British" —E.P.

"WE MUST FOLLOW THE RUSSIAN IDEOLOGY"

This statement, by the Prime Minister of Burma, Thakin Hu, caused great perturbation to statesmen of Britain and America. It demonstrated, once more, the growing power of Russia, both East and West. Nothing will stem the power of Russia but the power of Christ in Palestine. The Soviet may experience a few reverses from time to time, but its strength will grow until, ultimately, it comes into conflict with the Western Democracies in the Middle East. One hundred years ago, John Thomas, a notable Bible student, on the authority of Ezekiel 38, declared: "Russia will command the land, and Britain will rule the sea; they will contend for the dominion of the east, but neither will obtain it. It is not for mortal man to rule the world and grasp the sole dominion of the globe. This is an inheritance, the divine legacy of Omnipotence, to Abraham, Christ, and the saints" (Elpis Israel, p. 328). Thus, the growing power of Russia, and the possibilities of conflict with Britain, hold no terrors for the Bible student. He has an insight to the shape of things to come. Meanwhile, Communism is growing in China, Burma, India, down to the Indonesian republics, as well as in Europe itself.

Sunday School by Correspondence



Australia, with its interminable distances and isolated settlements, has ever felt the need of tuition by correspondence, and for many years this has played an important part in the educational system of the Commonwealth. By its means many who have been denied the advantages of contact with school or college life have been systematically trained in accordance with carefully planned standards of work. In South Australia alone, a large and competent staff of over sixty trained teachers has been appointed to superintend this work at a cost of over £100,000 annually to the State. The authorities feel that this money is wisely expended and amply compensated by the results found in many a lonely homestead throughout the backblocks of Australia, even though the number of pupils does not exceed 1650.

What about tuition in spiritual truths? Surely this should not lag behind primary education! As we view things—particularly in recognition of the possibility of the early advent of the Master—this is more important than knowledge in other directions. We are divinely enjoined to assist in the intellectual enlightenment of our children in the things of God. It is written: "Thou shalt teach them diligently unto thy children" (Deut. 6-7), and the Law enjoined that when the child should ask the meaning of our service to God that a careful explanation should be given (Exod. 12-26). Some years ago, we felt the need of some system of Sunday School teaching to assist Christadelphian parents associated with the Adelaide ecclesia, but residing in country centres, in the education of their children. They were cut off from direct contact with our Sunday School. The idea of contacting these children with the lessons was suggested, and after some six months experimentation it was precipitately launched early in 1945. So rapid was the response that 125 children were enrolled for that year in the various States.

On one occasion, Jesus declared that in some things "The children of this world are wiser than the children of light." We felt that this might apply to schooling by correspondence. We decided to gain by the Education Department's experience in this type of tuition. We therefore approached Mr. Hosking, the Superintendent of Rural Schools associated with the State Education Department, to ascertain the methods used by the Department. He very kindly and courteously provided all the information we desired. We found the system very thorough, competent and exacting, and it was ultimately an adaptation of this system that we adopted in the Sunday School work.

Sunday School by Correspondence

CHRISTADELPHIAN SUNDAY SCHOOL
(Correspondence Branch)

LESSON 8.—THE FIRST KING (1 Samuel 8: 9: 10: 1)—May 4th, 1948

INTRODUCTION Although the Israelites had the land of Canaan to live in they were not quite happy. All the nations round them had kings whom they could see, and who could lead them to battle, but the Israelites could not see their king, for they were God's special people and God was their King. Sometimes when the people quarrelled and wanted someone to help them, they would go to wise men called judges who were always willing to help them and tell them what they should do. Samuel was a judge. He always prayed to God for help so that he might be able to rule the people wisely.

STORY Samuel was getting old and found that he could not do quite so much work for the people in helping them to settle their quarrels, so he made his two sons help him and gave them part of the land to look after. The people had liked going to Samuel with their troubles for they always found him just and fair. But Samuel's two sons were not good like their father.

Some of the people found that when they had done wrong, if they offered Samuel's sons money, they were let go unpunished, and often someone else had to suffer for them. So one day the elders of Israel went to Ramah, where Samuel lived. They had something very important to ask him. They asked Samuel if they could have a king to rule over them like all the nations around them. This made Samuel very, very sad, for he loved God and he knew how wise and good God had been with His people. And now the people wanted an ordinary man to rule.



Lessons are designed for all ages. The above is the first page of a typical lesson sent out to the primary section. Drawing by courtesy of Miss C. Walker.

Lessons are prepared for all ages and are forwarded to every State and overseas.



Ruth Hermann, Richmond River,
N.S.W.



Jill Barton, Toowoomba.



Some of the Scholars
From every State and all Ages !



Teacher Claire Armour, Joyce and
Thelma Hold, Brian Armour, of North
Queensland.



John Wittman, Victoria.

A few of the 275 scholars in isolation.



This photo of Judith and Fred Bonner (N.S.W.) was taken as they were sett down to their Scripture studies.



Sunday School in isolation.—Sister Jacobs, of Lowanna, N.S.W. (150 miles from nearest Ecclesia), commencing afternoon studies from notes supplied by Correspondence Sunday School.



This working group meets periodically at the home of the superintendent to forward lesson sheets and mark up homework results.—Photo by courtesy Bro. F. Briggs.

ADELAIDE CHRISTADELPHIAN SUNDAY SCHOOL									
CORRESPONDENCE BRANCH									
JUNIOR HOMEWORK									
1948									
		LESSON NUMBER							
NAME		1	2	3	4	5	6	7	8
1	Armour Woodburn Robert	1✓	2✓	3✓	4✓	5✓	6✓		
2	Bell Graham Dennis	1✓	2✓		4✓	5✓	6✓	7✓	8
3	Bonner Frederick	1✓	2✓	3✓	4✓	5✓	6✓	7	
4	Boon Edward Arthur		2✓	3✓	4✓	5✓	6✓		8
5	Bundesen John	1✓	2✓	3✓	4✓	5✓	6✓		
6	Bundesen June Louisa	1✓	2✓	3✓	4✓	5✓		7✓	8
7	Bundesen Errol Dale	1✓	2✓	3✓	4✓	5✓	6✓	7✓	8
8	Catton Doris Hazel	1✓		3✓	4✓	5✓	6✓	7✓	
9	Catton Lorraine Gladys	1✓	2✓	3✓	4✓	5✓	6✓		8
10	Cobbledick Kathleen Sylvia	1✓	2✓	3✓		5✓	6✓	7✓	
11	Dall Pamela Dee	1✓	2✓	3✓	4✓	5✓	6✓		8

A portion of the Homework Report Sheet. The response from students is particularly good.—Copy by courtesy of Bro. Tweedy.

At first this work was known as the
CORRESPONDENCE BRANCH "Country Branch" of our main school, but
 this has now been changed to "Correspon-
SUNDAY SCHOOL dence Branch" because enrolment is not con-

fined to children residing only in country areas, but in cities and towns where attendance at our main schools is not regularly practicable.

Each year has witnessed an increased enrolment until, with this momentous year of 1948, the names of 275 scholars--ranging in age from 4 to over 16 years--are printed in our general roll. These are not exclusively of Christadelphian parents, but the children of strangers are also encouraged to join in the study. Thus in numbers it is now the largest Christadelphian Sunday School in the Southern Hemisphere, and possibly in the world. Our scholars are found from Rockhampton and Cairns on the Eastern Seaboard to Geraldton and Bunbury on the Western; from Alice Springs in the North to Penola in the South. Australia is a vast land, being 3,000 miles from West to East, and 2,000 miles from North to South. On the large map of this country in my study, a little dot here and there represents a scholar or a small school of two or three, possibly isolated from contact with others of like precious faith.

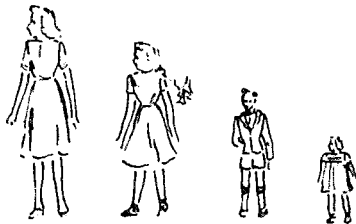
Look at the map and you will make the picture live for itself.

Regularly each fortnight by passenger train, mail train, and coach, budgets of lessons are despatched to these far-flung Christadelphian homesteads. They are sent in stapled envelopes at commercial rate, and in the 3½ years of our experience there has never been a hitch, and the work has gone out at the scheduled times.

A staff of twelve brethren and sisters has been appointed
PREPARATION OF LESSONS to prepare the lesson matter. There are two teachers in each section (Senior, Intermediate, Junior and Primary) who are responsible for the lessons in their particular group, whilst six members of the staff are responsible for despatch. Ours is a loyal band of workers, each a teacher of many years' experience. Consequently there is never any need to urge; the necessary matter comes punctually to hand, competently prepared, and fully checked. The success of these labours depends upon the ability to create, and the regularity with which it is supplied.

A Copying Office prepares the lesson stencils, but all our duplicating work (particularly large) is done by an ardent member of our staff who never fails, and whose suggestions for improvements have proved of inestimable value.

The contents of each lesson are based upon God's Word and in line with accepted Christadelphian standards. The comments of the parents in reply would indicate their complete approval. The teachers strive for accuracy of fact and simplicity of style. They labour oftimes with the difficulties in mind of the same lessons being set for kindergarten scholars ranging from 4 to 8 years, and inter-



AGE GROUPS

SENIOR 16 & over. 22 SCHOLARS

INTERMEDIATE 12 to 15 years 72 SCHOLARS

JUNIOR 9 to 11 years 17 SCHOLARS

PRIMARY 4 to 8 years 104 SCHOLARS

mediate from 12 to 15 years; consequently the needs of the younger children need careful consideration. This is given, but limitations of staff, time, and finance do not permit the best possible results by the introduction of a more varied range of lessons catering for added age groups.

These points we know are appreciated by the parents who bear with us in our humble but earnest efforts.

Coloring and simple objective work for primary and junior scholars has been introduced to relieve monotony and add interest, and has had a marked effect on the child mind.

INSTRUCTOR'S SHEETS AND HOMEWORK

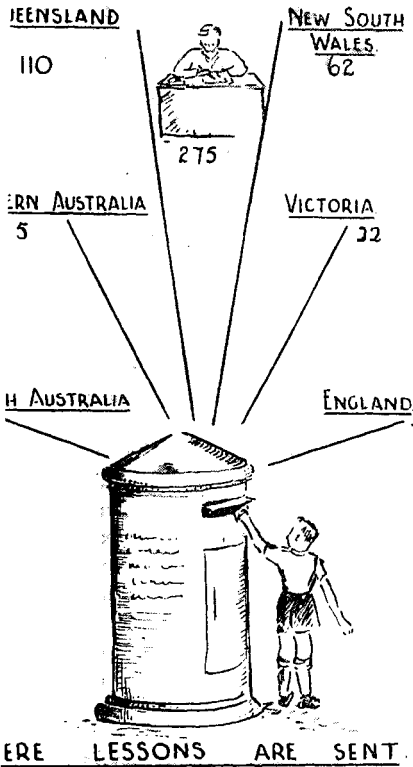
These sheets are sent out monthly in advance and appropriate ticks are placed by the parents in the squares provided if the scholar has duly been given instruction in all lessons set for each particular month. The sheets are then returned and the results entered in our records.

What a disappointment to send out regular masses of matter, and to receive no active response. This possibility is avoided by the introduction of "Instructor" sheets and written homework.

In all but the "Primary" section, regular questions are set with each lesson to which we anticipate written replies in ink. Less, of course, is expected of the tiny tots, who nevertheless respond splendidly when called upon for some colouring work usually. How revealing this work is, and how it shows the development of the child's mind year by year! If you would be an observer be a teacher!

The homework response to date has been grand, indicating the whole-hearted co-operation of parents and children. Between 80 and 90 per cent. do the homework—reflecting the zeal of the parents on the children's behalf. Following specific instructions the homework is particularly well set out in the main, and such diligence compares more than favourably with the efforts of the children in the main schools. We open, on an average, between 50 and 60 family homework envelopes each week. It is a constantly big pile for correction, and keeps seven teachers busy all the time. This work we periodically return to the scholars with corrections attached.

Its effect is seen in the annual union examination results. In 1947 our Branch gained 8 union prizes, 155 first class, and 40 second class certificates. Examinations, written or oral, are excellent testing mediums, but not the most important by any means, in a Sunday School curriculum. The consistent teaching and imbibing of the simple Gospel stories from God's Word is all important, for thus young minds grow and develop in godly young bodies until the time comes when we earnestly long for our children to accept the Truth



through the waters of baptism, and walk with us, their parents, in understanding of purpose, towards the Kingdom of God. A lovely work and mighty in its power to redeem.

Memory work from the "Christadelphian Instructor" **"INSTRUCTOR" WORK** is strongly recommended to Junior, Intermediate, and Senior scholars and, good to relate, the great majority respond and learn the answers to the questions set therein. The "Instructor" has stood the test of time in our schools and should not be neglected.

You know how the child responds to its environment, good **THE POWER OF** or bad. This work has awakened many parents to a sense of **CO-OPERATION** their responsibility towards their child or children in training them in the admonition of the Lord. This lesson matter, by its regularity, has been a consolidating force, and oft-times has given them confidence in their ability to make the old, old story live. What greater love could exist in a family group than for parents and children to unite in a love for the things of God?

We warmly welcome new children for enrolment at all **NEW ENROLMENTS** times from 4 years of age upwards—even into the twenties. The lessons can commence at any point in the year's syllabus work, which continues until the end of November in each year. If any who read these lines have a child or children, or know of children who are not receiving Scriptural instruction, will you kindly address your enrolment application to:

The Superintendent,
Correspondence Branch Sunday School,
105 Halifax Street,
Adelaide, South Australia.

Supply also the full name of child; the address; the date of birth including day, month and year; and the full names of parents, stating also whether they are in the Truth or not.

A file of lessons will immediately be posted in reply.

We thank God for His goodness and bounty extended towards us in this noble work. We offer our gratitude to Him in prayer for His love bestowed upon us and our children, and earnestly hope (God willing) that we shall be given strength to continue these humble efforts even to the coming of our Lord, His Blessed Son.

L. J. COLQUHOUN, Superintendent.

(Note.—Drawings for this article are the work of a Sunday School scholar, Miss Claire Walker.)

SHALL ISRAEL FIND PEACE?

Brother R. Johnson has forwarded the following interesting point:—"I noticed in an old English magazine the other week the following translation by Dr. Thomas of a passage not often used in relation to the future of Israel: 'The Elohim of olden time a refuge; and underneath the arms of Oloam,

and He shall thrust out the enemy from before thee and shall command to destroy. Israel shall then dwell in safety alone.' After some searching I found it was from Deuteronomy 33-27. I think it would add further conviction to the already good answer to the first half of the question on p. 239 of the July issue."

Cogitations

3: ABIGAIL—"A Soft Answer Turneth Away Wrath"

So wrote the "wise man"—"A soft answer turneth away wrath: but grievous words stir up anger." That this philosophy is true to life all will agree—and that just shows what a perverse thing is human nature! For, despite the admission of wisdom in the proverb, how seldom is the wise counsel heeded in real life!

Solomon, possibly, had heard of the circumstances of his father's meeting with one of his wives—Abigail. Abigail was the wife of a wealthy man named Nabal who lived in Carmel. "She was a woman of good understanding, and of a beautiful countenance; but the man was churlish and evil in his doings." David, at the time, was in exile, having fled from the jealous Saul. He lived in the deserts and the caves, marshalling gradually a band of supporters, who saw the powerful character of this young man, and who sought adventure and glory at his side. These people had to be fed and clothed, and David performed this by levying an unofficial but effective tax on the wealthy farmers in return for protection from marauding Bedouins. It really was quite a good bargain for the farmers, and apparently, most of them paid willingly enough.

Nabal did not. He chose rather to send back an insult by the messengers of David. David's

reaction was typical of the man—"Gird ye on every man his sword." And he went, in anger, to take his vengeance.

But the servants of Nabal had told Abigail of what had transpired, and she, realising the folly which had been done, resolved to take her own life in her hands, and to meet this man David, in an endeavour to calm his wrath, and turn him from the deadly purpose she knew would be his. Her answer of peace "turned away strife" (1 Samuel 23-25), and David thanked God for sending one to turn him from his purpose of "avenging himself with his own hand." David's anger was understandable enough but unrighteous nevertheless, and the "soft answer" of this woman of "good understanding" alone prevented him from committing an unrighteous act.

An admiration for the good qualities of each of these two people was engendered in the heart of the other by the events of this meeting, and when, upon the death of Nabal after a drunken orgy, David asked Abigail to leave her wealth and comfort, and to join him in a life of exile and hardship, she joyfully agreed.

What an admirable character this woman must have had! And what a desirable gift is this of being able to control one's natural

inclinations, and to "turn away strife" by the giving of a "soft answer." How much strife could have been saved in Ecclesial life—how many divisions could have been avoided, if men had only had the wisdom to speak peaceably one to the other. How much happier would be our personal relationships, inside and outside the Body, if we all could but practise this philosophy, that "a soft answer turneth away wrath."

But did I call it a gift? No, it is not so much a gift. It is something which all can cultivate—which all must cultivate! It is one of those traits of character which are essential to the building up of a record of life such as will earn the approval of the "greater Son of David" in the Day when He comes to take a righteous vengeance on those who have despised Him, as Nabal despised David.

—E.B.W.

"Excellent Speech Becometh Not a Fool"—Proverbs 17-7.

EDITORIAL NOTES

OUR PICTORIAL SUPPLEMENT

We feel sure that our readers will be interested to learn of the work of the "Correspondence Sunday School" which is associated with the Adelaide School. We would invite them to forward the names and addresses of children for enrolment. As we have tried to illustrate, the lessons are designed for young folk of all ages, and, in regard to the alien, may be a splendid stepping stone to the ultimate acceptance of the Truth.

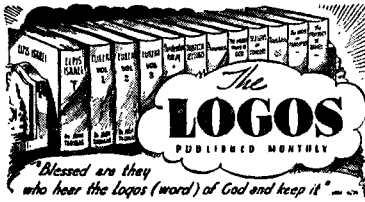
"THE GUIDING LIGHT"

Concerning this publication, Brother Twine, of River Terrace, Chelmer, S.W.3, Queensland, reports: "With the current issue it has been published for six years. It was commenced to meet the needs of the country children who at that time had no means of communication. The first issue was of 150 copies, sent mainly to the children of Queensland; today we issue 500 copies, some of which go to Great Britain, South Africa, U.S.A., New Zealand and all States. It was started

as a sincere effort to help the children to appreciate the Bible, to embrace noble things and true, to acquire the taste for things that are lovely and honest. We have endeavoured to keep this to the front rather than cram the minds with 'lessons.'" Brother Twine will be pleased to hear from any interested in this little work which, like the Correspondence Branch Sunday School, can pave the way for ultimate acceptance of the Truth.

A CORRECTION

Brother McNamara directs our attention to a discrepancy in the July issue of the "Logos." On p. 237 there appears: "The charge of Pliny the younger, in his letter to Trajan (dated A.D.65) six years after the death of the Apostle John. . . ." Brother McNamara points out that John received the Apocalypse in 96. Pliny was appointed governor of Bithynia in the year 111 A.D. by Trajan, and it was during his governorship that he wrote the letter quoted in the July "Logos."



"Ask for the Old Paths"

Jeremiah lived at a critical period in Jewish history. Conditions inside the nation were at a low ebb. Spiritual values had been discarded; the pure worship of Yahweh corrupted; and though the people might say, "The Lord liveth," their actions revealed their insincerity. The prophet declared: "Surely they swear falsely" (Ch. 5-1).

Externally affairs were also developing to a crisis. Rumours were rife of an impending invasion of Palestine by the Assyrians. The reports were variously interpreted by the Jewish leaders. Some advised the nation to ignore them, declaring that they were false. In the Name of Yahweh they promised peace to the people. On the other hand, faithful men like Jeremiah correctly interpreted the "signs of the times." The prophet maintained that Nebuchadnezzar was the "servant of God" to execute His vengeance upon a disobedient and wicked nation (Ch. 25-9). He declared that the invasion was imminent, and warned the people of Jerusalem to prepare to flee from the city because of the evil that would be poured out upon it.

In such circumstances what could a faithful man do for his nation and for his God? To pray for the former was useless. God had declared: "Pray not for this people, neither lift up cry nor prayer for them, neither make intercession to me; for I will not hear thee" (Ch. 7-16). Any alleviation of the coming judgment, any assistance from the God of Israel, would only come

as the result of a penitent attitude on the part of the people. The nation was at the crossroads of its existence. If it persisted in its present course of action, only destruction would result. Thus the prophet appealed to the people: "Stand ye in the ways and see"—that is, consider the direction in which you are going—consider the troubles you are suffering—observe the apathy and indifference to the principles of virtue by which you are surrounded! And then came the exhortation: "Ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." That is, revert back to the original attitude of the fathers of Israel—turn to the well-worn and sharply defined path of rectitude by honouring the will of the Almighty—refuse the untried modernistic trend of your present attitude. But the answer came, "We will not walk therein" (Jer. 6-16)—We are satisfied with our present ways.

The history of nations or movements can be roughly divided into three main periods. There is firstly the building-up period—the time of the pioneers. The path of action is clearly defined, the issues are all fundamental. At that stage, the obstacles are so great, the difficulties so immense that little time can be spared for anything else but surmounting them. If it is the history of a movement that is considered, the adherents are so few, the enemies so numerous, that the continuity of the movement seems to hang by a thread, and the whole resources of those associated with it are demanded as "the reasonable sacrifice" of such who would see it prosper. The spirit of such a period is that of no compromise, and the distinction between an enemy and a friend is unmistakable. So it was when Abraham wandered a sojourner in Palestine, or Joshua, at the head of Israel, entered the land of Canaan. So it was in the early days of the estab-

lishment of the Truth during the past one hundred years.

But the pioneering days do not last forever. Gradually results are seen for the heavy labour expended. Time is permitted for things other than the barest essentials. A little comfort is desired. A little rest after the day's toil. In the case of a movement, the time of consolidation comes, when the principles established in the early days are given form and backing. Under wise administration, a nation or a movement reaches its greatest heights and exercises its greatest influence during this stage.

It is followed inevitably by a third stage—that of decline, when, as in Jeremiah's time, the need for walking in "the old paths" is not so apparent. The line of demarcation has become obscure; the harsh opposition of the early days seems a little ridiculous; a more liberal outlook is urged towards those who oppose the movement, and the pioneering spirit has no longer any appeal. Respectability, comfort and ease takes the place of hard work, self-denial and continuous endeavour.

The Truth is no exception in this regard. Time and again it has been revived in order to provide a quota of Accepted to swell the ranks of that glorious community which will be selected "out of every kindred, tongue, people, nation" and age (Rev. 5-9). In each case it has had to be pioneered. Men have been raised up by God for that purpose, and inevitably the movement has grown out of the pioneering stage, past the consolidating period, into decline. During the six thousand years of mankind's history many communities of the saints have sprung up, but seldom have they survived the third stage—seldom has there been a renaissance once decline has set in. Human nature refuses to listen to the voice of wisdom, and the decline has usually led to final extinction. The

light stand of truth has been extinguished.

Israel had reached the stage of decline when Jeremiah gave forth his exhortation, "Ask for the old paths and walk therein." His cry was futile except for a small minority "who had ears to hear." How pathetic is his lament, "They would not!"

Evidences that surround us indicate that Christadelphia has reached the third stage. The age of decline is with us. The pioneering spirit is fast fading out. The earnest contention for the one faith sounds a little ridiculous in these enlightened, liberal-minded days. To be too much in earnest is to risk one's popularity with some. In place of hard work, continuous study, unremitting toil in the cause of the Truth, the demand is for more social evenings, respectability in the preaching of the Word (let us tone down such hymns as 110), a loosening of the sharp line of demarcation between the world and Christ. There is nothing inherently wrong in a social evening, or the desire for respectability, but too much of this sort of thing is not conducive to that "hardness" which Paul declares the true soldier of Christ should manifest. The well-trained soldier needs to deny himself the luxuries of life. Things that may be lawful are not always expedient for him (1 Cor. 6-12). He needs to discipline himself that he may the more effectually campaign on behalf of Christ.

Would the light stand of Christadelphia be extinguished with the passing of time? But for the imminence of Christ's return, we believe that the enervating influence of our present status would fatally sap the vital, vigorous, faithful witnessing of the Antipas of this age (Rev. 2-13). There is one antidote for the situation. It is supplied by the exhortation of Jeremiah to his nation, "Seek ye the old paths."

Let us revert back to the beliefs and practices of the pioneers; let their uncompromising attitude to the world, their unceasing "contention for the faith"; their repudiation of shams and evils be emulated by us today. The call is to the individual. He can assist himself, his brethren and his ecclesia by becoming more and more familiar with the Word of Truth. In this regard "the old paths" can help us. Such works as "Elpis Israel," "Eureka," "The Ways of Providence," "Nazareth Revisited" and our other standard works can aid us in developing our understanding of the will of God. Let the reader make a study of these works, analysing each paragraph, comparing each quotation given with the Scriptures. Let him read and re-read the faith-invigorating first volume of "Eureka" and the second and third also, with its mine of valuable matter—its exposition of the prophets, its enlightening outline of the growth and decline of the early ecclesias, showing how the Truth was slowly but surely

submerged by apathy and error until the light stand of the seven ecclesias in Asia flickered out. Such a study will reveal the "old paths"—the student will be fortified against the environment. The Truth's literature is not to be despised. From a literary point of view, the writings of brethren Thomas and Roberts are comparable with anything the world can or has produced, whilst from the standpoint of Scriptural exegesis they are in these days unique. It is becoming popular to deride these writings today, even as the college-educated descendant of the pioneer will often sneer, and laugh, and be ashamed of his forefathers, who, by the denial of the luxuries of life, and by long hours of hard work from day to day, laid the foundation of the wealth he enjoys, though they had no time to develop the niceties of life. Let not the reader be among such a number. "Search out the old paths and walk therein," and, despite the trouble that may surround you, "ye shall have rest for your souls."

EDITORIAL NOTES

WAIKERIE EFFORT

On 15th August a special effort was conducted by the "Elpis Israel" Classes in the Waikerie district. Waikerie is a small town on the Murray about 120 miles from Adelaide. Despite a series of set-backs, included among which was the failure of the local paper to include the proper advertisement for the lecture, and the contracting of influenza by both the exhorting brother for the Memorial Meeting, and the brother appointed to lecture, a profitable week-end was spent. An audience of 35 brethren, sisters and strangers attended the lecture, which was given by Brother H. P. Mansfield upon the theme: "Storm

Clouds Over Palestine: What is Their Significance?" A feature of the effort was the use of a facsimile of the world some 9 feet high and the announcing of the lecture on the Saturday evening by the use of an amplifier. We hope, God willing, to illustrate the sphere in a subsequent issue of the "Logos," when we hope to deal more in detail with this effort. Applications were received for further literature. The brethren and sisters of Glenlock—a little band of six—nobly performed their part in the effort.

PERTH EFFORT

As we go to print, Brother A. Hol-lamby, of the Adelaide Ecclesia, and

a member of "The Logos" Committee, is proceeding to Perth for a special effort in conjunction with the Ecclesia in that city. His programme includes a night devoted to the Jewish sign, two special lectures, exhortation, attendance at the "Elpis Israel" Classes, and a special Devotional night. The programme is a heavy one, and we feel that our Perth brethren and sisters will be "built up in their most holy faith" by the subject matter of the evenings. The study of God's Word through the aid of such works as "Elpis Israel" is of wonderful value in the development of an attitude of mind well pleasing unto God.

"ELPIS ISRAEL" CLASSES DUPLICATOR

Brother G. E. Brumby, secretary of the "Elpis Israel" Classes Committee, reports that "The Committee is very gratified at the response of Brethren and Sisters everywhere to their appeal for funds to purchase a duplicator and sundries involving an expenditure in all of £150. We wish to acknowledge the following receipts:—

Previously acknowledged	£64	16	6
Receipt No. 243	0	7	0
Receipt No. 244	0	5	0
Receipt No. 245	1	5	0
Receipt No. 246	0	10	0
"Inasmuch"	1	0	0
Receipt No. 249	0	5	0
Receipt No. 251	1	1	0
Receipt No. 253	0	14	0
Receipt No. 254	3	10	0
Receipt No. 255	0	19	6
Receipt No. 256	0	10	0
Receipt No. 263	0	5	0
Receipt No. 264	2	0	0
Receipt No. 265	5	0	0
Receipt No. 266	1	4	0

Total £83 12 0

THE "YOUTH ALIYAH" FUND

Two questions were answered in a

circular recently issued by the Zion Group of the Adelaide Ecclesia to members recently. The questions were:—1. Are Jewish children being taken into Palestine at the present time? 2. Are monies contributed to this Fund being used exclusively to forward the work of Youth Aliyah, or is any portion being diverted to use in Palestine war channels? The answers were:—1. Yes; from 22nd February to 31st May, 1948, 4,350 children arrived in the land, and the total number received since the beginning of Youth Aliyah in 1934 is 30,150. 2. Assurance received from the Jewish Authorities reads as follows:—"None of the Youth Aliyah funds remitted to Israel are used for any other purpose but for the maintenance and training of our wards." So heavy is the demand that Youth Aliyah has incurred heavy debts endeavouring to rehabilitate the children in Palestine. The reply continues: "We cannot wait until sufficient funds are available. We must receive the children. Many of our workers have not received any pay for the last nine months, yet we cannot afford to turn away one child because of lack of funds." (See Jeremiah 31:17.)

NEW SUBSCRIBERS

We welcome all new subscribers to our circle of readers, and trust that our association will be mutually inspiring towards the Kingdom of God. If any reader desires a copy to be sent as a sample copy to any other brother or sister, this will be done without charge, upon the name and address being supplied.

THE TRUTH IN GERMANY

Used stamps have a monetary value in Germany, and if brethren and sisters care to send these to us they will be forwarded to our brethren in that country for use in the preaching of the

Word. Brother Philp, of 38 McDonald Street, Lakemba, New South Wales, is in constant contact with the Ecclesias in Germany and these stamps can be forwarded to him for transmission across the seas.

We have received **The Truth in Germany** from Brother Bogner a corrected copy of a German translation of "The Great Salvation." It is intended to print this work for the benefit of the Truth in Germany, and as it is impossible for the brethren in Germany to send money out of the country this means that the entire cost of production and forwarding will have to be borne by Christadelphians in

Australia. We will be pleased to receive donations from Ecclesias, Gospel Extension Societies and Brethren for the printing of "The Great Salvation" and other works in the German language. The brethren in Germany have come through a period of great trial, and it is up to us to help them in their labour on behalf of the Truth as much as lies within our power. It is obvious that ultimately Britain and America will be forced out of Europe, and when that happens the possibility of transmitting religious literature into the Continent will be remote. It is therefore necessary to be prompt in our assistance to a most worthy cause.

EDITOR.

MINISTRY OF ZEPHANIAH.

8. PREDICTED DESTRUCTION OF NINEVEH AND ETHIOPIA

Zephaniah 2: V . 12-15.

Seldom does history supply examples of such sudden and utter destruction as that which befell Nineveh and Babylon. They will be superseded only by the overthrow of Rome by volcanic eruption at the return of Christ "never to be found any more at all" (Rev. 18-21). These two cities were typical of Rome, which is Apocalyptically termed "Babylon the Great." Nineveh was a city of incomparable strength and glory in the days of its power. Its wall occupied a circuit of sixty miles, and encircled the city proper as well as its suburbs. Therein were found orchards, gardens, cultivated fields, grass meadows and ornamental hanging gardens, well watered by a system of irrigation from the Tigris. The wall was of massive construction, being 100 feet high, with 1,500 towers of over 200 feet high in-

terspersed along its length. It was sufficiently wide to enable three chariots and horses to ride abreast. A city of such fortifications appeared impregnable, but when Xenophon the Greek passed its ruins some 200 years after its overthrow, so little remained of the former greatness, even in the memory of men, that he concluded that they must represent the remains of a Parthian city.

Nineveh was built by Nimrod and remained in subservience to the power of Babylon for many years. We read of this "mighty hunter" that the "beginning of his kingdom was Babel (Babylon) and Erech, and Accad, and Calneh, in the land of Shinar." Nimrod extended his conquests at the expense of Assyria. Genesis records: "He went out into Assyria, and builded Nineveh." (Gen. 10: 10-11). It remained in the power of the

successors of Nimrod for many years, so that Micah terms Assyria "the land of Ninrod" (Micah 5-6). About the ninth century B.C., however, Assyria rebelled against Babylon, and subjugating the latter city, established the foundation of Assyrian might. Against this city Nahum, as well as Zephaniah predicted coming destruction.

Nahum styled Nineveh "the bloody city" (3-1) because of the violence, wars and cruelty of its rulers. It was a warrior State. Every Assyrian was a soldier, its power was established by bloodshed, and the measure of fear it engendered in other nations was matched only by their hatred for the cruel tyrant. The historian has written: "Its necessity, its food supply, even its playthings were wrenched and looted from the unhappy people who surrounded it. Its builders and labourers were prisoners of war. Its rulers transplanted entire tribes and nations from one part of their dominion to another, uprooting them as they uprooted the cedars of Lebanon for transplantation in the avenues of their wonderful metropolis" ("Splendours of Nineveh"). The Assyrian kings exceeded all others in their cruelty. Ashurnasirpal, for example, was accustomed after his victories to cut off the hands and feet, and the noses and ears, and put out the eyes of his captives, and to raise mounds of human heads. To enforce the measure of Assyrian supremacy over those who rebelled, it was not uncommon for them to level a conquered city to the ground. To break up all dwellings, and throw the dust of these to the winds of heaven. Archaeological research has once more revealed the boastful arrogance of the kings of Nineveh, which they recorded in stone for the benefit of posterity. But there was a fur-

Assyrian Gods ther element in **Nineveh Elevated** vitive greatness of vital importance to the pro-

phets of Israel. Behind all this ruthlessness lurked the sinister shapes of the gods of Assyria. War was waged to supply gold for their temples; blood flowed so that tribute might be exacted for their greatness, the whole ancient world groaned under the need to supply the wants of Nineveh's gods. So long as the issue was between the gods of Nineveh and those of similar pagan nations, it mattered little—the weight of Assyrian arms was successfully pitted against the inferior might of lesser powers, but when Assyria challenged Israel in the name of its god, the challenge was taken up by the Creator of the Heavens. When the Rabshakeh of Assyria blasphemously asserted the supremacy of these gods in the ears of Hezekiah and of Israel (see Isaiah 36: 4-10; 13-21; Ch. 37; 8-13), the beautiful answer came: "The virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee. Whom hast thou reproached and blasphemed? And against whom hast thou exalted thy voice, and lifted up thine eyes on high? Even against the Holy One of Israel" (Isa. 37: 22-23). No king had done more for the glory of Nineveh and for its gods than Sennacherib, who had thus descended on Israel "as a wolf on the fold" and blasphemously defied the God of Israel. But his army perished overnight and he himself was slain.

The grand controversy of the age thus became Yahweh versus the gods of Assyria. The ultimate result was not a matter of doubt with the prophets. Isaiah revealed that Assyria was "the rod of God's anger," and that his blasphemous boasting would in due time be suitably dealt with. "It shall come to pass that when the Lord hath performed his whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high

looks" (Isaiah 10: 5, 12). Where is the glory of Assyria today? The one-time metropolis of the gods Nis-roch and Ashur of Nineveh is today a range of low mounds, over which, in the season of the monsoon, the desert sand drifts in slow gathering wreathes. But Yahweh's nation still exists, and is today building up. This is a testimony not to Jewish greatness but to Yahweh's might. "I do not this for your sake, O house of Israel, but for my holy Name's sake which ye have profaned among the nations whither ye have been scattered."

And so Zephaniah predicted the desolation of **Utter Destruction** which this great city would be brought. It would be utterly deserted, and became the habitation of wild beasts and birds. Arid wilderness would take the place of green and smiling fields, the channels which irrigated the city from the Tigris would dry up. None would regret the overthrow. The nations would mock at her former greatness. In the day of her humility they would "hiss and wag the hand." Every word of Zephaniah 2: 13-15 was literally fulfilled. About 625 B.C. Nabopolassar, governor of Babylon, declared himself independent. A little later on Nebuchadnezzar in conjunction with Media besieged Nineveh. Nahum had declared: "With an over-running flood the Lord will make an end of the place," "the gates of the rivers shall be opened, and the palace shall be dissolved." (Ch. 1-6:2-8). The siege of Nebuchadnezzar synchronised with a flood of the Tigris of such proportions as to undermine some of the fortifications, and by the breach thus made Nineveh was overthrown. "As the Assyrians had destroyed other cities, so their mighty city was destroyed. As they had led others away captives, so they were scattered. The canals that once fer-

tilised the city and contributed to its greatness fell into disuse, they became dry and remained so. So complete was the destruction that for many years its site was unknown, until during the last century its remains were unearthed by the archaeologist Layard. To-day the once "rejoicing city that dwelt carelessly, that said in her heart, "I am, and there is none beside me" (Zeph. 2-15), is an arid yellow waste, the resting place of the hyena, the wolf, the fox and the jackal. So disappears the greatness of human might; so perish they who live by the sword; such is the end of the arm of flesh when it contests the issue with the God of Israel. "So let all thine enemies perish, O Lord" (Ps. 68-2).

The overthrow of Assyria was an event of the greatest magnitude in the old world. It was comparable with the fall of Hitler's Germany in the present generation. It was followed by the might of Babylon, that power of the north, which is so often used as the type of Gogian might in this age. So great was the crisis, so astounding the fall in greatness of Nineveh, that the overthrow of Ethiopia by the power of Nebuchadnezzar at the same time (Jek 46:9, Ezek. 30-4, Amos 9:7) was in comparison but a detail in the general confusion. It is so treated by Zephaniah. It is included as incidental in his prophecy, "Ye Ethiopians also, ye shall be slain by my sword." (V.12). Nebuchadnezzar was God's sword to accomplish His purpose. Through the prophet Ezekiel He declared: "I will strengthen the arms of the king of Babylon, and put my sword in his hand" (Ezek. 30-24). Thus the lion power of Assyria had its eagle's wings plucked (Dan. 7-4), and was raised to stand, not as Assyria, but as Babylon—the power of Chaldea under a different city. "A man's heart" was given to

this new power (Dan. 7-4); it was much more humane than Assyria, but as with all human powers, it, too,

finally descended into the abyss of silence into which so many powers have sunk.
—H.P.M.

Comments by Readers



Labouring Under Difficulties. See 2 Cor. 7-5 (From Germany)

Reports of activities among the German brethren reveal an amazing amount of work accomplished in view of the tremendous difficulties under which they labour. Brother Knupfer reports: "While I am writing this little report, American and British aircraft that bring food, etc. to our blockaded city are thundering over my house. Although the new hardships are many we shall not despair. Our Heavenly Father will not forsake His children, and we know, too, that our brethren and sisters abroad will remember us." Concerning German literature, our brother writes: "I am sorry to report that a postal parcel containing 3 copies of 'Elpis Israel' in German has been held up for weeks at the Berlin postal authorities. It is one of the half million parcels that are 'frozen' by the Russian authorities. The loss will amount to 435 marks. We have made arrangements to have 6 more copies typed and bound and we hope that by the time they will be ready, a way can be found to mail some of them to our brethren at Stuttgart and Sieburg in the Western zones. Our best thanks to the brethren and sisters abroad who have supported this useful work. Any old or new, used or unused postage stamps of any country will help." (NOTE: These can be forwarded to Brother Bruce Philp, 38 McDonald Street, Lakemba, N.S.W., who is in touch with the German Ecclesias). "We in Berlin

have been cut off entirely from the rest of Germany for the last two weeks" Another booklet has been added to the list of German translations of English literature on subjects of the Truth: Robert Roberts' "The Blood of Christ" (German title: "Das Blut Christi").

The Berlin Ecclesia reports that a few friends are regularly attending the meeting and they hope that some may shortly apply for immersion. Contact by letter is also maintained with friends in the Russian zone. The Stuttgart and Esslingen Ecclesias both report that three immersions have taken place at each centre. Thus in spite of difficulties the work proceeds. We hope with the cooperation of our readers, to assist the German brethren in a very tangible way in the near future (see Editorial Notes in this issue).

This Corrupt Earth—Genesis 6-11 (From N.S.W.)

"There is no doubt that the world will be full of troubles worse and worse until that day when they shall all be swept away and our Lord shall reign as King in righteousness. May it not be far distant. Everywhere you turn these days seems to be corrupted with bribery. If one wishes to apply for anything—a permit to build, tiles for a roof, a passport for travel, or anything at all he is pulled up by the out-stretched hands for that 'under-the-lap' deal. No wonder Isaiah says, 'Who among us shall

dwell with the devouring fire? Who among us shall dwell with everlasting burning? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from the holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil,' etc. (Isa. 33: 14-17). 'Who shall ascend into the hill of the Lord? or shall stand in his Holy place? He that hath clean hands and a pure heart' (Psalm 24: 3-4). As the world gets more and more corrupt even in everyday affairs we can see why these things were 'written for our admonition and learning that we through patience and comfort of the Scriptures might have hope'. It is so easy to get involved without realising the danger unless we are continually watching."

Contending for the Faith—Jude 3
(From England)

"The 'Antipas' nature of the Truth is being rapidly lost among us. We ought to be in opposition to all the various systems, constitutions and organisations; religious, political, civil, social, commercial, which as a fabric bind people into a nation. All these

are based on 'the thinking of the flesh' which is 'enmity against God'; for 'it is not subject to the law of God, neither indeed can be' (Rom. 8-7). That spirit is expressed in a paragraph on p. 602 of Eureka Vol. 2, and again and again in that valuable work. It contrasts favourably with the insipidity common in the brotherhood."

Preaching the Word—2 Tim. 4-2
(From British Guiana)

"I have never read 'Elpis Israel' but would be pleased if you would forward me a copy in order that I may do so. The pamphlets you have forwarded have already been distributed—that is one small job I can do for the Master. I dearly love interesting literature on the Holy Word, especially on the coming of Christ. That is a moment for which we dearly long for, and all literature dealing with that subject is greedily devoured by us. I am not alone in the faith, for my husband, too, is a Christadelphian, and we are endeavouring to bring up our children in the same way. Prophecy is rapidly fulfilling and the appointed time for the divine interference seems at hand."



THE LOGOS

UPHOLDING THE PURITY OF APOSTOLIC DOCTRINE AND PRACTICE

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Thoughts for the Times

PROVIDING THE ESSENTIAL OIL

We all know that light, as a scriptural figure, represents the enlightenment that results from the indwelling of the truth. The oil from which this light is combusted, is the instruction contained in the Holy Oracles. With this oil, the wise have their vessels abundantly supplied, consequent on their obedience to the precept which tells them to let the word of Christ dwell in them richly. Whatever lack of success there may be in the public tokens of the Lord's coming, their love of Jehovah's testimonies in their daily readings is like David's. The foolish, on the contrary, have neglected the daily reading and study of the Scriptures, and find their vessels empty on the arrival of the crisis in which only visible signs interested them. Their minds are a blank and a waste in divine things. Having given themselves up to the present evil world, its literature, its pleasures, its honours, its friendships, and its pursuits—they find themselves unfurnished for the relation of things which the Lord's coming introduces. They make a great and frantic endeavour to get into a state of readiness. "Too late" is the only suitable response to their excited appeals. Spiritual preparedness for the Lord's coming is not a thing that can be hurried up in a moment. It is a state reached by a process of growth, and that process is indicated by Peter, when he says, "As new born babes, desire the sincere milk of the word, that ye may grow thereby."

GATHERING OF WORLD'S CHURCHES

A world conference of churches was held in Amsterdam, Holland, during portion of August and September. The theme of the Conference was "Man's Disorder and God's Design." The Roman Catholic Church refused to participate.—News Item.

Two international powers are struggling for the supremacy in Europe and the world. They are Roman Catholicism and Communism. Neither of these systems recognises borders or frontiers of nations; neither recognises any other power as its equal. Both are, for the moment at least, mutually antagonistic. Yet Scripture indicates that before the end some rapprochement will occur; some compromise whereby Russia will harness to its assistance the ecclesiastical ramifications of Catholicism, and the latter will rejoice in the civil and military support of the former. When that day comes, the insatiable ambition of Goguc will be suitably fed. Not only will all Europe be subjected to his control, but the sinews of influence will penetrate into the very heart of his rivals' dominions. He shall receive the adoration of millions who today worship the "god of the earth" (Rev. 11-4). So fed, his ambition will know no bounds. He shall say in his heart: "I will ascend into heaven. I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the most High" (Isa. 14: 13-14). In other words, he will recognise no equal in earth or in heaven.

Catholicism will also be elevated by the union. This system, suitably symbolised in Scripture as a drunken harlot, will celebrate her untimely union with her erstwhile enemy by declaring: "I sit a queen, and am no widow, and shall see no sorrow" (Rev. 18-7). The cessation of hostilities between these two international powers; the welding of Europe into one powerful bloc united in Politics as in Creed, will be the subject of popular acclaim. The people will imagine the millenium has come;

they shall proclaim "Peace and Safety" (1 Thess. 5-3).

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In comment, Dr. Thomas writes: "For this manifestation to appear, the Ottoman dynasty must of course be driven out of Europe. The occupation of the Dragon's throne by a non-catholic royalty (Turkey) is clearly exceptional. The Ottoman has never, as a matter of fact, 'magnified himself above all'; nor has he honoured the Latin Bishop (the Pope) as a god in his dominion, or shown himself at all a gracious patron of his saints and their temples. The power causing falsehood, or False-Prophetism,

to prosper, must hold Jerusalem at the crisis of the accomplishment of the indignation. By False-Propheticism, I mean, papalism. Hence, the Sultan must be ejected, that a dynasty patronising a High Priest who forbids to marry, may come in. When, therefore, the Czar gets possession of Constantinople he will not be hostile to the Pope. On the contrary, he will honour and acknowledge him, and be the enemy of the Holy Land" (Exposition of Daniel").

Since Brother Thomas penned these words a few changes have occurred. The Ottoman power has receded considerably, whilst the Czar no longer rules in Russia. Moreover, the antagonism between Russia and Roman Catholicism has increased, so that the fulfilment of the prophecy seems even more remote than ever. In fact, it is quite obvious that a great change of face on the part of both Russia and Rome must occur before it can be fulfilled. Yet history is not devoid of changes as great as those contemplated in these prophecies. When in A.D. 303 Diocletian instigated the most terrible persecution the Christians experienced, it seemed utterly impossible that within a few years the State which was then the persecutor would itself be Christianised. It seemed unlikely that the Church which was then under the heel of pagan authorities should shortly trample upon paganism. But what a change occurred within the compass of a few years! Between 303 and 313 a pagan emperor professed Christianity, a persecuted church became the persecuting power, and pagan religious systems lay prostrate before a triumphant, if apostate, Christianity. In modern nomenclature, everything was "turned upside down." The events of the times find their representation in Scripture as a "great earthquake." Another great change occurred when in 330 the seat of Government which had for so long been established in the city of Rome, and which thus gave the Empire its name, was suddenly transferred far east of Rome to

Constantinople in Grecian territory. It would have been a bold prophecy in the year 308 to declare that within such a short period of time these things would happen. It is a bold prophecy today to say that some alignment can be expected between two so divergent powers as Rome and Moscow. The authority of Scripture alone permits such a prophecy to be made.

It is therefore **ROME REJECTS** not without significance that the **WORLD** Pope has recently **CONFERENCE** stated that reconciliation between the Vatican and the Kremlin is not impossible. Most likely the coming years will witness some compromises made by each which will transfer the "not impossible" into "the highly desirable." This is perhaps one of the reasons why the Vatican refused the offer to attend the recent conference of churches which was held in Amsterdam. The Papacy, in contradistinction to the express teaching of Scripture to the Ecclesia, has ever intermixed with the politics of the world. It can, perhaps, see a greater prize than collaboration in a heterogeneous assembly of Methodists, Anglicans, Lutherans, Baptists and adherents of a hundred other creeds and crotchets in fruitless discussion. Thus the Press reports that the Roman Church "was unable to accept the invitation issued to all churches" (Ecclesias were not invited)—to confer on "Man's Disorder and God's Design."

Rome did not attend. Centuries ago she mothered these children (Rev. 17-5) who now, in face of world crisis tremblingly cluster in Amsterdam. The historian Gibbon declares: "During the 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 pontiffs. The synod of Chalcedon still triumphs in the Protestant

GATHERING OF WORLD'S CHURCHES

A world conference of churches was held in Amsterdam, Holland, during portion of August and September. The theme of the Conference was "Man's Disorder and God's Design." The Roman Catholic Church refused to participate.—News Item.

Two international powers are struggling for the supremacy in Europe and the world. They are Roman Catholicism and Communism. Neither of these systems recognises borders or frontiers of nations; neither recognises any other power as its equal. Both are, for the moment at least, mutually antagonistic. Yet Scripture indicates that before the end some rapprochement will occur; some compromise whereby Russia will harness to its assistance the ecclesiastical ramifications of Catholicism, and the latter will rejoice in the civil and military support of the former. When that day comes, the insatiable ambition of Gogue will be suitably fed. Not only will all Europe be subjected to his control, but the sinews of influence will penetrate into the very heart of his rivals' dominions. He shall receive the adoration of millions who today worship the "god of the earth" (Rev. 11-4). So fed, his ambition will know no bounds. He shall say in his heart: "I will ascend into heaven. I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north; I will ascend above the heights of the clouds; I will be like the most High" (Isa. 14: 13-14). In other words, he will recognise no equal in earth or in heaven.

Catholicism will also be elevated by the union. This system, suitably symbolised in Scripture as a drunken harlot, will celebrate her untimely union with her erstwhile enemy by declaring: "I sit a queen, and am no widow, and shall see no sorrow" (Rev. 18-7). The cessation of hostilities between these two international powers; the welding of Europe into one powerful bloc united in Politics as in Creed, will be the subject of popular acclaim. The people will imagine the millenium has come;

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Churches" (Decline and Fall of Roman Empire: Chap. 47). They were true daughters of an evil mother. Gibbon continues: "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" (Chap. 54). But though her daughters, Rome bears no filial love towards them. She flirts with her paramours. She has greater ambitions than housekeeping for her children. Let them acknowledge their mistakes, and she will shelter them under her wing. Let them "honour their mother" and she will accept them as daughters.

Rome, today, is mourning her widowhood. During the ages she has been married to the royalty of Europe, and particularly the Emperor of Austria. But she has seen her paramours destroyed in an orgy of blood. Now she is preparing to flirt with her lovers' murderers. When the alliance is complete she will exclaim: "I sit a queen and am no widow, and shall see no sorrow" (Rev. 18-6). Scripture reveals, however, that even as she proclaims this, sudden destruction overtakes her to the rejoicing of all the true worshippers of the God of heaven (Vv. 7, 20).

What use to Rome is the Amsterdam Conference and its futile discussion on "God's Design"? What does Rome care for "God's Design"? She has designs of her own. For

that matter, what do these "Protestant" churches know of it? Do they acknowledge the purpose of God to bring to an end all false religion? Do they acknowledge that the time will come when "The Gentiles shall come from the ends of the earth (not to Amsterdam but to Jerusalem) and shall say, Surely our fathers have inherited lies, vanity and things wherein there is no profit?" (Jer. 16-19). Do they know that the time is at hand when God shall destroy "the face of the covering cast over all people, and the veil that is spread over all nations?" (Isa. 25-7). A Christadelphian Sunday School scholar would be able to educate these ecclesiastical representatives concerning "God's Design." But with what laughter and mockery would the truth "emanating from the mouths of babes and sucklings" be received! The clear light of truth in this age of despair, chaos and worry is, indeed, comforting in a comfortless world. The knowledge that Christ will shortly return; that he will establish on earth the Kingdom of God, and will break in pieces all nations, until not the Pope, nor Gogue, nor the high dignitaries of Church or State are elevated, but "Yahweh alone shall be elevated in that day" (Isa. 2-17), is hope-inspiring and satisfying to the mind. In the midst of disorder it provides comfort; in the face of crashing worlds it offers hope; despite the threat of world war on a scale hitherto unknown it promises ultimate peace. How privileged we are to live in a confident anticipation of the realisation of such a divine plan.

—J. MANSFIELD.

Man proposes, but God disposes. Hence, what men propose to establish as the order of the world is never consummated. "They begin to do," but God finishes off their beginnings in results they never contemplated nor desired.

Prophecy is not dreaming, and prophecy tells of peace to come, but it is after war and trouble and destruction on an unprecedented scale and administered by a Divine hand. But there is another scheme of peace, which is nothing but a dream; and that is the idea of a Peace Congress, which hopes so to influence men by the dissemination of peaceful views as to lead nations at last to abandon war.

—R.R.

A GLANCE AT A TROUBLED WORLD

"The Mighty One of Jacob grant that all who profess the truth may continue sound in the faith, unspoiled by the vain deceits of doctrine which are rife in the world; and having been baptismally washed in the blood of the Anointed, shed for the remission of sins, may they develop the fruits of the Spirit in all purity of mind and affectionate zeal to their own salvation and His everlasting praise. The God and Father of our Lord and Saviour Jesus Christ grant that when he returns . . . he may find all his servants waiting for their Lord, their lamps of truth carefully trimmed with the oil of the Spirit, and the loins of their walk and conversation begirt with the fine linen which is the righteousness of the Saints."

—R. ROBERTS.

TWO WORLDS

In an atmosphere of luxury and show, 5,000 representatives of the nations are in conference in Paris to formulate proposals for peace. The French authorities have made every endeavour to ensure the success of the session from the viewpoint of pleasure and enjoyment. It is said that their expenditure is estimated at £1,250,000, and reports state that a programme of festivities has been planned which includes a gala performance at the opera, a symphony concert in the Cathedral of Notre Dame, and similar items.

The legend of Nero fiddling whilst Rome burned is being repeated on a larger scale by this generation.

The opening sessions reveal how macabre are these pleasure proposals. The discussions reveal there is an unbridgeable gap between East and West; that the so-called "United Nations" are, in reality, two worlds. In an address to the General Assembly on 25th September, the Soviet Deputy Foreign Minister (M. Vyshinsky) bitterly assailed the attitude of America and Britain. He is alleged to have named the United States, Britain, France, Belgium and Holland as "feverishly preparing public opinion for war against the Soviet Union!" "The whole British, French and American press openly states that the military alliance of the five Western Powers is directed against the U.S.S.R.," he declared. ("The Advertiser," 27/9/48).

The words of Dr. Thomas of al-

most one hundred years ago will shortly be realised. He wrote:

"Russia's policy must become European and anti-British—a policy that will move the armies of the Continent 'against Jerusalem to battle.' But before the governments of Europe shall place themselves under a Russian Protectorate, much has to be accomplished in a short time—the Anglo-French alliance will be dissolved, revolutionary democracies receive their quietus, and Turkey divided among the strong. The Hour of Judgment will then be imminent."

ASSASSINATION OF COUNT BERNADOTTE

In a world so filled with violence and immuned from shock as the modern one, the violent death of an individual is soon forgotten. By the time this issue of "The Logos" is in the hands of the reader, most probably all reference in the Press to the unpleasant affair of the assassination of the U.N. mediator of Palestine, will have ceased. It is an indication of the world's estimate of values, however, that the murder of six million Jews in Germany can be passed over with equanimity by the world, whilst the death of an individual arouses such ire.

Revelations following the assassination have revealed conditions among the Jews reminiscent of their state in Jerusalem during the siege of A.D. 70. Then the Jews were not only assailed on the outside by the Romans, but within the city their forces were divided against each other by "ter-

rorist" gangs. The result was that the city was destroyed, over one million of the inhabitants perished, and the nation was scattered into every part of the Roman world.

The modern miracle is that Israel continues to rise despite the opposition of all nations, and the weakening effect of many of its own adherents. Unfortunately the "veil of blindness" is still drawn over the eyes of the nation so that it does not clearly see the direction from whence can come its strongest defence, and its strongest aid. This will be revealed in the day when the words of Micah 5, 4-5, shall be fulfilled: He who "shall be great unto the ends of the earth" shall be unto Israel "the peace." Then will Israel see with wonder the divine providence in all its ways, and will mourn because of previous blindness of heart (Zech. 12-10). Then will Psalm 124 be realised, and Israel shall with rejoicing proclaim: "If it had not been the Lord who was on our side when men rose up against us, they had swallowed us up quick, when their wrath was kindled against us. Then the waters had overwhelmed us, the stream had gone over our soul. Our help is in the name of the Lord, who made heaven and earth."

Christadelphians can look beyond the evil of the present to the time when the glory of Israel's kingdom, under the government of Messiah, will be evident in all corners of the earth (Isa. 9-6). Then Palestine will no longer be the battleground of nations, but the meeting place of the world's representatives assembled for the purpose of worship to Israel's God (Isa. 2-3). In the words of Paul, "The Deliverer shall come from Zion and turn away ungodliness from Jacob" (Rom. 11-26). Out of the birth-pangs of today will be born the nation of tomorrow (see Isa. 66-9). Meanwhile, Israel is determined to destroy the power of the "Stern Gang" and has announced a £5,000 reward for information leading to the arrest of the murderers of Count

Bernadotte. The "Advertiser" reports the result (25/9/48):

"All the Israeli Cabinet Ministers have received letters threatening them with death for their action against the Stern Gang's 'Fatherland Front.'" So the struggle continues.

A STRANGE PROPHECY

The 4th Chapter of Isaiah contains a strange prophecy, thus: "In that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: only let us be called by thy name, to take away our reproach." The division of the chapters has interrupted the prophet's discourse. The verse above should be connected with the last verse of the previous chapter which describes the trouble that Israel subsequently experienced. The prophecy itself is a picturesque method of intimating that war would make such havoc that men would be scarce, and women would be glad to obtain husbands on any terms. What has happened to Israel is a type of what is happening to the Gentiles. It is significant that the prophecy above is not only in close proximity to one detailing trouble for Israel, but also one which takes the reader forward to the end of the age, for the next verse (V. 2) describes the Kingdom.

It is significant that women are represented as saying, "We will eat our own bread, and wear our own apparel"; that is, "We will provide for our own necessities of life." This is a matter of common occurrence in these days. War has made such devastation upon the man-power of modern nations that a condition of things as portrayed by Isaiah is being experienced in many continental countries. In Italy, Germany, France, Poland, Russia and other European nations women greatly outnumber men. In Great Britain, it is reported, there are five million more women than men.

"Current History" reports:

"For the first time in the history of the country (U.S.A.) there are more women than men. Since there

are over 800,000 more potential women voters than men, this new majority can elect the President."

"IS WAR WITH RUSSIA INEVITABLE?"

We have now available a further edition of this sixteen-page booklet. As before, it is illustrated in colour. This edition has the advantage of being printed on good quality paper and covers, and thus makes a very attractive booklet. It has performed good work in advertising the Truth in the past and should continue to do so. Interest in this subject has not lessened in recent months, but has increased. The bickering at the U.N.O. Conferences serves to bring

this subject to the fore, and it can be made an admirable opportunity of illustrating the only direction from whence peace and equity can come. Copies of the new, improved edition of this booklet are obtainable from "The Logos" Office, at 16/6 per 100, plus postage (1/3).

M. Nikolai Voznesensky, a member of the Soviet Politburo, in a book on the Soviet war economy, recently published in translation in America, declares:

"War between the United States and the Soviet Union is inevitable, and only the capitulation of the United States can prevent it."

—E.P.

The Law of Moses Epitomised

24. Meat and Peace Offerings

The law made provision for offerings to be made to God when a person out of a sense of gratitude desired to do special honour to God. In fact, the law enjoined it as a thing expedient. "Honour the Lord with thy substance, and the first-fruits of all thine increase." (Prov. 3-9). Meat offerings could be offered. These were offerings of "fine flour" or "cakes of fine flour" whether "baken in the oven" or pan, or fried in a frying-pan (Lev. 2: 1,4,5,7). There were certain conditions attached, as follows:

1. The offering had to be made through the priest (V.9). This was quite fitting and pointed forward to Christ the high priest through whom only, we can approach unto God, or present any offerings unto Him. A person is an unjustified sinner until clothed with the name of Christ (Isa. 61-10), and is, in such a state, quite unfit to approach God, or to offer gifts. Let men give themselves first in acceptable reconciliation, and then their gifts will be acceptable on the

altar which is Christ (Heb. 13-10).

2. The offering had to be drowned in oil—the symbol of joy (Heb. 1-9). This indicated that such gifts had to be accompanied with rejoicing unto the Lord. Weeping and mourning are associated with sin and evil, and accompany repentance for wrong-doing; rejoicing belongs to the time when the goodness of God is experienced (see 1 Tim. 4-3; 1 Tim. 6-17).

3. The offering was to be garnished with frankincense—the type of praise and commendation. Who is entitled to praise more than the Creator of every good and perfect thing? And who should praise God more than those who have experienced His goodness, particularly in relation to the knowledge of His glorious purpose? "Let him that glorieth glory in this, that he understandeth and knoweth me," declared God through Jeremiah (9-23). The coming age will see His praise sung from one end of earth to the other (Rev. 5-13).

4. The offering had to be "seasoned

with salt⁴ (V.13). Salt is a preservative and a savour, and here symbolises the same things in life. It indicated to the Israelites that their offerings had to be associated with a zestful attitude to the things of God which would preserve them from death in the Age to come. An insipid attitude to the Truth (a saltless attitude) will find its final result in corruption. Salt stands for earnestness and understanding, and in these things is found the force of the expression, "the salt of the covenant of thy God."

5. Leaven had to be excluded from the meat offering for it symbolised "malice and wickedness" (1 Cor. 5-8). Thus liberality toward God is of no avail if the giver is not in heart at one with God. "The sacrifice of the wicked" declares the book of Proverbs, "is an abomination to the Lord."

6. Honey was forbidden in the offering (Lev. 2-11). Honey stands for well-being, for mere physical strength, which is often the precursor to conceit and self-complacency which it sometimes symbolises (Prov. 25-27). These were not to find their place in these offerings. Honey is sweet and stands also for enjoyment, and its exclusion teaches that there are enjoyments to be forbidden, and there are mortifications enjoined. Humility, contriteness of heart, a recognition of the authority of God's Word, are the characteristics pleasing to the Creator at all times.

When the conditions were observed, the offering was handed to the priest and was accounted "most holy." Part of it was burnt on the altar for a memorial of the offerer, and the balance was granted to the priest (Lev. 2: 9-10). Thus God's workmen became "partakers of the altar" in the offerings to God. The lesson is brought out by Paul who declared that those who worked in the service

of the Truth are worthy to partake of its privileges.

A man could, if he chose, in the abundance of his gratitude, bring an oblation of the first-cut corn, at the time that the single sheaf of first-fruits was to be waved in the sanctuary at the feast of the first-fruits. His oblation was to be accepted, but, like the sheaf, was not to be burnt (V.12) only waved. Again, one could offer a meat-offering made from the first-cut corn. This was to be burnt like the other meat-offerings (V.16). It was to consist of "green ears of corn dried by the fire, beaten out of the full ear" which was a product of the first-fruits, and not the first-fruits in sheaf form.

Unlike the offerings The Peace considered previously, the Offering peace offering was made when one might feel a sense of general shortcoming sufficient to make him fear the Divine disapproval; or he might feel special cause for thanksgiving which he had not fully met. He might in such case bring a peace offering. This was more than a gift unto God. It is only man that can be propitiated with a gift. We cannot give anything to God in this sense—in the sense of enriching Him. We must give Him that which pleases Him; and in the case of fault, it is not giving Him something that can conciliate Him. It is abasement even unto death. Hence, a peace-offering had to be a living creature for sacrifice: the recognition of God's greatness and prerogative: the acknowledgment that the continued life of the owner was by favour and not of right.

The offering could be of the cattle, sheep or goats, and in regard to the first two, of male or female (Lev. 3: 1,6,12). Here is a distinction from the sin-offering which was to be exclusively a male animal. Looking at

the antitype we learn that women have their place in the Divine plan of redemption, though it might be a subordinate position (1 Tim. 2: 10-11).

The offering had to be brought by the offerer himself (Lev. 7-30)—indicating personal service—he was to lay his hand on the animal's head, thus identifying himself with it in self-condemning humility, and then he was to kill it. The priest was to sprinkle the blood upon the altar, and cut up the creature for use as a peace-

offering; that is, the fatty linings of the interior were to be laid upon the altar-fire and consumed, and the leading joints (the breast and the right shoulder) were to be taken possession of by the officiating priest (Lev. 7: 33-34).

Blood indicated life, fat the strength and goodness of life, and these being offered in sacrifice indicates what is expected of us in life—even the devotion of our strength and being to the service of God.

Cogitations

4: "ELIJAH — NO COMPROMISE!"

Jealousy, they say, is a curse. But there is one sense in which jealousy is the prince of all virtues. Do you think it possible? Read these words uttered by that "majestic figure of Israel's history," the prophet Elijah: "I have been very jealous for the Lord God of Hosts" (1 Kings, 19-10).

Just what did he mean? There is not much recorded of the life of this remarkable man, but it is evident from what we have that he spent a lifetime in a bitter war against all those elements of evil which had crept into the lives of the people of Israel, and now dominated them. Those evils were concentrated in the worship of Baal, and the story of Elijah's challenge and contest with the prophets of Baal must be one of the most dramatic ever recorded.

Elijah would have no association with evil in any shape or form. He was not prepared to compromise in the slightest degree the things of God. "No compromise!" What an admirable motto for all who have undertaken the service of the One True God! Is it not, indeed, commanded—"Come out and be ye separate, and touch not the unclean thing" (2 Cor. 6: 14-18)? And again—"Ye cannot serve God and Mammon" was the express warning of Jesus. How many there are who have found it true. Having tried to compromise the Truth they have found to their eternal sorrow that Mammon always wins.

Challenge Baal, however; fight him in faith in the strength of the God of Heaven, and your victory will be as great as that of Elijah. For God will send forth His "fire" and Baal shall be conquered and destroyed. James puts the matter this way—"Friendship of the world is enmity with God. Whosoever therefore will be the friend of the world is the enemy of God. Submit yourselves therefore to God. Resist the devil, and he will flee from you."

"No Compromise!" Is it not a fine motto for any true Christadelphian—brother of Christ or servant of God? Is not jealousy then a fine attribute to be found in such an one? It will cause him to eschew all evil, and will earn for him the approbation of Jesus, and a reward with Elijah in the day of judgment.

"No Compromise!" It has been a firm precept with all of God's servants in all ages. Dr. Thomas wrote of the battle between the modern prophets of God and of "Baal"—"We accept no truce; we will consent to no compromise. Either they must conquer us, or we will conquer them."

One is forced to the conclusion that the resolution, the jealousy, is not so evident in the Ecclesias of today as it was in the days of these worthies of the

past. Is that too harsh a thing to say? I think not. There are many who are compromising the Lord's Way by their attitude to the world. The worship of "Baal" is creeping in! Can you imagine Elijah (or Dr. Thomas) at the theatre, the hotel bar, the race-track? Or marrying outside the numbers of the servants of God? Can you imagine any of those worthy women whose names have been noted on the honour roll of Holy Writ dressing in the height of modern fashion, or painting the face, or practising the vulgar art of undressing to the limits of the Law's indulgence, as so often seen on our beaches? Yet these things are to be found to a considerable degree in our midst! And they are tolerated, too!

Let us awake to our responsibilities as the servants of the Lord. The issue is plain—"Ye cannot serve God and Mammon." There must be no compromise!

E.B.W.

"FAITHFUL ARE THE WOUNDS OF A FRIEND."—Prov. 27-6.

Editorial

ONE HUNDRED YEARS AGO

On the 12th October, 1848, Dr. Thomas was asked by a committee of interested friends to place in writing the substance of the lectures he had delivered earlier in the year. Brother Thomas has recorded the occasion in his own words thus:

"Some of the committee said they thought I was not using them well: I had brought strange things to their ears: I had interested them in what they had heard, and now I was about to return to America leaving behind me no written record to which they could refer. They said they thought I ought to reduce to a tangible form the substance of what I had laid before them. 'Well,' I said, 'I had intended returning to America in October; but if you will undertake to get subscribers for a book to be written, I will stay during the ensuing winter, and occupy my time in writing it.' They said they would do so, and accordingly I deferred my return to America, and devoted that winter to the writing of 'Elpis Israel.'"

The book received a mixed reception:

"Some were delighted with it. Others were filled with burning and bitterness. One man in Edinburgh had subscribed for four copies, and had circulated three of the copies before reading the fourth, and when

he came to read, he began to howl over what he had done, saying if he had only any notion of what the book contained before circulating it, he would have put them all in the stove. Others said if there wasn't another copy to be had, they would not sell the book for its weight in gold."

The circulation of "Elpis Israel" did much to develop what exists today in the Christadelphian movement. It has been instrumental in calling many to a knowledge of the Word, whilst helping to increase the faith of those who have already been immersed into the sin-covering name of Christ. The writing of the book one hundred years ago was the culmination of a series of remarkable events in which the hand of God is clearly discernible to the eye of faith.

Readers of Brother Roberts' work, "The Ways of Providence," will appreciate this fact. Our late brother therein illustrates how God uses incidents of common occurrence to bring to fruition His purpose. Thus the jealousy of Joseph's brethren was a contributory factor used by God to preserve the seed of Abraham—so vital to His purpose—in time of famine (Gen. 45-5). The anger of Esau made necessary certain alterations to Jacob's life which led to circum-

stances of importance in the establishment of the tribes of Israel. On p. 160 of "The Ways of Providence" Brother Roberts shows that even a disordered liver can contribute to the realisation of God's purpose. Discussing the "evil spirit which God sent between Abimelech and the men of Shechem" (Judges 9-23), the writer comments: "Had we been witnesses of what went on between them, we should not have discerned any visible intervention of God. We should have noticed, perhaps, an irritability and proneness to take offence, which, if we had been asked the cause we might have attributed to disordered liver. In this, perhaps, we should not have been wrong; but it might not have occurred to us that the disordered livers were due to a cause set in motion further back for the purpose of making mischief between Abimelech and his friends. Such was the fact nevertheless. 'God sent a spirit of evil.' He impelled the men in question into the channel of bad temper and mutual animosity . . ." And in the circumstances thus developed, God's purpose was served.

We believe that the hand of God was also at work in the writing of "Elpis Israel." There was no visible out-pouring of Holy Spirit—no angelic messenger to dramatically point the way of truth to the Doctor. This was not necessary. Inspiration had been given 1800 years earlier, and all that was needful was the correct interpretation of the inspired word. God rules in ecclesial affairs as He does in national matters, and therefore our brother was impelled along a course that he would not have accepted by voluntary choice. When he arrived in England 100 years ago, his prospects were far from bright. He had no financial backing to proclaim the Truth; he had no friends to assist him. In fact the exhortation had preceded him from Alexander Campbell—his theological antagonist—urging his followers to oppose him in every way. Those groups which may have assisted him were being

advised to close the door in his face. And yet, in spite of all this opposition, a door of utterance was opened, and the opportunity was given Dr. Thomas to freely speak and write in exposition of the Scriptures.

The circumstances are interesting. Prior to 1848 certain persons had arrived at Nottingham preaching the coming of the Lord, together with certain Campbellite doctrines. The Campbellites, hoping to increase the dimensions of their community by the agency of these persons, allowed them to speak in their meeting place. It subsequently transpired that the Campbellites secretly believed that they would ultimately convert the Millerites, as the other party was called, and the latter accepted the offer believing they would influence the Campbellites. The endeavours of both to convert the other led to a sort of feud which, like the relationship between Abimelech and the men of Shechem, developed into antagonism. Thus when the Millerites received the Campbellite warning against Dr. Thomas, they perversely decided to invite him to come to Nottingham and use their meeting place. Thus the jealousy and antagonism of men led to the effective proclamation of God's truth. Thus did Providence use a set of circumstances that occurs thousands of times without being so used, to bring His purpose to consummation.

But it was desirable that centres other than Nottingham should hear the Truth. Again the way was made open. Dr. Thomas was offered the use of a periodical circulating throughout England and Scotland. Antagonism was the ostensive motive again. A Nottingham printer had commenced publishing in tract form some of Alexander Campbell's addresses. This roused the ire of "The British Millennial Harbinger," which believed it had the copyright in England of all Campbell wrote. In the face of this attack the printer commenced a rival paper called "The Gospel Banner," and thinking Dr. Thomas might be useful in gaining

subscribers, the Editor invited him to contribute articles, offering him also space for advertising his lectures and similar notices.

Thus in a most unexpected way Dr. Thomas, who had not the means to pay for them, was offered a meeting house in which to lecture, and a periodical in which to publish his expositions, together with free advertising space. The meeting house in Nottingham which held some 400 people was soon found to be too small for the purpose, and a larger building was obtained. As a result of this agitation he received invitations to speak in different parts of England and Scotland, which finally led to Glasgow. Here again the circumstances were firstly unpropitious. The man in charge of the effort was incompetent. The lectures attracted very few. A number of persons who heard him lecture formed themselves into a committee. They engaged the Town Hall—an enormous place capable of holding 6,000 people—and for the period of the engagement the building was filled on each occasion.

At the conclusion of the campaign, Dr. Thomas was given a tea meeting by the committee, when he was asked to place in written form the substance of his addresses.

In all the events associated with the publication of "Elpis Israel" the hand of God is not openly visible, but the circumstances are distinctly providential. Guidance is everywhere in evidence. The antagonism between the Campbellites and the Millerites, the disagreement between the Editor of the "Harbinger" and the printer, the incompetence of the organiser at Glasgow, and the formation of a committee to handle the campaign and demand the writing

of "Elpis Israel." As a result a man who had no financial backing, and no organised assistance was enabled to give a series of lectures throughout Britain, publish a book of 400 pages and several smaller works, and lay foundation of a number of Ecclesias which will provide a quota of "kings and priests" to rule the age to come (Rev. 5-9). Well can we re-echo the words of the Apostle: "O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out!" (Rom. 11, 33). Brethren and sisters can best "honour" the memory of this notable expositor of the Scriptures (Rom. 13-7; 1 Tim. 5-17) not by fulsome words of praise, but by the study of those books he has left so that "though dead he yet speaketh." Let them study these writings in the spirit of "Elpis Israel"—by comparing all they have to say with the inspired word of God. As a result knowledge will grow, and with knowledge faith will develop, and as this happens a "people will be prepared for the Lord." "Elpis Israel" should be on every Christadelphian book-shelf. It is obtainable from all Ecclesial librarians or from the "Logos" office.

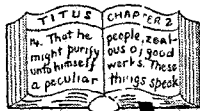
"Elpis Israel" is designed to show men how they may attain to eternal life in the Kingdom of God, and obtain a crown which shall never fade away. To accomplish this, the reader must, in justice to himself and the truth, study it with the Bible at his right hand, for he will find but few pages in which frequent reference is not made to its authority, and without which nothing can or ought to be determined.—Author's preface, p. xviii.

Holiday release from the toils of mortal existence is a universal need, but by no means a universal experience. It ought to be; and it will be when human affairs are divinely managed.

"Peace and joy!" Blessed conditions, but how scarcely attainable in a state of things like those that prevail in the world at the present time. Nay, may we not say how utterly unattainable apart from that peace which Jesus said he would leave his disciples, and which should be consummated when he should see them again, and their hearts should rejoice.

Linking the work of the Truth in two hemispheres.

THE HOLY BIBLE

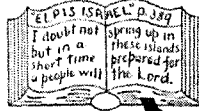


Open Wider
in
Pages Today

English
Supplement

of The Logos

"ELPIS ISRAEL"



A Great Help
in
Bible Study

THE WRITINGS OF BROTHER JOHN THOMAS

The attention of our English brethren and sisters is particularly invited to the current editorial, "One Hundred Years Ago." Therein are set out the interesting circumstances under which "Elpis Israel" came to be written.

Brethren and sisters in Australia are impressed that the hundredth year of witnessing has commenced since the Glasgow meeting, which resulted in the publishing of "Elpis Israel." As we prepare this article, final arrangements are being made for the holding of an "Elpis Israel Centenary Evening" at Regent Hall, Sydney, on Saturday, 16th October. Details of this evening, God willing, will be given in a later issue.

Our thoughts turn from Australia to England. What of our brethren and sisters there? We feel that they also are impressed that one hundred years has elapsed since that significant evening. Truly we can rejoice greatly, both in England and Australia, at that which Almighty God has accomplished. Our rejoicing springs from the realisation that we, individually, have experienced the "goodness of God" in being brought nigh to the great hope of life which is in Christ Jesus. Thus we echo with gratitude the words of Paul to the Ephesian Ecclesia: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (1: 3, 12).

Salvation is based upon certain fixed and unalterable principles. The great fundamental first principle being a comprehension of "the mystery of God's will" (Eph. 1-9). But truth is not static. Like our great Exemplar, it is essential we "grow in knowledge." Paul is insistent upon this point. His prayer on behalf of the brethren at Ephesus was that God should grant them "the spirit of wisdom and revelation in the knowledge of him" (V. 17). This would result in the "eyes of their understanding being enlightened" to the end that they would comprehend not merely the "inheritance of the saints," but the "RICHES OF THE GLORY of his inheritance in the saints." The "riches of the glory" implies a deeper insight to the glories to be revealed, which acting as an incentive to faith causes us to become in fact, and not merely in theory, "servants unto righteousness." Apart from knowledge men are "without hope and without God in the world" (2-12), and apart from a growth in knowledge, saints will lose the incentive to serve.

Ignorance alienates, knowledge has a renewing efficacy. This is the great principle set forth by the apostle. So far as the Ephesian brethren were concerned, the result of "the eyes of their understanding being enlightened" meant that ultimately they would form a part of the mighty throng which would crowd the throne around rejoicing in the salvation of Yahweh manifested through "the man made strong."

One hundred years ago there was but little religious understanding in Britain. The writing of "Elpis Israel" was designed to help men and women to understand the Bible with its message of salvation. In the preface to "Elpis Israel" Brother Thomas wrote: "It is designed to enlighten both Jews and Gentiles in Israel's Hope, that by conforming to the proclamation of their king, they may be prepared for the administration of its affairs in concert with him when all nations shall be politically subject to his dominion . . . It is designed to show men how they may attain to eternal life in this theocracy, and obtain a crown which shall never fade away. To accomplish this, the reader must in justice to himself and the truth, study it with the Bible at his right hand, for he will find but few pages in which frequent reference is not made to its authority, and without which nothing can or ought to be determined."

From a reading of the book many ecclesias sprang into existence. Dan. 12. To-day it can still be of the greatest assistance in the attaining of wisdom and spiritual understanding which is an essential feature of every son and daughter of God. We have heard of many in your midst who have a deep and abiding love for the pioneer writings. This is to be commended. The study of the Bible, night and day, diligently, exhaustively, and consistently is essential if we are to grow spiritually. As an aid to mature understanding of the deep things of the Word, which are there for our learning, we would direct you to prayer (James 1-5), and a study of "Elpis Israel" and "Eureka."

On the 12th October, 1848, the suggestion was made which resulted in "Elpis Israel" being written. We would suggest that you commemorate this event by a family study of "Elpis Israel" to refresh the knowledge of the more elementary principles of the Truth as well as the deeper things. It is the strong desire of "The Logos" to aid in the writings of Brother John Thomas being better known, read and understood by Christadelphians everywhere. The result will be a more vigorous spiritual outlook, combining soundness of doctrine with purity of conduct.

—B.P.

HOW TO OBTAIN "ELPIS ISRAEL" IN ENGLAND

A Christadelphian is a Bible student. This should be reflected in his bookshelves. An honoured place should be given therein to the standard works of the Truth. "Elpis Israel," particularly, should be found in every Christadelphian home. This is a book of almost 500 pages, including a comprehensive index of subject titles and Scripture quoted. It is divided into three sections, the third of which deals with the fulfilment of prophecy. The anticipations of the author based upon the Bible are remarkable. He treats of the growth of Russian power in Europe (p. 327); the decline of Germany (p. 432); the colonisation of Palestine by Jews (p. 441), and many other matters of current interest. Prophecy is expounded with a clarity and directness that is refreshing, edifying and stimulating. Consider, for example, this extract from the preface (p. xviii): "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.'"

"Elpis Israel" is obtainable from your Ecclesial librarian or from Brother Arthur Cherry, 22 Northfield Road, Kings Norton, Birmingham 30, who is "The Logos" representative in England. He will arrange for a copy to be immediately posted to you. Price 11/3, postage free. (Britain only).

TIDINGS BY SEA AND AIR

Brother Arthur Cherry, of Birmingham, writes: "One of the things I have noticed over the years is, whatever subject we may be considering, or teaching, we are wishing to uphold, or strength we need, the answer is invariably found in the writings of our Brother J. Thomas, and frequently we get an enhanced appreciation and understanding of the Scriptures. We do well to study these, with the help he so capably and understandingly affords us." (*"The Logos" Committee feel that the Truth in England today is all the richer for the presence in its midst of our esteemed Brother Cherry. We would like to see the English brethren and sisters give an open manifestation of their appreciation of this father in Israel by asking Brother Cherry to arrange for a copy of "Elpis Israel" to be forwarded to their home.*)

Brother J. T. Murrell, Recorder, East Ham Ecclesia, London, in forwarding a communication touching upon many phases of "The Logos," states: "We need your exhortation to separate ourselves from the world, from the point of view of the unequal yoking and the sins of the flesh . . ." (*We are glad to find a mutual appreciation of the need to "love not the world." Theatre, cinema, dance-floor and sport eat the heart out of many a walk commenced in Christ Jesus. Yoking with the alien in marriage is calamitous. All Ecclesias, both English and Australian—for are we not, after all, "one"—must show complete faithfulness, if they wish to remain as "A people prepared for the Lord."*)

Brother Ludwig Knupfer, of Berlin, Germany, writes: "A sister sent me a dozen 2½d. English Silver Wedding Jubilee stamps, unused, and I exchanged them for 2,000 sheets of paper for "Elpis Israel." (*Used, but particularly unused, postage stamps are of value to the German brethren in obtaining paper for the typing of German translations of "Elpis Israel," "Thirteen Lectures on the Apocalypse," "The Blood of Christ," and other booklets. The English sister mentioned above by Brother Knupfer has materially assisted in the production of a German copy of "Elpis Israel." Others desirous of assisting may forward stamps through Brother Cherry, of Birmingham, if they so desire. Brother Knupfer's valuable labours for the German Ecclesias should command our earnest support.*)

CHRISTADELPHIANS AND CHRISTMAS

Shortly after this issue reaches the shores of Britain, the season of Christmas will arrive. Unfortunately, the observances of this season will only be an echo of ancient Babylonian myths and a memorialising of pagan festivities of gluttony and drunkenness. It bears no relationship whatever to that abstinence enjoined by Christ on his disciples whilst he is absent (Mark 2-20). Therefore the season will not be one of great importance to the Ecclesias.

After the Flood, Ham and his descendants introduced an apostasy into the earth, in which Nimrod figured largely (Gen. 10: 8-12). When Nimrod was slain, traditions grew up around his existence, and from these traditions came the Babylonian myth of a triune God, consisting of Father, Son and Holy Ghost. In the Babylonian mythology, Nimrod was deified as God the Son. Celebrations of his birth were kept up on the 25th day of Thebeth, which answers to our December.

The birth of the Son was celebrated by the Egyptians on the 25th December, and the pagan Romans held the licentious feasts of Saturnalia at the same time. The sacred observance of a time of feasting and rejoicing on 25th December was a pagan, religious rite which a pseudo-Christianity superimposed upon its apostate faith, in an attempt to make its teachings more palatable to the sur-

rounding pagans. It was named Christmas by the Roman Catholic Church, because Mass was held on that day.

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

In England today a pagan State-Church and other religious bodies perpetuate the folly of this anti-God way. The Ecclesias of Christ will be wise to follow the traditional Christadelphian attitude by enjoying the leisure which the Law grants, to the glory of God and their own spiritual advancement in the things of the Lord, whilst maintaining a strict separateness from any suggestion of a religious endorsement of the anniversary of the birth of the Babylonian God theory. Any whose thoughts turn to the advocacy of a closer association with the churches of Christendom at such festive seasons of the year need to give deep consideration to the pagan origin and meaning of the occasion.

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English Representative: Brother Arthur Cherry, 22 Northfield Road, Kings Norton, Birmingham 30, England.

Words

1.—STRIVE

The Bible is unique in many regards, particularly in the choice of its language. Undoubtedly, aided by the power of inspiration, the writers of its various books have carefully selected words to express exactly the ideas they wished to convey. Even the smallest words have not been overlooked in this regard. It will often be found that they have a meaning—sometimes hidden—which, with a little thought, will add to the richness of the Bible's expression.

It has truly been said that the closer we look at man's handiwork the more imperfections we behold. Observe a polished piece of metal under a microscope and it will appear pitted and rough; look closely at a painting and many crudities will be instantly apparent. But examine God's creation under the most powerful microscope and perfection is emphasised in greater detail. The closer we look at a lily or a rose the more beauty we see.

So with God's Word. Examine it in detail and our admiration of it grows commensurately. This applies even to the very words used. Who would think of publishing a concordance of the words used by Dickens in his novels or by Gibbon in his histories? Yet the lexicons and concordances given over to the examination of the words of Scripture are legion. Moreover, these are far from uninteresting. We propose, therefore, to give some consideration to the words of Scripture. We cannot promise an article each month, but will endeavour to supply a continuity of them from time to time.

The word selected for this article—"Strive"—introduces some interesting comparisons. It occurs several times in the New Testament in translation for different Greek words, all of which can be translated "strive," but also convey different shades of meaning. In Luke 13-25; 1 Cor. 9-25, and Col. 1-29, the Greek word used means "to agonise." Thus Christ commands us to "agonise to enter in at the straight gate." The word implies more than mere effort; it indicates an intense desire, even unto agony. In Col. 1-29, Paul selects this word to describe his efforts in preaching the Truth. Consider his experiences as outlined in

2 Cor. 11-25, and a little of Paul's agony on behalf of the Truth will be apparent.

A man merely striving to attain a certain objective might be so indifferent to his success or otherwise that he will not permit it to interfere with his customary enjoyment of life. Not so the man who "agonises." He is "temperate in all things"; everything is subordinated to the supreme desire to attain the mastery. So Paul writes: "Every man that agonises for the mastery is temperate in all things" (1 Cor. 9-25). The figure here is that of one contending in a race. The "agony" is apparent even in the face of the runner as he "agonises" for the mastery, whilst in training for the race "temperance" in even legitimate pleasure is inculcated.

The same Greek word is also rendered "fight." In John 18-36 Jesus selects this word to indicate how his servants would fight against Rome if his "kingdom were of that world." In 1 Tim. 6-12, Paul admonishes Timothy to "agonise" in the fight of faith, whilst in 2 Tim. 4-7 he sets himself forward as an example of one who had "agonised" to good effect. In Col. 4-12 the word has been rendered "labouring fervently." It is used in regard to one Epaphras who is thus represented as "agonising" in his prayers on behalf of the ecclesia in Colosse. In Hebrews 12-4 the Apostle sets forth Christ as an example of one who had "agonised against sin."

In 2 Tim. 2-5 the word in Greek is different. It is "athleo," the idea being to "strive as a champion." In fact this word is related to our word "athlete." It is used in Philippians 1-27, where Paul writes that he hopes the brethren were "standing fast in one spirit, with one mind striving together for the faith of the gospel." Paul, doubtless, had in mind the co-operation expected in a team of athletes, one aim motivating every member of the ecclesia. Hence the selection of the word.

In John 6-52; Acts 23-9; 2 Tim. 2-24; Titus 3-9, the word rendered "strive" means to "fight," whether verbally or literally. But in Romans 15-20 the word used has the implication of "esteeming it as an honour to labour." In this place Paul implies, by the word he selected, that his strivings were honourable, because they were directed in places where none else had penetrated. In 1 Thessalonians 4-11 the same word is rendered "study": "Ye study to be quiet, and to do your own business." The word means to consider it an honourable endeavour to be quiet, and so forth. In 2 Corinthians 5-9 the word is rendered "labour" (notice the margin). Paul "strove honourably," recognising that the "judgment seat of Christ" will reveal in their true light all motives (see V.10).

If the reader will compare all these quotations he will appreciate more clearly the distinctions in the original words of the inspired writers.

—P.H.



LET SATAN FIGHT THEIR OWN BATTLES

Our readers will find this article of historic interest. Penned by the late Dr. J. Thomas during the American Civil War, it is one of the earliest expositions in the history of the Christadelphian movement, relative to objection to military service adopted by the body. In typical Christadelphian style this article draws upon the Inspired Word for its authority. Bertrand Russell, the celebrated contemporary author, in his book entitled: "Power—A New Social Analysis," p. 109, writes: "Christianity was in its earliest days, entirely unpolitical. The best representatives of the primitive tradition in our time are the Christadelphians, who believe the end of the world to be imminent and refuse to have any part or lot in secular affairs." Prof. C. J. Cadoux, in "Catholicism and Christianity," p. 621, writes: "The idea that it was wrong for a Christian man to slay his fellow-man in war was very widely and firmly, though not unanimously, held among Christians of the first three centuries." The stand adopted one hundred years ago by Christadelphians, and maintained today, is in line with Apostolic teaching.

—EDITOR.

Our citizenship which begins in the heavens, as Paul expresses it, is above any citizenship that begins in flesh. The citizenship of the faithful in Christ Jesus over-rides everything else in its claims and obligations. "Jehovah has called us to his kingdom and glory" to which our allegiance is due primarily and absolutely. All that is not of this kingdom belongs to "the old Serpent, the Devil, and Satan" (Rev. 12-9). God and Satan are the rival potentates claiming the allegiance of mankind. They are the "Two Masters" who cannot be served acceptably in concert. God will not divide his authority with Satan; nor will Satan consent to the supremacy of God. Satan is the god or power of this world, and gives its glory to whom he will; and demands that every man shall honour his flag, bray out his praise, and esteem it sweet and pleasant to fight and die for him. To lavish money, and to do battle for the things the flesh delights in, he glorifies as "patriotism"; and is ready to denounce all as "traitors" worthy of death and ignominy, who prefer to "obey God rather than man." His reasoning in support of his policy is specious. Should a man not fight for the power that protects him? Should he not defend the national altars and his fireside? If all were to refuse to fight what would become

of the country? All this is well enough for those under the power of Satan. By all means let Satan fight for Satan if he would perpetuate his authority. But then we are not of Satan. We have been "turned from the power of Satan unto God" by the truth understood and believed. Our case is exceptional. Satan does not protect the Saints. He has prevailed against them, and only lets us alone because he does not know that we are of their class. We pray for Satan in authority, not that he may prosper in his wars and ambitions but that he may let us alone, and allow us to "lead quiet and peaceable lives in all godliness and honesty." If he will only do this, the alternative of fight or imprisonment and death, will not be presented to us in the North and South, in the Old World or the New. True believers are neither traitors, rebels, nor tyrants; but law abiding submissionists under all governments, be they abolitionist or secessionist, republican or monarchical, imperial or papal, so far as their laws do not contravene the laws and principles of the gospel.

By what rule then are the saints to judge of these laws and principles as opposed to the laws and principles of the Devil and Satan; that is, of the flesh in its governmental organizations? In answer to this we affirm, that Christ Jesus is the rule. He is "the truth" that was incarnated or

"made flesh" to show how all flesh is required to walk that would attain to consubstantiality with him and the Father; that is, "ascend to the Father," whom Jesus styled in his conversation with Mary, in reference to his brethren in general, "my Father and your Father; and my God and your God" (John 20-17).

Now, that Christ is the rule, or practical example, set before the saints of God, is proved by the following testimonies. In 1 John 2-6, the apostle saith, "He that saith he abideth in Christ ought himself also so to walk, even as he walked." John's authority for saying this was that of Jesus himself. "I am," said he, "the light of the world so long as I am in it" (Chap. 9-5). "He that followeth me shall not walk in darkness, but shall have the light of life" (John 8-12). In these words he commands us to follow him. This we can only do during his absence from this planet, by adopting his example as the rule of our conduct in the several relations of our social and political existence. John's fellow-disciple, Peter, reiterates the same principle of action in 1 Epist. 2-21: "If when ye do well and suffer, ye take it patiently this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving an example that ye should follow his steps. Who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered he threatened not; but committed his cause to Him that judgeth righteously." Paul also, "the teacher of the Gentiles in faith and truth," points to Christ as the rule, and to his own conduct as far as it conformed thereto. "I beseech you," said he, "be ye followers of me' even as I also am of Christ" (1 Cor. 4-16: 11-1). Jesus is the head of the Body of Christ; the body therefore follows the will and action of the head. What a phenomenon it would

be in the animal kingdom to see heads walking in one direction and bodies in another? Ezekiel did not see this in his "visions of the Elohim," or Mighty Ones of the Age to Come. "To the place whither the head looked they followed it" (Ch. 10-11). This is the principle Jesus taught by precept and example. He "looked" in this direction; and all the true believers in this probationary state, which is a state of tribulation in which the saints are "prevailed against" by Satan "in church and state," they follow whither he taught, that when he appears in power, they may personally "follow him whithersoever he goes" (Rev. 14-4).

The walk and conduct of Jesus, then, we regard as the rule for all true believers. If these desire to know what they should do in certain trying situations, let them seek to realise what he would do if so placed, and the answer found according to the word, is the course for them to pursue without regard to consequences. If there had been civil war in Judea in his day would Jesus and his apostles have enrolled themselves under the flag of either party? The teaching in James to "the Twelve Tribes," some thirty years after, is proof that they would not. "The fruit of righteousness is sown in peace of them that make peace." This shows that our civil war is not a fruit of righteousness, and therefore the righteous are interdicted from meddling with it. It is the lusts of sinful men as were the wars and fightings in Judea that preceded the dissolution of the Commonwealth of Judah.

(To be continued).

NOTE: The word "Satan" is used above for the governments of the nations which are found in opposition to the Truth. The word "satan" means "adversary." The world stands as the great opponent of Christ. The word is often used in Scripture in this sense.

ANTIPAS

"Antipas was my faithful martyr where satan dwelt."—Revelations 2.13.

The message of Christ to the Ecclesia at Pergamos (Rev. 2: 12-17) made reference to various parties within the community. The message was primarily directed to the "angel of the Ecclesia," or its eldership as the symbol implies. But among the community were found those who held the "doctrine of Balaam," those who propagated the errors of the Nicolaitanes, and those who are generally described under the heading of "the Satan." These were titles which designated the various heretical parties that troubled the Ecclesia at Pergamos and brought the Truth into disrepute. Apparently it became the headquarters of the errorists of the first century, for Christ called it "the place where Satan's seat is."

But among all the other groups was one which Christ named "Antipas." The word means "against all," and in the symbology of the Apocalypse it stands for a group rather than an individual. "Antipas" comprised a small group of brethren and sisters which was "against all" the other groups. It pronounced the evil of the time serving policy of the Satan—the opposition—which was prepared to compromise the Truth for personal advantage. It stood "against all" the Balaamites and denounced their avaricious attitude to the Word of God. It verbally contended "against all" the Nicolaitanes because of their erroneous theories relating to the Truth.

Dr. Thomas writes in "Eureka," Vol. 1, p. 335: "Antipas was the remnant of the Woman's Seed contending earnestly 'for the faith once for all delivered to the saints' against all 'the depths of satan as they speak.'" Being the uncompromising opponent of hypocrisy, evil, and doctrinal error, Antipas gained for itself the reputation of being a "troublemaker," a "disturber of the peace," a

"dogmatist." Possibly in the estimate of the majority of the Ecclesia in Pergamos, the faithful Antipas minority was looked upon as the least desirable in the community, but when Christ directed his message to the ecclesia it was revealed that that which is least in the sight of men was greatly esteemed in the sight of God.

In "Eureka," Vol. 1, p. 287, Dr. Thomas shows how the Antipas class was opposed by both the Diabolos (the Pagan world) and the Satan (apostate Christians). He writes:

"The Satan were sometimes persecuted by the Diabolos; but the Antipas were persecuted by both. The Satan, however, who called themselves Christians, when hard pressed by the Pagan Diabolos, would, as Pliny relates in his letter to Trajan, deny the faith to save their worthless lives; but the Antipas were always 'faithful unto the death.' The Satan was contending with the Diabolos for supremacy in the Roman State, which brought them into collision and bloodshed; but the Antipas party were 'contending earnestly for the faith once delivered to the saints,' that they might be approved of God, save their contemporaries, and transmit it uncorrupted to the next generation. The Antipas, or Christ's faithful witness, cared nothing about the riches, and honours, and power obtainable in the present evil world. His affections had loftier aspirations. Not so the Satan. They were ambitious of all these. They aspired to political ascendancy, and when they found themselves powerful enough, they appealed to the sword, and conquered. And when the Diabolos found that the cause of paganism was lost, the religion of the Satan, the catholic, became the religion of the State. But Antipas still continued in affliction. The victory of the Satan professing Christianity was of

small advantage to Antipas. The faithful witness had to fly into the wilderness from the face of the New Power (Catholic Rome) which sought to sweep them from the earth (Rev. 12 : 6, 14-17)."

God, however, has never left Himself without a witness, and history records how that through the years a faithful minority has continued its contention. Antipas is immortal whilst being, at the same time, Christ's faithful martyr. The Antipas class, in its courageous stand for truth and righteousness is related to the "faithful and true witness" even Jesus Christ (Rev. 3-14). It is uncompromising in its advocacy of truth, its opposition to error, its repudiation of

evil. It is the "salt of the earth"—the most valuable acquisition to any ecclesia.

Dr. Thomas writes in "Eureka": "The author of this exposition is an Antipas; and would rather stand alone, faithfully adherent to the name and faith of the Spirit, than redolent of the odors of sanctity burned to his honour by all the clergy and pietists of 'Christendom'." The faithful witnessing of the Antipas of the past should stimulate the saints of the present to emulating a like zeal for the Truth, and though, for the moment, it might result in the condemnation of men, it will ultimately find the approval of Christ in the day of his manifestation in the earth.

Ministry of Zephaniah

9: WOE TO THE REBELLIOUS CITY

Zephaniah 3: 1-7.

Punishment having been promised on the enemies of Israel, the prophet now directs an indictment against the nation, as though as to remind it that it was not exempt from the coming storm. His words reveal how low Israel had fallen, and were to fall after the death of its king. The Revised Version transforms the words of the 1st verse thus: "Woe to her that is rebellious and polluted, to the oppressing city." This was Jerusalem. "She obeyed not the voice; she received not correction; she trusted not in the Lord; she drew not near to her God" (V. 2). How truly this epitomises Israel's history. How true it is of human nature as a whole! Men are generally faithless in times of crisis. The invisible yet potent Hand of the Lord seems so far removed, and there seems an almost irresistible urge to place confidence in the arm of flesh. Isaiah, in common with Zephaniah, declared of Jerusalem: "Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit,

that they may add sin to sin; that walk to go down to Egypt and have not asked at my mouth: to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt. Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion" (Isa. 30: 1-3).

Thus, after the death of Josiah, when the power of Babylon threatened to swamp the little Kingdom of Judah, the nation saw not the strength of the God who had saved Hezekiah on an earlier occasion, and who had destroyed Goliath before David; they sought comfort in the "many chariots of Egypt" and their "strong horsemen" (Isa. 31-1). Isaiah, however, in common with Zephaniah, predicted the uselessness of the arm of flesh. "Egypt shall help in vain and to no purpose" (Isa. 30-7). Israel—both spiritual and natural—has access to a Power of which the world knows nothing. In times of crisis they should turn in confidence and faith to Him "who is able to save." To do otherwise is to insult God—in

effect it proclaims the belief that the arm of flesh is more competent to save than the Arm of the Spirit. Jews—both spiritual and natural—stand in the privileged position they do, to reflect the glory of God. But when in the day of trouble and trial they manifest a faithless, cowardly attitude, and “strengthen themselves in Egypt,” instead of “resting quietly in the Lord,” they do not reflect His power. Rather do they “limit the Holy One of Israel” (Ps. 78-41). Israel did this and “woe” was pronounced against the nation.

Then follows a list of grievances against **EVIL LEADERS** the nation. The princes were as “roaring lions.” They recognised not the principles of justice or mercy, but only the demands of their despotic power. They ruled not for the benefit of the nation but for their cruel and oppressive control. Isaiah had earlier declared: “Thy princes are rebellious, and companions of thieves; every one loveth gifts and followeth after rewards. They judge not the fatherless, neither doth the cause of the widow come unto them” (Isa. 1-23).

The judges, the priests, Zephaniah likens to “evening wolves” (V. 3)—wolves that prey upon other animals under cover of night. The priests were hypocrites, for though greedy for the prey they covered their wickedness with a cloak of religion. They “judged for reward” and “taught for hire,” and added further to their wickedness by proclaiming: “Is not the Lord among us? none evil can come upon us” (Micah 3-11). The Authorised Version represents these “evening wolves” as leaving the gnawing of the bones of their prey until the morrow. The true sense of the passage is restored by the Revised Version—“They leave **nothing** till the morning.” In other words, these avaricious wolves in their “preying upon the flock” greedily devoured everything, including the bones of their victims, which were crushed up so that nothing remained.

This was the ground of Jesus’ complaint against the Scribes and Pharisees: “They bind heavy burdens and grievous to be borne, and lay them on men’s shoulders; but they themselves will not move them with one of their fingers” (Mat. 23-4).

Princes, prophets, priests and people—all were condemned in God’s sight. “From the least of them even unto the greatest of them every one is given to covetousness,” declared Jeremiah (6-13). He declared: “A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so” (5-31). Therefore, as Zephaniah had earlier predicted, the whole nation after the death of the righteous Josiah, was to play its part in the national sacrifice to be offered up.

There was no **UNIVERSAL WICKEDNESS** excuse for Israel’s wickedness. “Morning by morning the judgments and instruction of God were “brought to light” (V. 5), but as the prophet lamented, “the unjust knoweth no shame.”

What was the result? This is revealed in some words by the Apostle Paul who taught that history exhibited the wickedness of human nature whether manifested in Jew or Gentile. He asked the question, “Are we better than they?” And his reply was, “No, in no wise; for we have before proved both Jews and Gentiles that they are all under sin” (Rom. 3-9). The whole world needed teaching a lesson; the wickedness of Jew and Gentile needed purging before “the glory of the Lord could cover the earth as the waters cover the sea.” If Israel had hearkened to the instruction and changed their ways “their dwelling should not be cut off” (V. 7), but they had “corrupted all their doings.” The treatment God had meted out to other nations should have been a warning to Israel, but they heeded not the instruction.

And so Deity proceeds to outline

through His prophet His intentions. These reveal that He is a God of love as well as of justice. Though the nation of Israel would be scattered, a remnant shall be saved, and through this remnant—gathered out of "every tongue, people and nation"—will the righteousness of God be manifested. In these closing verses

of Zephaniah the most glorious portion of his prophecy shines forth. It provides hope for the future, an anticipation of coming joy, in which shall be realised, the final expectation of the gospel message, "In thee (Abraham and his seed) shall all nations be blessed" (Gal. 3-8).

—H.P.M.

THE TRUTH IN GERMANY

We have received several donations from brethren and sisters to be used in the printing of the Truth's literature in German. Readers will be pleased to learn that the Mss for the first work, "The Great Salvation," has already been forwarded to the printer. It is hoped that by the time this issue of the "Logos" is in the hands of the reader, the proof copy of same will be to hand. We will be pleased to receive further donations for this important work. Meanwhile we have written our German brethren suggesting certain additions to the book, including a foreword and the addresses of places in Germany where further information can be obtained. The foreword, if it is approved, will read somewhat as follows:

FOREWORD

Although the Bible is circulated throughout the world in its millions, comparatively few believe in the grand plan of God revealed therein. Most people are content to accept ready-made religious opinions instead of going to the Scriptures to search for themselves as to whether such views are in harmony with the Word of God.

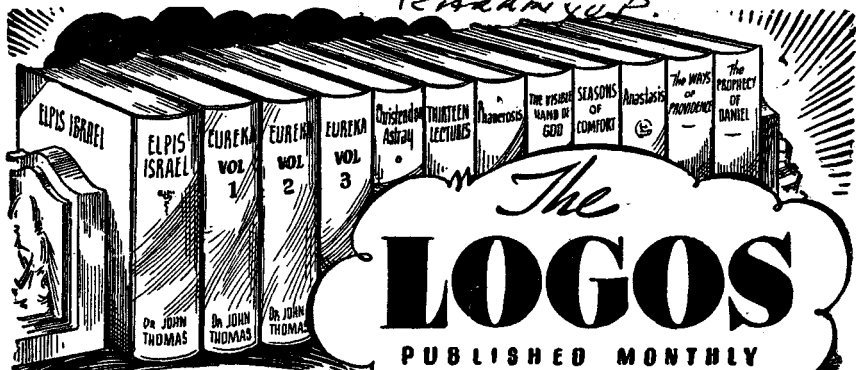
We submit the propositions contained in this booklet to the attention of the reader, and suggest that he follow the advice of its author to "Come, let us reason together."

We ask all sincere, Bible-loving people to open their eyes to the great difference that exists between the religion of the Bible and prevailing theology. The former is practical and substantial, and adapted in all respects to the needs of this troubled world, whilst the latter is visionary and inconsistent. What does the world want? All know what it now has— toil, suffering, death. These woes are not for ever to press upon the earth's inhabitants. God purposes to send Christ to effect an alteration (Acts 1-11; Rev. 1-7; Mal. 4). The day for his reappearing is fast approaching. The signs which show it are numerous and distinct, and the world is on the eve of mighty changes (Luke 21, 25-27; Jer. 3, 14-17). The government of the nations is about to pass into the hands of the strong, infallible Son of God (Dan. 2-44; Rev. 11-15; 1 Cor. 15: 23-28; Zech. 14-9). Christ will put down all misrule, destroy the oppressor, sweep away every false creed, and abolish war and every curse (Ps. 72, 4-8; 17-19; Isaiah 2, 2-4; Isaiah 11; Jer. 16, 19-20; Micah 4, 2-7). He will cheer, enlighten and give unending life to dying man (Heb. 9-28; Rev. 2, 26-28; Rev. 20-6; Rev. 21-4; Rom. 2, 6-7). These are the plain, satisfying promises which the Bible holds out. The religious world knows little or nothing about them. Most people are pre-occupied with fabled notions of a shadowy hereafter, which offer no satisfaction to the thoughtful mind, and no solution of the apparently aimless and perpetual drifting of this sorrowing, sinning world.

Further information concerning the doctrines advanced in this booklet can be obtained from—(Here will be included the addresses where information is obtainable, and if lectures are given to the stranger, the places of meeting).

—EDITOR.

J.W. JOHN.
42 BRIDGEWATER CREES
1 CARRAN Y.P.



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

No. 3

November, 1948

Vol. 15

DEVOTED TO THE SPIRITUAL ADVANCEMENT
OF A PEOPLE CALLED OUT OF GENTILE
DARKNESS UNTO DIVINE LIGHT

Acts 15: 14

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

J. Thomas.

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



Edited by H. P. Mansfield

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as a Periodical.)

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

"THE LOGOS"

"The Logos" is devoted to the spiritual edification of a people called out of Gentile darkness unto Divine Light, known to this generation as "The Christadelphians."

All subscriptions fall due in September with the commencement of the new volume.

Communications can be directed to the Editor's private address or to Box 226C, G.P.O., Adelaide, South Australia. All remittances should be made payable to "The Logos," Adelaide, South Australia. Exchange should be added to country and interstate cheques.

Through the liberality of certain subscribers, it is possible to grant "The Logos" free of charge to any who, through adversity, are unable to meet the cost. Such requests are treated confidentially, and any in this position are particularly asked not to be hesitant in applying.

South Australian subscribers can remit to Brother, G. Brumby, Leicester Street, Parkside, South Australia. *New South Wales subscribers* can remit, if they so desire, to Brother R. Mansfield, "Charwall," 136 Warner's Avenue, North Bondi, N.S.W., or Brother Bruce Philp, 38 McDonald Street, Lakemba, N.S.W. The usual arrangement of bulk orders from Ecclesial Librarians continues.

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

Orders for *Digest of Truth* are to be forwarded to Brother E. G. Highman, Box 226C, G.P.O., Adelaide, South Australia. The cost of the "Digest of Truth" is 1/4 per 100, or 13/- per 1000 copies, plus postage, payable in advance. Sample copies will be sent on request.

Matters relating to the *English* and *German* editions of "The Logos" should be forwarded direct to Brother Bruce Philp, 38 McDonald Street, Lakemba, New South Wales, Australia.

Orders and subscriptions in England can be remitted to Brother A. H. Cherry, 22 Northfield Road, King's Norton, Birmingham 30, England.

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

OUR POLICY

Is to extend the knowledge of the Truth; to defend it against error, and to assist brethren and sisters in their comprehension of the Bible in every way possible, but particularly by the invaluable aid of the finest non-inspired expositions of the Scriptures available—the writings of our pioneers, brethren J. Thomas and R. Roberts.

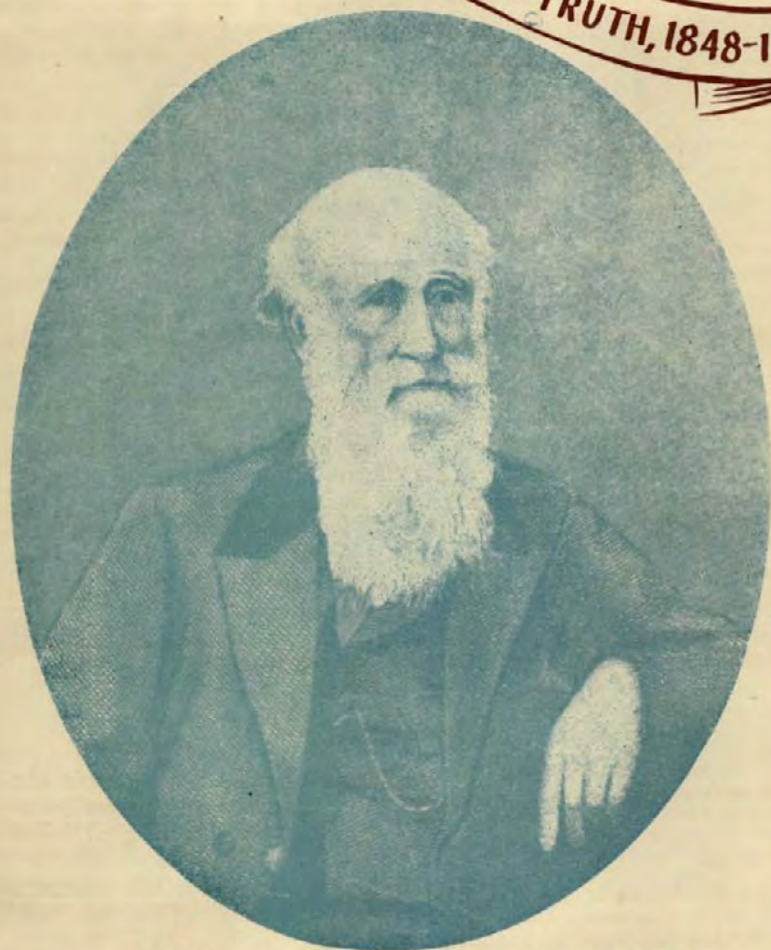
We aim to follow the Apostolic advice to "contend earnestly for the faith which was once delivered unto the saints" (Jude 3: 4). We thus preach peace to those holding the Truth in its purity, but are definitely against false doctrine, in our ranks or not. In this connection we are not called upon to give a hearing to error merely because the errorist thinks he is otherwise; Scriptural precept and common prudence rather counsel a contrary attitude (see Prov. 19-27: 1 Tim. 6: 3-5; Titus 1: 10-11; Exod. 23-2). "The Logos," therefore, will not lend support to the publication of erroneous teaching now current, viz.: Partial Inspiration, Non-Resurrectional Responsibility of Enlightened Rejectors, Immortal Emergence, Unscriptural Teaching regarding the Sacrifice of Christ, the Present Possession of Eternal Life (Aionian Zoe), etc.

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

—Paul.

"The Logos" faithfully dedicates this issue to the memory and work of a loyal defender of the Truth as it is in Christ

100 YEARS' WITNESSING TO THE TRUTH, 1848-1948



Dr. John Thomas, M.D., Author of "Elpis Israel."

"MY EARNEST DESIRE IS TO SEE DEVELOPED A PEOPLE PREPARED FOR THE LORD."
DR. THOMAS

100 YEARS WITNESSING TO THE TRUTH.
1848—1948.

★

**“ELPIS ISRAEL”
CENTENARY**



**Report of a Special Meeting held in Sydney
16th October, 1948.**

On 12th October, 1848, at a gathering arranged by interested friends in Glasgow, Scotland, Brother John Thomas was asked to place into book form the substance of the addresses he had been delivering to audiences throughout England and Scotland. Brother Thomas agreed, and “Elpis Israel” originated. One hundred years later, as an evident token of the power of the Truth in these last days, the Centenary Evening was held that recalled with joy and thankfulness that event of one hundred years ago. The meeting was convened by the Sydney Ecclesia in conjunction with the Suburban Ecclesias and the “Elpis Israel” Classes Committee.

“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 apostasy foretold by Paul. A prepared people must be separate and distinct from this in faith and hope and love.”—Dr. John Thomas.

“Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.”—Paul to Timothy (1 Ephes. 5 : 17).

'Elpis Israel' Centenary



REPORT OF "ELPIS ISRAEL" CENTENARY MEETING HELD IN SYDNEY, OCTOBER, 1948.

During the years, an important library of Christadelphian literature has come into existence. In this the expositions of the late brother John Thomas are recognised as pre-eminent. They not only aid in the better understanding of the Word of God, but they draw the student closer to the Inspired Writings. Many people, throughout the world, read the Word of God without the aid of "Elpis Israel," and fail to understand it; but it is impossible to read "Elpis Israel" properly without being drawn to the Bible, and understanding it a little better. The Bible is not an easy book to understand. In fact, it is a difficult book. Let those who think otherwise read some of the chapters of The Revelation, or the apocalyptic utterances of Isaiah, Daniel and Zachariah. These reveal that the divine message is often hidden and must be searched out. Solomon declares: "It is the glory of God to conceal a thing; but the honour of kings is to search out a matter" (Prov. 25-2). As kings in prospect (Rev. 5-9), it is the honour of the saints in this age to search out the glorious truths of the divine revelation; the "revelation of the mystery" as Paul styles it (Rom. 16-25). They have much to assist them. The most potent aid is prayer. James advises: "If any lack wisdom, let him ask of God, that giveth to all men liberally, and it shall be

given him." (1-5). But prayer to be effective must have a basis to work upon. It is little use praying for wisdom and neglecting the way whereby it may be attained. We must study as well as pray, and God will bless the effort. To this end the writings of Dr. Thomas are a valuable adjunct to the daily reading of the Scriptures, which is essential.

The divine encouragement for earnest and prayerful study is specifically indicated in the Book of Daniel and The Revelation. The former records some interesting and important prophecies. Concerning some of these, the prophet declared: "I heard, but I understand not" (Ch. 8-27: 12-8). Though he craved an explanation of these mysteries, he was told "the words are closed up and sealed till the time of the end" (V. 9), at which time "none of the wicked shall understand; but the wise shall understand" (V. 10). The writings of Dr. Thomas have helped to unseal the mysteries of this book, so that the saints of these last days, if they be wise, can understand, and be encouraged and stimulated by the knowledge. Again, concerning the book of Revelation it is written: "BLESSED is he that readeth, and they that hear (i.e., understand) the words of this prophecy, and keep those things which are written therein." (1-3). Blessed is such an one! How many are

among the blessed? How many have a sound understanding of this book which is thus divinely recommended to our notice? How few would be among the blessed if it were not for expositions such as "Elpis Israel," "Exposition of Daniel," and "Eureka"? On the shelves of my library there rests half a dozen or more books written by Christadelphians upon The Revelation. There are "Thirteen Lectures" by brother Roberts, "Notes on the Apocalypse" by brother Walker, "An Introduction to the Apocalypse" by brother Hadley, and so on. Invariably these writers express their indebtedness to Dr. Thomas for the information conveyed in their writings. Invariably these works are revealed to be a condensation or variation of matter found in "Eureka."

Although "Eureka" must hold pride of place as being the finest work of the Doctor, "Elpis Israel," undoubtedly, has had the most honoured career. It has been the means of drawing thousands to a knowledge of the Truth. It has aided the spiritual development of those who have already been immersed into the name of Christ. After one hundred years it still remains one of the most popular works on the Truth, whilst the outline of prophecy contained in the third section is unique for the exactness of its predictions.

It is good that some recognition of the centenary of this work should be held, if for no other reason than it brings the existence of these works before the notice of the present generation of Christadelphians. This is not a studious age. Men and women demand their reading in popular reviews, in snippet form, or in digests. The radio, the picture theatre, and the

popular press helps to mass-produce the public mind. Life moves with an ever-increasing tempo which tends to crowd out the reading of long treatises. Thus, although "knowledge has increased" (Dan. 12-4), ignorance abounds. In spiritual matters the world lags sadly behind its material accomplishments. Men are content to leave their thinking to others to do for them. They are mentally lazy, though ardent pleasure seekers. The danger is that Christadelphians might absorb too freely the spirit of the times, so that the words of Hosea might become true of spiritual Israel: "My people are destroyed for lack of knowledge" (Hosea 4-6). The attitude of mind God requires in His servants is exemplified in the conditions He intends to bring about when the Kingdom is established. Then, "wisdom and knowledge shall be the stability of the times, and strength of salvation" (Isa. 33-6). If we are to stand with Christ in that age, it is necessary that we have "the Father's name written in our foreheads" now (Rev. 14-1). This means we must imbibe the "mind of the Spirit," which is only possible when the teaching of the Spirit is understood. Here is revealed the essentiality of knowledge in our case. The careful study of Dr. Thomas' writings will help immensely to this end.

It is revealed that Noah witnessed for 120 years, and then the flood came upon the world of the ungodly. Almost the same length of time has elapsed since Dr. Thomas made his memorable decision to devote his energies to the study of the Word of God, during the height of the Atlantic storm. We have almost reached the consummation of God's purpose with this

age. The period of witnessing is almost ended. The storm clouds in the political heavens are banking up. The sky is dark and forbidding. Forked lightning, apparent every now and then, tells of coming trouble. The world is fearful and afraid, but we are not. And the reason that we are not can be stated in two words—"ELPIS ISRAEL"—"The Hope of Israel."

Thus we thank God for His grand purpose revealed in His word; we thank Him that the our lives. We thank Him for the

light of the Truth has shone into labour revealed through the instrumentality of the late brother Thomas. We honour the latter for his unselfish devotion to duty in the cause of the Truth. Let that honour be shown, not by fulsome words to his praise, but by the study and understanding of the things he taught. Let those who have never read "Elpis Israel" procure a copy and do so. Let those who have done so, reread it a second time. This is the honour that Dr. Thomas would like best.



Dr. Thomas : A Portraiture

As seen by "The Reformer's Gazette", a political journal, published in Glasgow, 100 years ago.

Some of our readers may recollect that about two years ago, soon after the bombardment of Rome by the French, we had a visit in this city of a gentleman with a very long beard, who interpreted prophecy with wonderful gravity and precision, and who seemed to bring to the task considerable scriptural erudition, without apparently any of that raving enthusiasm which is the usual and prominent characteristic of reverend-looking pill-doctors, self-glorifying latter-day saints, oratorical Swedenborgians, and other individuals of that description pretending to the valuable gift of inspiration. Dr. Thomas was a grave, sedate, and, barring his long black beard, a very respectable-looking personage. He

had, moreover, a particular way of his own, an intimate and enlightened knowledge of passing events, a considerable acquaintance with history, and enough of scriptural and etymological science to impart a peculiar force and power to his expositions of prophecy. He did not pretend to be inspired, but simply to interpret prophecy by the light of history.

We have been induced to recur to the learned expositions of this individual at present, because in the recent and present position of Rome, it must be confessed that his interpretations appear to be very strikingly verified.

(To-day, one hundred years later, his interpretations are still very strikingly verified.—Editor).

HOW "ELPIS ISRAEL" ORIGINATED.

One hundred years ago, the city of Glasgow was stirred by the

remarkable lectures given by Dr. Thomas. A group of citizens had

formed themselves into a committee to sponsor this series of addresses, and had engaged the Town Hall for this purpose. This building was capable of holding 6,000 people, and was filled to capacity on the occasions on which Dr. Thomas spoke therein. At the conclusion of this effort, the committee gave a farewell tea meeting to Dr. Thomas. It was held on the 12th October, 1848, and the following is Dr. Thomas' account of the circumstances arising out of it:

"At this tea meeting, some of the committee said they thought I was not using them well: I had brought strange things to their ears: I had interested them in what they had heard, and now I was about to return to America, leaving behind me no written record to which they could refer. They said they thought I ought to reduce to a tangible form the substance of what I had laid before them. 'Well,' I said, 'I had intended returning to America in October, but if you will undertake to get subscribers for a book to be written, I will stay during the ensuing winter, and occupy my time in writing it.' They said they would do so, and accordingly I deferred my return to America, and devoted that winter to the writing of 'Elpis Israel.' When I got through, I went another tour in the directions in which I had been before, in order to get subscribers for the publication of the book. I was very successful, for I got no less than 1,100 subscribers. When I got back I proceeded to the business of getting it through the press. It was duly published. I collected the subscriptions, paid the printer, and then concluded to make another tour to see how it was received.

Some were delighted with it. Others were filled with burning and bitterness. One man in Edinburgh, I forget his name, he was a musical instrument maker, I think, had subscribed for four copies, and had circulated three of the copies before reading the fourth, and when he came to read, he began to howl over what he had done, saying if he had only any notion of what the book contained before circulating it, he would have put them all in the stove. Others said if there wasn't another copy to be had, they would not sell the book for its weight in gold.

"The circulation of 'Elpis Israel' has helped very much to develop what exists in England at the present time, and what exists in America, and what exists, although in its incipiency, in New Zealand. Four editions have been published. Three thousand eight hundred copies are in circulation, and all that have escaped the flames are doing their work, dispelling darkness from many minds, and to some extent emancipating them from the bondage of the apostasy, and bringing them to a knowledge of the truth and the obedience it requires. Such a book speaks for itself, without any commendation from the author, which would be quite out of place. Results speak for themselves. I made three tours through England and Scotland, in 1848-49-50, and during those tours, I delivered 270 lectures, wrote 'Elpis Israel,' besides various fugitive articles, published at different times, and at the end I found a balance in my favour of 4/-! You may conclude from that it was not a very good money-making expedition. Everything seemed to favour. I resided with my brother all the time I was in this country, so that cost me

nothing. I paid my own expenses across the Atlantic by returning as surgeon of the vessel. In that

capacity I got my own passage, and that of my daughter, who was with me at that time, free . . .”

**CENTENARY MEETING HELD IN SYDNEY
16th OCTOBER, 1948.**

Chairman: Bro. J. Mansfield, Junr.

AGENDA—

Opening Hymn—Hymn 40:

“Hallelujah, raise, oh raise,
To our God the song of praise. . . .”

Prayer.

Reading: Ezekiel 38—Brother A. Trumble.

Hymn—Hymn 110:

“Zion’s king shall reign victorious,
All the earth shall own His sway. . . .”

Addresses: Based on extracts from writings of Bro. Dr. J. Thomas:

“Herald of the Kingdom,”

“Elpis Israel,”

“Eureka,”

“Exposition of Daniel.”

Speakers:

Brethren H. Stowe, C. Boardman, E. Spongberg, Errington,
Pearce, Etherington, Gilham, Frinch, B. Philp.

Readers:

Brethren A. Clarke, B. McClure, V. Dawe, E. Richie, A. Pooley,
R. Mair, J. McClure, J. Rosser, R. Mansfield.

Hymn 131 will be played during the course of the
above addresses.

Hymn: Anthems 19 and 20.

Closing Prayer: The Lord’s Prayer.

DESCRIPTION OF MEETING A great amount of energy had been expended to make the evening a success, and it was pleasing to see the co-operation of the ecclesiastics in the goodly number who assembled on the occasion. Large clusters of orchids, roses, poppies and other flowers had been tastefully arranged. These bore silent witness to the majesty of Yahweh’s creation, and made the Hall a place of beauty to behold. Large signs

were in prominent positions around the walls, bearing Scriptural extracts encouraging us to give thanks to the Father in Heaven for His manifest kindness unto each one of us. A special Souvenir Programme had been prepared for the occasion.

Around the chairman on the platform were assembled twenty brethren, each with a service to be rendered. Some were appointed to Scripture readings; others to the recitation of an extract from the

writings of Dr. Thomas, others again to some expository comments upon these extracts. The reading selected was the second portion set down in "The Bible Companion" for the date of the actual anniversary (12th October) and was Ezekiel 38! What a striking fitness in this! How the mind turned to far-away Palestine where, even now, men listen for the march of Russian feet, and where, soon, our brother, with all those of like precious faith will be conveyed to meet their Lord!

After God's blessing upon the **80 YEARS AGO**. ing upon the **A LINK WITH** meeting had been **SYDNEY**. petitioned through brother Brown, the chairman announced the purpose and plan of the evening. He said: "To-night we assemble in a spirit of thankfulness to our loving heavenly Father for His condescending Kindness and mercy to each one of us. In every age the Lord has had His witness, and we can rejoice that to-day there is a people for His Name in the earth. The Ecclesiast^s are found in the British Isles, in Norway, in Germany, in France, in Switzerland, in Italy, in Malaya, in Canada, in North and South America, in South Africa, in New Zealand, as well as in Australia. There may even be groups in other lands, unknown to us, differing in name, but one in faith. We can rejoice to-night at the goodness of our Heavenly Father."

From the very inception of the Truth in New South Wales the brethren have manifested a very

affectionate regard for the work of brother Thomas. The following extract from the pages of the "Ambassador of the Coming Age" for 1869, Edited by brother R. Roberts is of interest:

Ecclesial Intelligence: Nov. 1: 1868; New South Wales, Sydney. Brother W. Rooke, transmits on behalf of the Sydney Ecclesia, £10, to be remitted to Dr. Thomas as "a small token of respect" and gratitude to him, for the benefit received from a perusal of his writings—a benefit which they describe as deliverance from Egyptian darkness, and introduction to the glorious light of the gospel. He adds that the truth is making some progress in Sydney . . ." **Dec. 1., 1868. New South Wales, Sydney:** In a letter to the Editor, dated Nov. 2, Dr. Thomas thus writes of the gift transmitted to him from the Sydney ecclesia:—"I am greatly indebted to the brethren in New South Wales for their remembrance of me. While it proves their gratitude, it is to me an agreeable offset to the maliciousness of the enemy which would devour me elsewhere."

Brethren appointed **PLAN OF THE** ed spake to the **EVENING** theme of the various extracts culled from the various writings of brother Thomas, and the particular extract to which they spake was read immediately prior to their address. These addresses have been epitomised and presented in the following pages. The extracts were written by the brethren and in the order noted in the Agenda above.

It is quite a mistake to imagine that faith comes in a few minutes, or, as the phrase is, that man may "get religion" in a flash. The renewal of man's heart, after the image of Christ, which is the basis of repentance in his name, is not instantaneous on hearing the word, but a progressive change consequent upon searching the scriptures to an enlightened comprehension of them.

Dr. T.

RUSSIA TRIUMPHANT AND EUROPE CHAINED.

"It matters not what present obstacles encounter her (Russia), nor what disasters befall her, she will over-ride them all, and rise to the ascendance ultimately; and in so doing, bind Europe to her chariot-wheels for a little season preceding her destruction by the hand of God. Multitudes of our contemporaries will live to see it, and to confess that 'Russia triumphant and Europe chained' is no fancy sketch or fiction of the brain."

—*"The Herald of the Kingdom,"* 1857: p. 126.

These words of Dr. Thomas provide a remarkable prediction concerning Russia. They reveal that it is possible, by the aid of Scripture, for men to live in advance of their times. Russia has overcome many obstacles in attaining to her present position of power; obstacles and disasters far greater than even the Doctor had anticipated have beset her. During the second half of the Nineteenth Century, despite a few minor triumphs against Turkey, Russia experienced defeat after defeat in the diplomatic field. Her plenipotentiaries were no match for Disraeli of Britain, or Bismarck of Germany. Furthermore, the industrialisation of Great Britain, Germany, and the United States, further reduced the power of Russia. Consequently, at the beginning of the present century Russia was rated a fifth-rate power. Defeated by Germany and torn with revolution in the 1914-18 war, the possibility of her rise to a condition outlined in the extract above seemed very remote. We well remember discussing this feature with a friend in 1926. We maintained that Russian supremacy in Europe was inevitable, and would constitute an important sign of the times. The friend replied: "Russia will not be on her feet for 500 years!"

During the last great war, it had been the hope of many people in the Anglo-American camp that Germany and Russia would bleed each other to death. This hope was not realised. The power of Russia had not been appreciated. She has since emerged as the great colossus astride Europe. Her triumphs to-day—diplomatically and militarily—are greater than her defeats of 70 years back. To-day she calls the tune, and Britain, Germany, and the United States tremble at her threat. The manner in which Dr. Thomas had unequivocally declared his conviction in the matter demonstrated that he had not judged from present appearances of his day. The only point on which he erred was his belief that "multitudes of his contemporaries would live to see it." He was premature in his expectations in this instance, but his expositions were related to events rather than times. Europe is to-day bound to the chariot wheels of Russia. The present condition of the nations in Europe indicates the imminence of Armageddon. What Dr. Thomas anticipated we see in reality. The knowledge we have of the grand sequel to these national events causes us to "lift up our heads, for our redemption draweth nigh."

—Brother H. Stowe.

If the Word of God dwell in a man, the world will hate him, because it hates the Word; and it hates the Word because it hates God. The Bible is full of God. That which repels the world attracts the children of God. They desire to come near to God. They share David's thirst for the living God in a land of drought and barrenness. With him, they would "dwell in the house of God for ever." They love to frequent meetings where He is prominent, and to keep the company of men and women in whom His love is as a guest.

ITALY AND THE WEST RUSSIANISED.

"Daniel says, 'He shall enter into many 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 . . . the autocrat will gain Constantinople, Russianise Italy, and the West (of Europe); and having superseded the Ottoman regime in Asia, come as Gogue to invade the Holy Land and besiege Jerusalem . . ."

—*"Exposition of Daniel,"* p. 61.

The remarkable fulfilment of the predictions of Dr. Thomas, based as they are upon the Word of God, proves that his exposition of the prophets is sound. We do well to study these writings. They can assist us in many ways. They provide us with hope for the future, fortify us against apathy in the present, and sustain us in times of trial. The "Elpis Israel" Classes are performing a valuable service to the ecclesiastical world, and can assist us individually to gain the Kingdom.

Time has marched on since the Doctor penned the above extract. We live in the epoch of its fulfilment. How thrilled would the pioneers of the Truth be if they lived in our times and witnessed the things we see. To this generation the words of Christ to his disciples can apply with equal force: "Many prophets and righteous men have desired to see those things which ye see, and have not seen them;" (Mat. 13-17). How interesting would it be to hear the Doctor comment upon current events!

Consider the above extract. "The worn-out condition of the powers will facilitate the progress of Russia." What are the facts? Six

years of the most terrible war in history removed from effective striking power the erstwhile enemies of Russia. The war was inevitable if Russia was to rise in power. Prior to 1939, France, Germany and Poland could speak on equal terms with Russia. To-day the "worn out condition" of all powers facilitate her progress. Moreover, since the conclusion of the recent war, Russian intrigue in Italy has been apparent. The Communist party has grown out of all proportion to its previous strength. The Soviet aims to "Russianise Italy" as she is doing the West. Insidiously she operates through the Communist party in every country. The effect of Communist hinders the recovery of all nations, and thus aids in the growth of Russian power in Europe.

The meaning of these events is obvious to all educated in the Truth. They proclaim the imminence of Christ's return. They speak of the need of walking faithfully in the Truth. Let us give our wholehearted energies to the Truth so that we shall not be found lacking in the Day that is so evidently approaching.

—Bro. T. Drinkwater.

Prayer is the ennobling and the most beautiful act of high reason in the universe, notwithstanding the abominations with which it has become associated. It is the expression of fully developed and instructed intellect situate in a state of affliction—abounding, nevertheless, with the evidence of the goodness and wisdom of the Lord. It is the natural relief of those expansive feelings of grateful exultation and humble desire that are generated by the full view of the seriousness and the greatness of existence as seen in the light of God's unutterable majesty, power, and presence. It will be the unwearying delight of the perfect state to which we stand related in Christ through the covenants made with David and Abraham.

"ON THE EVE OF THE RETURN."

"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 have 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.'"

—Preface to "Elpis Israel," p. xviii.

There is little use being educated in the signs of the times, unless we are in a fit state for the glorious consummation. Mere prophetic politicalism will be no qualification for association with Christ in the day of His appearing. Fidelity to Christ is based upon deeper and more lasting considerations than mere sensational expectations. This view no way conflicts with the instruction to "discern the times." The word of prophecy is sure and certain. The words of Dr. Thomas quoted above prove that to be so. We do well that "we take heed" to its fulfilment. The two thoughts are related. We do well to watch

the signs closely, and to understand them. They speak of the early return of Christ, and the salvation that will come to those who have "trimmed their lamps by believing the gospel unto the obedience of faith, and the perfection thereof in 'fruits meet for repentance'."

The building up of Russia's Image-Empire is not only a threat to world peace, but a warning to the brotherhood. It proclaims that we are on the eve of the return. The vital need is to make sure that we are in readiness for Christ when he does appear.

—Bro. C. Boardman.

A PEOPLE PREPARED FOR THE LORD

At this stage of the meeting, the chairman recalled that a year previously, he had been in London at a meeting of public testimony to the Truth in the Kingsway Hall. Brother F. W. Turner had lectured, and for the first time in Christadelphian history, the entire proceedings had been recorded. He had obtained a copy of the recording. He proposed that Hymn 131 as sung by the brethren and sisters on that occasion be played. Thus we were enabled to listen to the singing of 800 brethren and sisters gathered in the Kingsway Hall, London:

"Jehovah, full of grace, redeemed
by thee we plead;

Thy promise made to Abraham's
race, to souls for ages dead."

One hundred years ago, Dr. Thomas wrote ("Elpis Israel" pp. 388-389): "This then is the great desideratum of the age—namely, the PREPARATION OF A PEOPLE FOR THE LORD: 'the churches' do not contain such a people . . . the question is not, 'What saith the minister?' or, 'what will people think?' It matters not what they say, or think, in the case; the simple question is, 'How is it written?' or 'What saith the Word?'" Let this course be pursued with candour, and I doubt not, but in a short time a people will spring up in these islands prepared for the Lord, whom he will acknowledge at his return."

". . . To save the race forlorn, thy
glorious arm display,
And show the world a nation
born, a nation in a day,"
we knew, and rejoiced that a people

had sprung up in the islands of Britain, a people PREPARED FOR THE LORD. The recording ceased, the voices were stilled, silence prevailed. That vision of

a people prepared, 12,000 miles across the sea, remained in each mind. A vital link had been created in each mind present.

"THE LION OF TARSHISH TO PROTECT THE JEWS."

"I know not whether the men who at present contrive the foreign policy of Britain, entertain the idea of assuming the sovereignty of the Holy Land, and of promoting its colonisation by the Jews; their present intentions, however, are of no importance one way or the other, because they will be compelled, by events soon to happen to do what, under existing circumstances, heaven and earth combined could not move them to attempt . . . the finger of God has indicated a course to be pursued by Britain which cannot be evaded . . . the decree has long since gone forth which calls upon the Lion of Tarshish to protect the Jews . . . but from the subjugation of the Jews for a short time after they have been colonised, the protection of the shadowing power would seem to have been inefficient."

If there were no other evidence, these words would suffice to show that Dr. Thomas had faithfully enunciated the Bible truth. Before the building of Suez; before Egypt came under British jurisdiction, before the Zionist movement received its impetus through the labour of Theodor Hertzl, Dr. Thomas clearly pointed out from God's Word, the development of British power in the Mediterranean, and her interest in the colonisation of Palestine by Jews.

The fulfilment of these things has never ceased to impress me, as one who learned the Truth and embraced it, coming out of the ranks of Roman Catholicism to do so. It has taught me one thing I hope never to lose—an appreciation that every word of God means something—and that within the pages of the Bible, the story of the future is told, ready to be unfolded. Not that much remains to be unfolded, most of the material exposition has been done.

But are these things appreciated by the second and third generation of Christadelphia? Those of us whose acquaintance of "Elpis Israel" and other standard works is

—*"Elpis Israel," pp. 442-444.*

confined to what we hear enunciated from our platforms (and not from our personal study of these writings) have felt something of a jolt when confronted with the decline of British power in Egypt and Palestine, and its transference to territory adjacent to the Red Sea. And yet there is no need for fear. Prophetic anticipations are not going astray. It is merely that we as a people are not familiar with the understanding that our pioneers had on these matters.

Brother Thomas anticipated in "Elpis Israel," the withdrawal of Britain from Egypt prior to the coming of Christ. He wrote of the centring of British power in Edom, Moab and Ammon (Transjordan), and the development of the Moabitish character of Britain (Isa. 16) prior to the return of Christ. He looked for the development of British Red Sea power, and to-day at the port of Ezion-Geber, from whence set sail the ancient fleet of Tarshish in the days of Solomon, Britain is pressing ahead with the building of a naval base. A study of these points from pages 440-446 will amply repay.

—Bro. E. Sponberg.

“WE HAVE NOT TO AWAIT THE ADVANCE OF RUSSIA.”

“We have not to await 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 and not antecedent to the appearing of Christ in Teman.”

—“Eureka,” Vol. 3, p. 542.

Dr. Thomas stated that the time would come when the Russian would be substituted for the Turk in Constantinople. But he warned to watch for the return of Christ before that event. To-day Russia's progress is rapid and millions of dollars spent by America to maintain Turkey as a power will be in vain. Dr. Thomas desired the readers of “Eureka” to be seized with the startling fact that a believer in Christ should be made positively aware of the imminence of **divine judgment**, and not simply watching the signs of the times in regard to the great programme of Gogue, and be overlooking the gravity of **his personal appearance** before the judgment seat of Christ. Brethren are all watching Russia; they are all watching Palestine, and yet they may be overlooking the fact that their **probationary period** may end before the anticipated sudden moves by Russia. Dr. Thomas reminds us that the forecasts in regard to Russia and Turkey will certainly come to pass, but Christ will be in the earth before then.

The “time of the dead” is the burden of the warning given in the extract above. The Lord Jesus Christ is the resurrection and the life. He is also the way, the truth and the life. He will come into the wilderness of Sinai, the place of the judgment seat, during the currency of the outpouring of the sixth vial. Between his thief-like advent and the great Armageddon battle can be termed “the time of the dead.” During this period,

every individual who has died and is considered responsible by God for judgment, will be brought from the graves into the presence of Christ. The living ones will be summoned by special messengers to likewise appear before the Judge, thus fulfilling the words of Paul: “For we shall all stand before the judgment seat of Christ.” “Every one of us shall give account of himself to God.” (Rom. 14: 10, 12). Some will be speechless, others will be unable to say very much, whilst others will be able to give a good account of their stewardship. After the accounts have been closed, there will come the personal recompenses, Paul expressing it in the words: “That every one may receive the things done in the body, according to that he hath done, whether it be good or bad” (2 Cor. 5-10).

What a glorious destiny for the redeemed to go forth with Christ in the judgment and rulership of the nations! When the Jews are rescued, when Christ drives asunder the nations, when He destroyed the king of the north, and when Babylon the Great is annihilated, we shall be with Him. The warning which comes to us is that we are not to await the descent of Gogue into Turkey or Palestine first, but that the “time of the dead,” “the day of judgment” will first come.

The parallel between natural and spiritual Israel is very striking. Natural Israel left Egypt under a mighty leader, Moses, raised up by God. We have left anti-typical

Sodom and Egypt, under the greater than Moses, even the Lord Jesus. Israel was baptised into Moses at the Red Sea, and we have been baptised into Christ. Natural Israel had a forty years' pilgrimage in the wilderness, and we are also undergoing a pilgrimage in the wilderness of the Gentiles. Do we murmur at the restrictions the Truth places upon us, even as they

murmured? To natural Israel there came the solemn announcement at Sinai that they were the people of God. The day will shortly dawn when spiritual Israel will go to meet its God at Sinai, as manifested through His Son. So, then, the warning to us is, "Prepare to meet thy God, O Israel."

—Bro. G. Errington.

"THE SADNESS OF A WORLD GONE WRONG."

"There has never 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."

—*"Exposition of Daniel,"* p. 91.

The words, quoted above, are a forecast by Dr. John Thomas, based on Scripture, of the state of the world that would characterise the end of Gentile times. They would not be days of peace, but of bitter conflict. Louis Napoleon had said, "The age of conquest is gone never to return." Lord Palmerston had observed that the wars to be fought would not be struggles for selfish aggrandisement, but for freedom and independence. He was confident that they would be crowned with success. Dr. Thomas directly contradicted these statements in his anticipation of the time of the end.

Peace societies were very much in vogue in his day. It will be recollected, by those who have read the life of Dr. Thomas, that he attended, in 1849, a peace society meeting in London where, although maintaining the non-participation in the nations' wars of the true Christian, he pointed out amidst much interruption that arbitration would not amicably settle international disputes. How true has our brother's contention proved!

The failure of the League of Nations, and the various peace conferences following World War II. are matters of history, and it is now an accepted fact that the world is drifting towards universal war again. As Joel prophesied, the "mighty men of war" are awakened for gathering to the final conflict of Armageddon.

Evidences of that "scorching despotism which will wring the hearts of nations" is before us in the rise of Russia, whose institutions are based on the power of central bureaucracy and the secret police. In all parts of the earth, the individual is experiencing loss of freedom, and soon men will be regimented for the last great battle. As we cogitate upon these matters, we know that they are divinely ordained as a necessary preliminary to the judgment soon to be poured out, and we long for the promised day when the Prince of Peace will restore Edenic peace to a troubled world, and bring true liberty to the sons of men.

—Bro. W. Pearce.

ISRAEL'S DELIVERANCE.

"When purified from dross in this glowing furnace, the Jewish nation will be brass and silver well refined (Mal. 3-2). The rebellious dross will have been cleaned out, and Anti-Mosaic Judaism, by which they are now caused to wander out of the way, will have been destroyed from the earth. This refining in the furnace is in 'the time of Jacob's trouble' out of which he is to be delivered (Jer. 30: 7); and though they are now 'prostrate among the cattle pens' they will be 'the wings of the dove covered with silver, and her feathers with the brightness of fine gold.' (Ps. 68: 14; John 1: 32)."

—"Eureka," Vol. 1, p. 180.

There is an analogy between the deliverance of Israel under Moses, and the present regathering to Palestine. The ultimate of the modern movement will find God exalted in the eyes of Israel as the great deliverer, and magnified in the eyes of the Gentiles who shall feel the weight of His righteous judgments.

The glowing furnaces of Nazi Europe has already purified much dross from the Jewish people. The persecution of Hitler caused them to forsake the wealth and high positions of Europe, for the humble occupation of cultivating the soil of Palestine—the beloved homeland. Nevertheless, the anti-Mosaic Judaism which caused Israel to wander out of the way, which caused them to reject their Messiah, and which causes the heart of stone to remain until this hour, will continue until divinely taken away. Ezekiel declares (36: 24-25), "For I will gather you . . . from all countries and bring you into your own land. Then will I sprinkle clean water upon you,

and ye shall be clean. A new heart will I give you, a heart of flesh." Israel will not remain in a state of unrighteousness for ever, for God has determined a time in which "He will yet favour Zion, and turn away ungodliness from Jacob." Nations which to-day despise the Jew will be glad to be associated, saying, "We will go with you, for we have heard that God is with you."

Meanwhile the furnace must be endured. The "dross" must be purged from Israel, and Gentilism reduced to impotency. This is a refining process, particularly for Israel. The words of Jeremiah are true: "Israel hath not been forsaken, nor Judah of His God, thou their land was filled with sin against the Holy One of Israel." (Jer. 51-5). As is expressed in the extract above, a great revolutionary change can be expected in the condition of Israel in the future. Thus we "pray for the peace of Jerusalem," confident that "they shall prosper that love her."

—Bro. Etherington.



THE GENTILE FINALE—A TIME OF UNSURPASSED CALAMITY.

"The time of the end of the third woe trumpet is a time of unsurpassed calamity, and will extend to all nations in all parts of the earth. Their trade and commerce will be ruinously perturbed; their countries devastated by war; their hundreds of thousands prostrated by famine, pestilence and sword; their armies scattered like chaff before the wind; their 'religions' abolished as 'abominations' and blasphemies; their priests, clergies, and ministers punished as sorcerers, murderers, impostors, hypocrites and plunderers of the poor; and their kings, nobles, and gentry destroyed as 'the destroyers of the earth.'"

—*"Eureka," Vol. 2, p. 720.*

Our reading and study of Dr. Thomas' writings has spiritually instructed us in the individual and collective service to God as it is to be found in Christ Jesus. Time has proved, and will still further substantiate the truths recorded in "Elpis Israel" in the defence of the Gospel as preached by the Lord Jesus Christ, and his disciples.

Concerning the extract from "Eureka" above, it is true in every respect. The evidence is seen on every hand. It is read in our newspapers, heard in the conversation of those about us, and reminds us that we are living at the very end of the times. Let us then, stand firm in the faith with which we have been blessed; so that being enlightened, comforted and strengthened by the words of Christ Himself, we may, at His appearing, hear those words of great joy, "Well done thou good and faithful servant, enter into the joy of thy Lord."

—Bro. Gilham.

His Majesty the King of England, at a recent gathering of Empire statesmen, declared: "The world to-day is in a state of terrible distress. The peoples of the world look almost despairingly to their chosen governors to bring order out of disorder, and to bring peace." Nineteen hundred years before a greater King, the future King of kings used almost the same words in his Olivet prophecy.

In Luke 21: 25-26 we read, "And there shall be signs in the sun and in the moon and in the stars, and upon the earth distress of nations with perplexity, the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming to pass on the earth . . ."

Jesus was speaking of our days, and we have the remarkable spectacle of the English Monarch confirming the words of the Lord. Distress is now world-wide. The governors are powerless to arrest the headlong deterioration of world affairs. "The sea and the waves roaring" truly represent the uneasiness, the violence, the civil strife of nations, and strikingly confirms the lack of cohesion between the nations as portrayed in the iron and clay feet of Nebuchadnezzar's Image. The power of the Gentiles is breaking up, but this is to make way for the more enduring House of the future world king.

One hundred years ago, brother John Thomas wrote of these days with remarkable foresight gained from the Word of God. He perceived, more clearly than others, how closely the Hope of Israel was linked with the words and the offering of Jesus. They did not perceive the basic character of the Abrahamic covenant of Genesis 12, nor did they perceive its great confirmation on the hill of Calvary,

as pointed out by the apostle Paul (Romans 15:8). Thus although these days are ones of unsurpassed calamity, we can look beyond them

to the glorious future under the reign of the Son of God.

—Bro. French.

"STUDY TO SHOW THYSELF APPROVED."

"Here then is a book peculiarly adapted to the times. It will show the people what the gospel is—what is the obedience it requires—and enable them to discern the times; that the Lord may not come upon them unawares, and take them unprepared. It is a book, not for these times only, but for all the years preceding 'the time of the end,' and thence to the epoch of the restoration of the kingdom and throne of David. It is named 'ELPIS ISRAEL' or 'Israel's Hope,' for the kingdom of which it treats is that which is longed for by all intelligent Israelites, and for which, said Paul, 'I am bound with this chain.'"

—Preface to "Elpis Israel," p. xvii.

The scene is Glasgow, Scotland. The date is October 12, 1848. It is night-time, and the hour is late. Our attention is directed to a gathering convened by interested friends in honour of Dr. John Thomas, prior to his departure to the United States. We listen with deep interest to the words being spoken by one of the number:

"We thank you, Dr. Thomas, for the promise which you have just given us, that 'ere you depart from Britain you will place in book form the substance of the lectures which you have been delivering in this city. We thank you, for not only are we confident that it will assist us in the understanding of the Word of God, but we are sure that it will help men and women in many places to understand the wonderful message of the Scriptures of Truth . . ."

The scene is London, England. The date is January 1, 1850. A pen is hastening across the last few pages of manuscript. The words take our attention as they flow

from the pen:

"Here then is a book peculiarly adapted to the times. It will show the people what the gospel is—what is the obedience it requires—and enable them to discern the times; that the Lord may not come upon them unawares, and take them unprepared. It is a book, not for these times only, **BUT FOR ALL THE YEARS PRECEDING THE TIME OF THE END. . . .**"

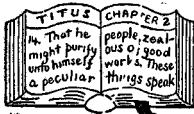
We have been blessed with a teacher raised up of God, a Paul of the latter-days. Let our praise ascend to Deity for His great blessing. The brethren in Sydney, in the earliest days of the Truth in this city, loved the writings of our brother Thomas. Let that spirit remain with us to the end. In individual privacy, in the family circle, in group-studies, let us continue to think deeply upon things new and old from the treasure-house of the Spirit, with the aid of that masterpiece of Bible exposition, "ELPIS ISRAEL."

—Bro. B. Philp.

(The above meeting was under the auspices of the Sydney Ecclesia, in conjunction with the suburban ecclesias, and the Sydney "Elpis Israel" Classes Committee. Report was prepared for "THE LOGOS" by brother B. Philp.—Editor).

Linking the Work of the Truth in Two Countries

THE HOLY BIBLE



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"ELPIS ISRAEL"



A Great Help
in
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BROTHER JOHN THOMAS SURVEYS BRITISH ECCLESIAL LIFE.

(The following extract is taken from a letter written by Brother Thomas, dated March 4, 1869, to a Scotch brother, in reply to a letter dated February 6, 1869. Brother Thomas' letter appeared in "The Ambassador of the Coming Age," April 1, 1869).

"Now I suppose that amongst Christ's brethren in Britain, as in America, are some good, some bad and some indifferent. It would be unreasonable and without Scripture precedent, to expect that all the sons and daughters of so large a family as God's upon earth, should be all "precious stones, gold and silver," and none of them "wood, hay and straw." In a great house there are vessels of gold and silver, wood and earth; some to honour and some to dishonour. Uniformity of excellence was not the rule in the days of Christ and the apostles, when the Spirit dwelt among them in all wisdom, knowledge and power: it has never been the rule in all the ages and generations since: nor will it be till the Lord comes "to make up his jewels," and purge out from his body the refuse and the vile."

In 1848, our Brother Thomas visited England and Scotland, preaching the Kingdom of God and teaching those things which concern the Lord Jesus Christ, with all confidence, some men unavailingly forbidding him, others listening with marked attention. The final result was that many men and women turned to a study of the Bible, understood and accepted

its wonderful promises, and ecclesias of Christ Jesus sprang into existence in the isles of Britain.

In 1869, the time for a third visit to Britain drew near. A Scotch brother wrote to the Dr., then resident in the U.S.A., touching upon many matters of ecclesial importance, and somewhat bewailing prevailing conditions and the lack of spiritual advancement by the ecclesias generally.

Brother Thomas replied in the terms already quoted. The quotation is brief, but the subject-matter is vitally important. We suggest that you read it again at this juncture. An important fact relative to the Truth is set forth clearly and powerfully. The point he makes is that it is well for us to recognise that in the family of God upon earth to-day, it is inevitable that there will be varying types of brethren and sisters, manifesting varying degrees of obedience to the principles of the Truth.

Brother Thomas wrote concerning things existing in 1869. Human nature has not changed with the years, and the same words are equally true eighty years later. In the ecclesia of Christ Jesus to-day, will be found the "gold, silver, wood, hay and

stubble. We repeat the statement. In the ecclesia of Christ Jesus to-day, will be found the "gold, silver, wood, hay and stubble." These are uncompromising words, and the implications so vast, and so tremendous, that we hasten to point to the evidence of the accuracy of the statement. We turn to the words of the Master. Recorded in Matthew 13:3-23 is the parable of "the sower and the seed." We find that Jesus spake of distinct classes of people:

- Those who hear the Truth but have their ears turned away before they can fully understand it.

- Those who receive the Truth with joy, but who become offended when persecution or temptation ariseth for the Word's sake.

- Those who receive the Truth, but who are rendered unfruitful by the cares of this world, the deceitfulness of riches, pleasures, and the lust of other things entering in.

These classes will fall short of the Kingdom of God. They are spoken of as "devoured," "withered," "choked." Christ's words cannot be challenged, and we are only being wise men and women when we mould our actions upon the realisation that Christ has very clearly indicated in many parables that there will be those who call upon his Name and expect his favour, who will not enter into the Kingdom.

By speaking thus, we judge no man or woman. "Judge nothing," said Paul, "before the time, until the Lord come." We are dealing with principles, not individuals. Principles have been revealed to be understood and expounded; individual judgment is the future work of the Son of God. He alone can discern the thoughts and intents of the heart, perceive motive, and appreciate aching endeavours not visible to mortal eye. By speaking thus, we do not desire to dishearten those sincere brethren and sisters who in a very humble manner, are striving to serve the Lord

in sincerity and truth, and who, being conscious of their weakness and insufficiency, feel a little tugging at their heart when they think of the day of the Lord. These words are written as a warning of the terrible position in which we find ourselves in the day of account if we think that mere external association with a Christadelphian Ecclesia can find us a place in the Kingdom of God. The basis of our association must be a consecrated life in Christ's Service to the Glory of God.

"The Logos" exhorts all brethren and sisters everywhere to be amongst the class of "gold" and to spurn beneath their feet those worldly pursuits and godless ways which can rob them of their inheritance. Esau despised his birth-right for a mess of pottage and later sought it with tears—in vain!! The "wood, hay and stubble" class are laying up in store a fiery judgment, by their wordliness and indifferences to Divine revelation.

Nothing else matters except the gaining of the approval of Christ, and we do well to bear in mind that this is a practical matter which resolves itself down to our daily life. Brother Thomas' extract referred to the Lord coming to "make up his jewels." The Scripture he referred to, Malachi 3:16, outlines a practical manner whereby we can live our daily life in harmony with God. Malachi's words read, "Then they that feared the Lord spake often the one to the other; and the Lord hearkened, and heard it, and a book of remembrances was written before him for them that feared the Lord, and that thought upon His Name. And they shall be mine, saith the Lord, in that day when I make up my jewels; (and the wood, hay and stubble is cast off) and I will spare them, as a man spareth his own son that serveth him." This Scripture is the basis of the Australian "Elpis Israel" Cottage Meetings.

B.P.

“ELPIS ISRAEL” AND “EUREKA” STUDY GROUPS IN ENGLAND.

LONDON: Brother Howard Barber, of the south-east suburb of Petts Wood, advises the formation in his home of an “Elpis Israel” Cottage Meeting. The meeting is held, God willing, every Friday evening, and all resident or visiting brethren and sisters in London are welcome. Brother Barber is associated with the New Eltham ecclesia and can be contacted for further information at the Sunday meetings or Wednesday “Mutual.” Study notes are being supplied from Australia by the Adelaide Ecclesia’s “Elpis Israel” Classes Committee.

BIRMINGHAM: A Friday evening “Eureka” Study Group formed in this centre at the beginning of 1948, is making good progress on Volume

1 of “Eureka.” Interested brethren and sisters should contact Brother Cherry of the Bourneville Ecclesia, or Brother Edgar Wille.

Brother T. Hard-SEER GREEN: ing. Recorder of the Seer Green Ecclesia, advises that an Ecclesial “Elpis Israel” Class is held fortnightly. The ecclesia is following the study notes used by the Australian “Elpis Israel” Classes.

Daniel: “I understood by books the number of the years . . . in the desolation of Jerusalem . . .” (9:2).

Malachi: “Then they that feared the Lord, spake often the one to the other . . .” (3:16).

Paul: “Study to show thyself approved unto God . . .” (2 Tim. 2:15).

TIDINGS BY SEA AND AIR.

Brother S. Gilyard, of Calder Grove, Yorkshire, writes: “I wish to thank you all, my beloved in Jesus, for your kindness and love expressed in “The Logos,” which I was the recipient of on Tuesday, 5th October. “Exhort one another daily” is the apostle’s admonition, and I can assure you “The Logos” which I have read has been a source of strength and comfort to me in the closing days of Gentile times.” (We give prominence to Brother Gilyard’s letter, not that we might receive praise of men, but in order to express the thought that we rejoice when “The Logos” is thus received, for it is to such a purpose that it is sent. “The Logos” is produced by brethren who have heartily and energetically joined together with the common purpose of publishing a magazine for the spiritual edification of a people called out of Gentile darkness unto Divine Light, known to this generation as “The Christadelphians.” When they are comforted we are satisfied).

Brother Walter Lord, Recorder, Elland Ecclesia, writes: “To-day, Sun-

day, my sister-wife and I have been to Hebden Bridge, a small place about 8 miles from here, I have been exhorting and lecturing there . . . this ecclesia is smaller than ours, only 12 members and only one brother. We (our 6 brethren) go along to help.” (We are always glad to hear of the Macedonian cry being answered. From that night when Paul, asleep at Troas, had the vision of the Macedonian brethren beseeching his presence to assist them, there has always been the smaller groups who can benefit from the ministrations of brethren in distant parts. The spirit of the brethren at Elland will be the spirit manifested by true brethren everywhere).

Brother R. Mullin, of Kilwinning, Ayrshire, Scotland, in acknowledging receipt of a parcel of the booklet, “Is War With Russia Inevitable?” states, “It is a very good booklet. It could not be otherwise, when we keep close to the teaching of Dr. Thomas and Brother Roberts. We have been distributing quite a lot of literature of late. I think it is our duty to present the truth to as many as possible,

especially as we are living in the last days, truly the coming of the Lord is near." (We are glad that our booklet has been found acceptable. We were confident it would be well received, as it keeps close to the expositions of the pioneers. Brother Mullin strikes the right note when he states

that our duty is to send forth the word—and there is power in a leaflet: We have already had a special quantity of "Is War With Russia Inevitable?" printed for despatch to England, and trust that it will be of assistance to the ecclesias in their proclamation of the Truth).

A SUGGESTION.

Elsewhere in this issue of "The Logos" will be found the report of the "Elpis Israel" Centenary Evening, held at Regent Hall, Sydney, on Saturday, 16th October, 1948. We suggest that a firm link would be forged between many ecclesias in Britain and the Sydney ecclesias, if ecclesial evenings were held, at which the report could be read, the meeting joining in the same hymns at the appropriate places. Reports of a series of special evenings entitled "Prepare to Meet Thy God, O Israel," held by the Lakemba (N.S.W.) ecclesia some

two years ago, and reported through "The Logos" were used by the Perth (W.A.) ecclesia in this fashion. Although the Lakemba and Perth ecclesias are 3,000 miles apart, the report created a delightful link.

Secretary, "The Logos," English Edition: Brother Bruce Philp, 38 McDonald Street, Lakemba, N.S.W., Australia.

English Representative: Brother Arthur Cherry, 22 Northfield Road, King's Norton, Birmingham 30, England.

Wonders of Creation.

"Darkness and Light are both alike unto Thee."

It was with sorrow that we learn of the passing away of Brother H. Clark, of Brisbane. For many years Brother Clark contributed a series of interesting articles upon the wonders of creation for inclusion in "The Logos," and brethren from all over the world expressed their pleasure in this instructive series. The continuation of this series was interrupted by ill-health, and for some months now they have not appeared. We publish the following article in memory of our brother, who, we hope, will soon be raised to behold, "with strong immortal eyes," the glory of Deity at present veiled from mortal sight.—Editor.

This article is written for those who delight in contemplating the wisdom and glory of our Heavenly Father, and who are interested in an answer to the questions: "How can God see in the dark?" and "Why cannot we see God?"

The scientific world says that light is a series of wave movements in the ether initiated by luminous bodies such as the sun. These waves vibrate

up and down at right angles to the direction of light, which travels at the tremendous rate of 186,390 miles a second, or one million miles every 6 seconds. Light is made up of a combination of various waves, the colours of which are shown in the rainbow when the light of the sun is reflected in the falling rain. These colours vary in size according to the particular colour or shade, but they average ap-

proximately 1/50,000 of an inch in size. The waves of deep red light are the longest, whilst the deep violet waves are the shortest, these latter being 1/75,000th of an inch in size.

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

All around us we have evidence of the wisdom and love of the Creator, but we often lack the intelligence to discern it. The glorious blue of the heavens is formed by tiny particles in the atmosphere some fifty miles above us, intercepting and sending down the short blue waves of the sunlight. If it were not for these blue waves, we would have a black depressing sky. Hence again we get a glimpse of God's consideration and love for His creation. How often

do we take these things for granted with no thought for the Giver "of every good and perfect gift."

The eye is simply an **SEEING IN** instrument for recording the shorter waves, from the short violet waves to the longer red ones. Herschel the Astronomer, however, discovered that beyond the red waves were others which have been named infra-red waves. These are radiant heat waves similar to light waves only much longer, and are invisible to us, for the eye is not constructed to record them. Again, beyond the shortest light waves (the violet) were discovered an invisible radiation which has been termed ultra-violet waves. It is these, more than ordinary light, which made impression on photographic plates, and enables plant life to perform its chemistry.

The scientific man has learned to use the invisible infra-red waves for piercing fogs, darkness and smoke. Want of space prevents me describing the infra-red machine, but it has 200 to 300 times the piercing power of ordinary light. The R.A.F. has the "Magic Eye." By this adaptation of infra-red waves the bombers are able to select their targets as accurately through dense fog as if the observer was using powerful binoculars on a clear day. God is the Creator of these rays, and thus, as the Psalmist observes, "Darkness and light are both alike unto Him." He is greater than created objects and forces. All created things are but finite imitations of His perfection.

But why cannot we see God? The Scriptures tell us that He veils Himself from mortal sight. Why does He do so? The answer is because the radiations of so glorious a Being as the Creator would destroy us. When Moses came down from the Mount after being in contact with the angelic medium of the Creator's majesty, his face so shone that he had to veil it that the people might look upon him. How does God veil Himself from our

view? We are not told. It may be by atmospheric interference, or by limiting our vision by so constructing the eye that it can only receive those radiations which constitute ordinary light.

There are waves in abundance that are emitted by the sun but which fail to reach our eyes because our atmosphere refuses to let them through. If such waves penetrated our atmosphere in abundance they would burn and destroy us, but our eyes would never see the light that was killing us because of the limits of their construction.

If the radiation of a created object

such as the sun could do this, how much more would the radiations of so glorious a Being as the Deity destroy us, who excelleth the glory of the sun. We learn from Scripture that He dwelleth in light unapproachable. It is in love that He veils Himself from us although "darkness and light are both alike unto Him." One day we may behold Him with strong immortal eyes. Meanwhile we can, in the contemplation of the wonders of creation, as well as by the meditation of His glorious plan of redemption, praise His great and glorious Name, and His kindness to the sons of men (1 Tim. 6: 14-16).

H. CLARK.

PRESENT-DAY DANGERS.

The supreme question is our readiness to meet Christ; and this is an affair of mental condition as determinable by the truth. If we allow that truth to do its work, we shall be always ready to rise joyfully at the call. We may prevent the truth doing its work. We may not give it a chance. We may shut our eyes to death; we may open our hearts to the world in which we live, and become engrossed with the things upon which the world's affections are fixed (they are multitudinous). We may so cultivate the tastes, habits and occupations that have to do wholly with man's ways of looking at things as to become disinclined for the views and ways of wisdom. We may slowly sink into that condition in which Bible reading seems a superfluity; prayer, a meaningless form; attendance on the meeting, a needless burden, and the ways and scruples of godliness a childish prejudice. Alas! we may have a name to live and be dead. Christ's own prescription in such a case is: "Repent! and do the first works, or else I will remove thy candlestick out of his place. I counsel thee to buy of me gold tried in the fire that thou mayest be rich, and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve that thou mayest see." These figures of speech signify the application of the mind with steady diligence to the words of truth which God has given us for enlightenment and instruction in His ways. It is better to attend to this counsel forthwith, than to put off till the last hour strikes, and effort is of no avail. That hour is sure to come. We may think we cannot make time now. We have this matter of business to attend to: that friend to see: that urgent family matter to arrange. Well, we shall have to leave all and follow the messenger of death when he raps at our door, whether we will or no. We had better make a place now in all our arrangements for that wisdom that we shall find more precious than rubies when we come to stand at the judgment seat of Christ, and which, if we put off and put off under this worldly pressure and that, we shall find it impossible at the last to procure at any price. Life is but a shadow; the substance is in Christ. Happy is the man that lays hold on that substance and retains it. It is to be done now by applying the heart to understanding, and letting that understanding bear fruit in a life of "patient continuance in well doing," by which God has appointed we should seek for "glory, honour and immortality."

★ The Morning Star ★

"I will give him (that overcometh) the morning star"—Rev. 2-28.

The "morning star" is the star that heralds the dawn of a new day. After other stars have ceased to shine, the "morning star" is still to be seen. When the analogy is considered, there is particular aptness in the promise of Christ to "him that overcometh," "I will give him the morning star."

Job was told that at the epoch of creation, "the morning stars sang together, and all the sons of God shouted for joy" (Job 38-7). These "morning stars" were the "ministers of Yahweh that performed His pleasure, harkening to the voice of His command" (Ps. 103: 20-21). The Adamic creation was in their charge, and they were appointed to "minister for them who shall be heirs of salvation" (Heb. 1-14). They were styled "morning stars" because their appearance on earth some six thousand years ago heralded the dawn of a new day for the globe.

But the glory of the new day set in motion by the act of creation was soon marred through sin. In place of the conditions existing originally in Eden, the world was subjected to violence, blasphemy and evil of every description. In the face of these changed conditions, God proclaimed His purpose to redeem mankind through a Son Whom He would provide. This Son is styled "a Star." "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel" (Num. 24-17). The resurrection of this Son from the grave some 1900 years ago, and His elevation to the divine nature, was the beginning of "a new creation of God" (Rev. 3-14). To those who were educated in the significance of this event, He gleamed forth as the morning star proclaiming the imminence of a new dawn. He, Himself, proclaimed: "I am the root and off-

spring of David, the bright and morning star" (Rev. 22-16). The glorious condition of Christ now will be the state of the mortal sons of God tomorrow. John declares: "We know that, when He shall appear, we shall be like Him; for we shall see Him as He is" (1 John 3-2). But first the change is mental, and afterwards corporeal. "We put off the old man with his deeds; and put on the new man (Christ Jesus), which is renewed in knowledge after the image of him that created him" (Col. 3: 9-10). In the prevailing spiritual darkness the knowledge of Christ shines forth like the stars in the heavens. It is "a light shining in a dark place." It illuminates the hearts of those who accept it and heralds in such a changed attitude to life. This is what Peter refers to when he writes of the "day star arising in your hearts." The doctrine of Christ, accepted and acted upon, is as the morning star of the heavens, and proclaims that a new day is at hand.

"To him that overcometh I will give the morning star" (Rev. 2-28). In other words they shall be made "equal unto the angels" (Luke 20-36), and their appearance in power in the earth will herald the dawn of a new day. In 2 Samuel 23-4, David, speaking of this coming day, says: "There shall be a Ruler over mankind, a Just One, ruling in the righteous precepts of Elohim. And as brightness of morning, He shall rise the Sun of an unclouded dawn, shining forth after rain upon tender grass out of the earth"—2 Sam. 23-4 (Dr. Thomas' translation). When the earth has been transformed to such a condition of righteousness, this new order of immortal, powerful and glorious "morning stars" shall "sing together,

and all the sons of God shall shout for joy" (Job 38-7; Rev. 5: 9-10; Rev. 15: 3-4).

Meanwhile the preaching of the potential "morning stars" concerning the new creation they herald (Isa. 65: 17-18; Rev. 21: 1-5) is largely unheeded by those to whom it is directed. Isaiah predicts the coming of one who shall set himself forth as the leader of a new world order. He is styled "Lucifer" or Morning Star, because his appearance in power proclaims the new order of the flesh

which he shall proclaim. The king of Babylon was his type, and he shall be the dominant figure of spiritual Babylon at the epoch of its destruction (Rev. 17). His "new order" will be accepted by millions who shall exclaim in anticipation, "Peace and safety," but his end shall be destruction at the hands of the divine "Morning Stars" whose appearance shall, in truth, declare the imminence of a new and glorious change in the affairs of man.

J.B.

Cogitations.

5. Esther

'BE NOT ASHAMED'

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek."—Paul.



One of the most outstanding characters of Bible history was Esther, surely. Having risen, by means of personal beauty of form and personality, high above the troubles or perils attendant on all others of her nationality, she yet was "not ashamed" to take her life in her hands, to acknowledge her ancestry, and to plead for her people.

Have you ever thought of the suspense of that moment when Esther moved the curtains aside, and moved unbidden into the king's throneroom? (Esther 4: 16-17; 5: 1-3). How wildly her heart would beat; what a mixture of thoughts and feelings she would experience—fear, hope, misgivings, determination. She braved the ordeal; she was accepted of the king; she made known her nationality; she saved her people.

Esther was a member of a race which was in bad repute. Many in her position would have been glad to

have kept it a secret, and shield behind her position of power. Her willingness to acknowledge her nationality as a Jewess is a lesson to be heeded by all who have now joined the ranks of spiritual Israel.

For we belong to a people who are not had in high repute among the peoples of the world. The open acknowledgment of our "nationality" oftentimes brings possibilities of danger, ridicule and hardship. Yet we are commanded to "be not ashamed of the testimony of our Lord . . . but be thou partaker of the afflictions of the gospel" (2 Tim. 1-8). And Jesus gives this solemn warning: "Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels." Jesus recognised, it is obvious from this, that to own allegiance to him is to invite disrepute.

He said so plainly: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Again, "In the world ye shall have tribulation."

The knowledge of the gospel of salvation is not something of which to be ashamed! Much to the contrary. Yet I feel that oft-times we show a little tardiness in acknowledging our allegiance, which is not good. Not that I am suggesting we should shout it aloud from the rooftops, so to speak. That is not necessary, and indeed, is often harmful to ourselves and our cause. Esther would have accomplished nothing by a premature disclosure of her nationality. But just think it over. Are you ever faced with the request to enter a raffle, or a lottery, in the office, or workshop, or from your neighbour? How do you act? Do you politely refuse, and make your reason clear? Or do you shirk the issue behind the excuse, "It's only a small thing; it won't do any harm?" Such "small things" are apt to grow into "big things."

Do you ever read our magazines or any of our books in the train or tram on your way to work? Your fellow travellers are a very curious lot—no doubt you have noticed how they, with sidelong glances, inspect the reading matter of their neighbours. Then do you carefully place your thumb over the title on the top of the page; or fold the magazine so that others cannot see what you are reading? Don't think this is an idle proposition. I have found myself doing it!

Much of our literature is sent out through the post in marked envelopes. How do you feel about receiving it? I have heard of some who have not been pleased. Some who have requested that plain envelopes be used. Of course, there may be good reasons at times. A sister, for example, whose husband or family is

not "in the Truth," and who object to the marked envelope. In such instances the request is a wise one. Still, I feel you will see my point.

During the last war many of our brethren were called upon to register for military service, and to declare their religious convictions and allegiance in consequence. Many, for reasons of age, physical incapacity, or "restricted" jobs felt that there was no possibility of their being actually "called up" for service. Most of them declared themselves without reserve. They were "not ashamed of the testimony of our Lord." But there were some who shielded behind their apparent immunity, and failed to acknowledge their religious standing. Were they afraid to brave an ordeal which it seemed possible to thus avoid?

The same position applies oft-times and in varying circumstances, and it is the "Esthers"—those who are not afraid to come out from behind their shelters, and, for the sake of their people, declare their allegiance—who are the moral strengtheners, yea, even the salvation, of the people of God in times of stress and danger. The example of each one for good or evil is immense in its possibilities. You can build up or pull down the morale of your brethren when danger threatens. You can encourage, or discourage, others to go out and spend themselves in the service of the Lord.

This is a responsibility—an opportunity—for every one of us. Ours is a glorious calling; one to take possession of our beings and to manifest itself in our words and actions. Then we shall follow in the example of the wonderful Queen Esther, and earn for ourselves the thanks and esteem of our brethren, and a good report in the Day when the Son of Man shall come. Acknowledge Him now, in word and in deed, and ye shall be acknowledged then of Him!

"They shall not be ashamed that wait for me."

E.B.W.

"Let us go forth bearing His reproach."—Hebrew 13-13.

Armageddon

Zep. Ch. 3: 8, 9.



Pre-eminently above their deunciation of Israel for its sins, and their predictions of coming judgment upon the Gentiles, the prophets proclaimed the gospel message—the glad tidings of an approaching time of blessing for all nations. Thus from verse eight onwards in Chapter 3, Zephaniah looks to the future with hope and anticipation. According to Paul, the gospel is summed up in the promise to Abraham, "In thee shall all nations be blessed" (Gal. 3-8). Few heed this message; yet it is indelibly illustrated in the pages of the Bible, and nowhere more so than in the vision of the prophets. Millions reverence the Bible as the Word of God, and yet reject its plain and definite teaching concerning the establishment of the Kingdom upon the earth. It would seem impossible, however, that anybody reading the succeeding verses of this prophecy could doubt that it refers to matters affecting the earth, and that it anticipates the time when Israel shall be elevated as a great nation in the earth.

But how is this to result? Jewry places its confidence in the arm of flesh to bring about her latter day glory; the Gentiles place their confidence in the preaching of what they style "Christianity" to bring about the conditions foreseen by Zephaniah and others. The Spirit, however, places no confidence in the arm of flesh, but in the power of God. "Wait ye upon me" saith Yahweh to Zephaniah and all so minded. Though Israel "would not receive instruction" (V.7) and so deserved the punishment to be meted out, Yahweh declares His intention of intervening in the affairs of the nations. The manifestation of His righteous judg-

ments in the earth will result in the "inhabitants of the world learning righteousness" (Isa. 26-9). Thus the prophets looked forward to the time when "all nations shall be gathered against Jerusalem to battle" (Zech. 14-2). "My determination," says Yahweh through Zephaniah is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for all the earth shall be devoured with the fire of my jealousy" (V.8). This will be a "time of trouble such as never was" (Dan. 12-1). Though focalised in Palestine the trouble will be co-extensive with the earth. "Behold, evil shall go forth from nation to nation . . . and the slain of Yahweh shall be from one end of the earth even unto the other" (Jer. 25: 32-33).

Out of this period of individual trouble and international disaster shall come good. As gold is purged by fire, so, from out of the fire of God's wrath shall come a purified world. Malachi questions, "Who may abide the day of His coming? and who shall stand when he appeareth? for he is like a refiner's fire and like fullers' soap." (Mal. 3-2). He proceeds to show the result of this terrible apocalypse. Israel shall be purged as gold and silver, and shall offer unto the Lord an offering in righteousness (V.3); Jerusalem shall be elevated in status as "in former years" (V.4); the wicked of all nations shall be utterly consumed (Mal. 4-1), and the nations shall settle down to a period of happiness and joy under the beneficent rule of the God of Israel manifested through the Lord Jesus Christ (Mat. 1-11).

The world has reached that epoch

when the trouble anticipated by the prophet may be expected. Palestine to-day occupies a place of the greatest strategic importance in the deliberations of the nations. In addition to this the oil of the Middle East is a fundamental need of the modern world. As a consequence the eyes of the world's statesmen are directed towards this centre, and it is quite obvious that if war was to break out, the Middle East would be the arena of the greatest battles. The words of Dr. Thomas, based upon Bible prophecy, are having complete fulfilment to-day. In "Elpis Israel" p. 327, he wrote: Russia "will dominate all the ten kingdoms (of Europe) subdue Turkey, and incorporate Persia into its empire"; Britain "is reserved of God to antagonise Russia, as she did France, when all Europe was prostrate at the feet of 'Napoleon le Grand.'" "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, Shiloh, and the saints."

Palestine, to-day, acts as a bait to the nations. It is "a burdensome stone" to Britain who cannot afford to relinquish her control of the Middle East even if she desires to; it is a "hook in the jaws of Russia" (Ezek. 38-1) which shall draw this leviathan of the north down to Jerusalem in accordance with the purpose of God. The mutual jealousy and rapacity of nations shall accomplish the desires of God. All the prophets looked forward to this time. Zechariah declared: God "will gather all nations against Jerusalem to battle" (14-1). Joel: "I will gather all nations, and will bring them down into the valley of Jehoshaphat" (3-2). Daniel: "He shall plant the tabernacles of his palace between the seas in the glorious holy mountain" (11-45). Ezekiel: "It shall come to pass at the same time when Gogue shall come against the land of Israel, saith the Lord God,

that my fury shall come up in my face. For in my jealousy, and in the fire of my wrath have I spoken. Surely in that day there shall be a great shaking in the land of Israel" (38-19): This will be Armageddon.

A misconception has arisen regarding Armageddon. Many believe that the word means "Valley of Megiddo," and that the coming battle will be fought in the Valley of Megiddo, a huge ravine of strategic value along which the armies of Assyria and Egypt marched, and situate many miles north of Jerusalem. But no prophet speaks of a battle in that locality, whilst, as indicated above, Jerusalem is constantly referred to as the place of the pouring out of God's wrath upon the assembled armies of the nations. It is, of course, quite just that the city where Jesus was condemned and crucified by Jew and Gentile should witness his triumph in the destruction of Gogue and the deliverance of his people.

In "Eureka" Vol. 3, p. 603, Dr. Thomas suggests that "Armageddon" is a mystical name, and not the name of a locality in Palestine. He declares that the locality is indicated by the words "called in the Hebrew tongue," and that these words indicate that Armageddon will be witnessed in Palestine. If Revelation 16-16 read, "He gathered them together into a place called in the English tongue Armageddon," it would indicate that England was the locality indicated. "Armageddon" is compounded of "arema"—"a heap of sheaves," "gai"—"a valley," and "don"—"judgment." The word "Armageddon" (for the spelling of the word with a double "d" in the A.V. is incorrect) signifies that a heap of sheaves will be gathered together into the valley for judgment. Considered as a mystical name the word Armageddon agrees in meaning with the words of the prophets, whereas the view that identifies it with the valley of Megiddo finds conflict with other statements concerning the judgement of God upon the nations.

Joel declares: God "will gather all

nations, and bring them down into the valley of Jehoshaphat," (3-2). From very early times the valley of Jehoshaphat has been identified with the valley of Kidron which divides the Mount of Olives from Jerusalem. The word "Jehoshaphat" means the "Judgment of Yahweh," so that the valley of Jehoshaphat stands for the valley of the judgment of Yahweh. It is also styled by Joel the "valley of decision" or of "threshing" (margin). The statement is made, "there will I sit to judge all the heathen around about" (V.12). The nations are represented as the harvest, and the multitudinous Christ is invited to reap. "Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow; for their wickedness is great" (V.13). Here are the same ideas expressed as we find in the word Armageddon. Micah's testimony is similar. He predicts: "Many nations are gathered against thee, that say, Let her be defiled, and let our eye look (gloat) upon Zion. But they know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves into the floor. Arise and thresh, O daughter of Zion (Micah. 4: 11-13). Here the nations are represented as sheaves gathered together into the floor. Thus John, Joel, Micah and Zephaniah all anticipated the same event.

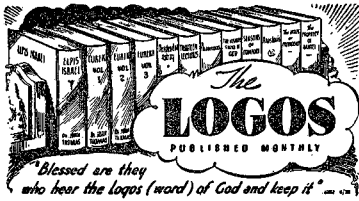
The locality of the pouring out of God's judgment is likewise interesting. Zephaniah merely states the divine intention of "assembling the kingdoms to pour upon them the indignation of Deity's fierce anger" (Ch. 3:8). John, by the use of the word Armageddon indicates the same thing, with this addition, that the nations will be gathered as sheaves together into a valley of judgment to be located in Palestine. Joel identifies the valley as the valley of Jehoshaphat or of Kidron, which divides Jerusalem from the Mount of Olives. Zechariah supplies further details. He reveals that all nations will be gathered against

Jerusalem to battle. At the epoch of Russia's triumph, the feet of Yahweh Elohim (the multitudinous Christ manifesting the glory of God—Rom. 5-2) shall stand in that day "upon the Mount of Olives" (Zech. 14-4). This will immediately face the assembled nations. The results will be startling. A great earthquake (to which several of the other prophets make mention) shall cause a very great valley (V.4). In the resultant confusion the judgment of Yahweh upon the nations will be manifest.

Armageddon will clear away debris in order that the divine edifice may supplant that which human wisdom has created. Zephaniah says, "I will turn to the people a pure language (margin "lip" Heb. "saphah"), that they may all call upon the Lord, to serve him with one consent." The "pure language" is the true comprehension of the purpose of God. The same word has been rendered "lips" in Malachi 2-7. "The priest's lips (saphah) should keep knowledge." That is, the doctrines enunciated by the priests should expressed knowledge. Instead, in common with the teaching of Gentile priests, they taught lies in the name of the Lord. Of all these lying and impure lips the hope of David will ultimately be realised. "Let the lying lips (saphah) be put to silence: which speak grievous things proudly and contemptuously against the righteous" (Ps. 31-18). The coming Age will see a great alteration in this regard. "The heart of the rash shall understand knowledge, and the tongue of the stammerers (i.e., in doctrine) shall be ready to speak plainly" (Isa. 32-4). As a result, "wisdom and knowledge shall be the stability of the times, and strength of salvation"; (Isa. 33-6). The wicked destroyed in the judgments of Armageddon, the way will be made clear for the manifestation of the righteous government of Christ on earth.

H.P.M.

Editorial Notes



We feel that our "ELPIS ISRAEL" readers will be interested in reading of the special meeting held in Sydney to commemorate the centenary of "Elpis Israel." Rather than continue it in subsequent issues we have included it all in this issue. This has meant that other matter has, of necessity, been curtailed. Thus the articles on "The Law of Moses" have been held up, and the conclusion of the article "Let Satan Fight its Own Battles" likewise. These will appear, God willing, in our next issue.

The special meeting held in Sydney caused considerable interest, and not only among Christadelphians. In the Sydney "Sun" for Tuesday evening, under the popular section entitled "Sydney Diary" appeared the following report:

CHRISTADELPHIANS ARE OPTIMISTIC.

Sydney's community of Christadelphians got together at the week-end to celebrate an unusual centenary—the 100th anniversary of the writing of a book. It's a work called "Elpis Israel," written by Dr. John Thomas, of Glasgow, in October 1848, and primarily concerned with Hebrew prophecy. Among its century-old predictions:

Britain would assume control of Palestine and settle it with Jews; Britain would control Egypt (this happened in 1882, has since been rendered void); Russia would eventually dominate all Europe (?); Britain would strengthen herself in Edom,

Moab and Ammon (which is happening right now).

Consoling thought is that the book insists that you shouldn't fret too much about the state the world's in to-day. Christadelphians believe we're right on the verge of a world-wide era of peace, righteousness and plenty.

Trouble is there must be so many people in the world to-day who aren't reading that particular book, although right here in Sydney there are many groups who meet every fortnight to read Elpis Israel as a basis for Bible study and contemporary events.

Attached to the copy of the "Sun" report sent to us were the following remarks: "The article is well set out, and puts us in a good light shall I say, as a people who know the joyful sound and who speak of the coming of Christ to reign over the earth. It is good to find worldly men seeing virtue in the standard works of the truth and this should make those of the household examine themselves and get a start on deep reading . . ."

The distribution of leaflets is not easy work. It is labourious toil, in which it is easy to become discouraged. But through this avenue of labour a constant stream of applications for literature is received, and here and there immersions occur. To all who so labour faithfully and humbly "unto the Lord" we would extend a word of encouragement and help. Keep it up! The following letters may be of encouragement to you:—

From a Stranger (N.S.W.): "I was walking in the city last Sunday evening, and happened to notice a pamphlet 'Digest of Truth' lying on the pavement, so stooping down I picked it up and read same. I am enclosing the slip for a free copy advertised, namely 'Divine Charter for the Future.' I shall also be pleased to receive a copy of the illustrated book, 'Is War with Russia Inevitable'?"

Songs of Glory to the Righteous—Isaiah 24-16. "Some time ago a pam-

phlet, 'The Divine Charter for the Future' was placed in my hands and affected me very much. I am now newly immersed in the truth. My wife will soon be following my example. My son and his wife have accepted the Truth, and have been baptised. My son-in-law has also accepted the Truth and was baptised, and my daughter will not be long before she accepts. So you see my family have been blessed greatly. The reason for my writing you is that I have been the means of interesting two or three men at work, and I need literature to help win these men to the Truth. Could you let me have some of the pamphlets advertised on the back of the 'Charter.' My son-in-law and my daughter live with us, and it is a lovely sight every evening to see each of us with our Bible out doing our daily readings and then discussing them at length. Sometimes my son and his wife call in and then there are six of us around the table each with their Bibles. Don't our hearts burn within us as we discuss the Truth from the Bible!"

Reaping the Increase—1 Cor. 3:

6-7. (From N.Z.): "You will be pleased to hear that our labours in the Lord's vineyard have yet brought in another of Adam's condemned race to be fellow-heirs in the Commonwealth of Israel. The joy of our new brother in finding the Truth after 35 years of searching and disappointment has to be seen to be appreciated. For our seven years of advertising in the daily papers, an average of one baptism a year has been the reward. We consider this quite reasonable with the state of darkness that prevails, but of course we, like you, would love to see a repetition of the three thousand baptised in one day. I am afraid that we will have to wait until the Kingdom comes. However, there are still a few—very few—that are interested. We have been warned that it must get to a state such as existed in Noah's day. Think of it! The courage and faith that Noah must have had to preach for 120 years and never gain a single convert. I am afraid most hearts would weaken long before that time, but we can thank God for such examples as he for us who come after."

Let Satan Fight their Own Battles

(continued from page 47)

"From whence comes wars and fighting among you?" said James to the "patriots" of the day. "Come they not hence even of your lusts that war in your members? Ye lust, and have not; ye kill and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not. Ye ask and receive not because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God. Whosoever, therefore, will be a friend of the world is the enemy of God." Would James and his brethren have mingled in these wars and fightings? Assuredly not; for he condemned them

as lustful contentions for the acquisition of the means of gratifying the lusts of the flesh. Satan would be very friendly to us if we would approve his policy. He would commend us for our "patriotism" and promote some of us to be his corporals, captains, and colonels, if we would only fall down and worship him, in unresistingly acquiescing in his invitation to enrol. Thus he would be our friend, and we should be his, and all things would go smooth for a time; and when peace came, if ever, and we escaped the slaughter of battle pro aris et focis for Satan's altars and fires, we should receive the thanks of the victors, and be puffed

in the lying columns of his newspapers, as heroes transcending in prowess and feats of arms, all the Alexanders and Caesars of ancient and modern times! Thus our vanity would reach to heaven, where we should collapse into vexation of spirit, being scouted from the Divine Spirit Presence as the enemies of God.

No, dear reader, on both sides of Mason and Dixon's lines, we have no real concern of interest in the questions that agitate the intoxicated peoples of these States. The Scriptures say, that they are all drunk and strongly deluded believing a lie to their confusion and condemnation. See Rev. xvii. 2: xviii. 3: 2 Thess. ii. 10-12: Isaiah xxv. 7. They are now suffering a paroxysm of political delirium tremens; and those who join in with them on either side, must share in the divine displeasure against both factions. We belong to the land promised to Abraham and his Seed, and to the kingdom to be established upon it. Our fathers, Abraham, Isaac and Israel, were Syrians; and so are all who are their seed according to the promise. "The flesh profits nothing." According to this we are Gentiles of this or that country. What are their questions and ambitions to us? Their "patriotism" is the selfishness and superstition of the flesh, and all resolves itself into love of goods, chattels, and effects, vested interest, and cerebral magnetism. They are zealous for what they feel. If an object makes them "feel good" in the contemplation of it, they have great and noisy zeal for it; but if they "feel bad" in view thereof, though ever so heavenly, they fight and war against it, and ask its destruction. This is the "patriotism" of North and South, and of all countries of the Gentile, a brawling glorification of themselves, and the instincts and interests of their flesh, irrespective of the "righteousness of God."

There was none of what Satan

terms "patriotism" in Jesus and his apostles, who are our example. When he foretold the dissolution of the divinely constituted government of Judea, he did not instruct his disciples to enrol themselves for the defence of the State against the Romans. But he told them to fly from the country. The reason was, his kingdom did not belong to that order of things, constitution, kosmos, or world; and therefore his servants were not to fight. They were to hold off after his example, till the time arrived for the kingdom to be set up. This time is not quite come. This is our time. Till then, if need be, we are to "take the spoiling of our goods with joy" in view of the recompense to follow. There is nothing in "the present evil world" that is worth a true believer's fighting for. Such an one would not fight to free the negroes, nor to keep them enslaved; but he would be quiescent and contented to accept whatever might come as the result of the strife between "the potsherd of the earth"; and accept it too, as just that "ordained of God." Neither would he fight for the "free school system," nor for any other system approved or reprobated by Wide Awakerism, or its opposites. His principle is passivity, and to accept results so far as according to the word. Such a course as this, though, is condemned in toto by the flesh. But what of that? "The flesh lusts against the spirit, and the spirit against the flesh; and are contrary the one to the other." The very fact that the flesh condemns the course is presumptive evidence in the light of the word, that it is correct. "Walk in the spirit," says Paul, "and ye will not fulfil the lust of the flesh!" To walk in the spirit is to walk as Jesus walked, who did not work the works of the flesh, among which are wars and fightings for mere human institutions and aspirations.

Dr. Thomas, "The Herald," 1861.



“Digest of Truth”



This publication is designed to interest strangers in the “One hope of our calling” and is most suitable for house to house distribution. The articles, all of which are short and pithy, include a variety of topical subjects including Prophecy, Doctrine, Answers to Questions, etc., and are interspersed with invitations to the reader to apply for further literature. Space is made available for the inclusion of a local address if such is desired.

The distribution of literature of the Truth is an important work, and one of the most effective means of its propagation, and by means of “Digest of Truth” it is possible for all (even those in isolation) to engage in Gospel Extension work. We would suggest that the reader take a regular supply of these leaflets each month, and distribute them in his immediate surroundings. It has been well written: “God saves by preaching, and to place in the hands of our neighbours literature advertising and expounding the Truth is, in these days one of the most efficacious forms of preaching. This work is a wholesome and public witnessing for the salvation of men. No less arduous and no less pleasing in the eyes of God is this work when performed by those in isolation.

All correspondence concerning “Digest of Truth” should be addressed to Mr. E. Highman, Box 226C, G.P.O., Adelaide, S.A. The cost of “Digest of Truth” is 1/4 per 100, or 13/- per 1,000 leaflets.

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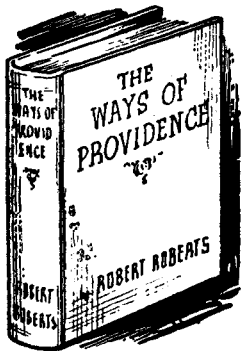
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Dr. Thomas, "The Herald," 1861.



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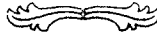
Upholding the Purity of Apostolic Doctrine and Practice

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Thoughts for the Times

The Only Wise Course



There is only one course which is really wise, and that is, modelling life in harmony with what is to be and not with what is. Let us give the Word of God a supreme place in our lives. Living after the flesh, we shall die, but if we, through the spirit, subdue the waywardness and corruptness of the natural man, we shall live. Such as are after the flesh do mind the things of the flesh: such as are after the spirit the things of the spirit (Rom. 8-5). Here is a great criterion by which to judge ourselves. Let us give ourselves entirely to the things presented to our view in the word of the Spirit. A half course is madness. It involves the sacrifice of the present, and the loss of the future. We know him who has said, that except a man surrender all, he cannot be his disciple. We must entreat ourselves and all we have as the property of Christ. Thus only can we lay up for ourselves a store against the time to come. Life in any other fashion will be of no value to us. Treasure otherwise bestowed, is lost, as many will see in that day when, too late, they will bewail their folly with weeping and gnashing of teeth.

—R.R.

“ E U R E K A ”

*An appeal for the study of Brother Thomas's masterly exposition
of the Apocalypse and the whole of Scripture.*

The Book of **THE GREAT REVELATION** is a **CONFLICT** book about a **conflict** — a battle which should absorb all our energies and in which there are no neutrals. The truth is a very belligerent matter, and we must beware of changing it into a passive, “respectable,” tolerant philosophy of good living.

The Truth is clear and distinct from all other religions and philosophies. We lose its flavour when we allow our understanding of it to degenerate into mere amiable morality. From Genesis onward there have been two classes in the earth, between whom there has been irreconcilable enmity (Gen. iii. 15). The faithful, in all ages, have separated themselves from the opposition to the ways of God, which has always dominated the majority of mankind.

This faithful class has always been surrounded by evil circumstances with which they have been in violent antagonism. Their characters have been developed by the strife, and by choosing the good and refusing the evil, their minds have been tutored in the divine point of view, so that they might be fitted for association with the divine hosts in the final stage of the battle of the ages.

In the World the contestants in this conflict have been, **THE WORLD**, based on the thinking of the flesh (1 John ii. 16-17) **versus THE SAINTS**, who have been en-

gaged in “casting down imaginations and every high thing that exalteth itself against the knowledge of God” (2 Cor. x. 5; Eph. vi. 12).

In the Ecclesia the battle has gone on, for there have always been present the true and the false among the brethren. It has ever been the duty of the faithful to contend earnestly for the faith against false teachers, and those who would dilute the power of the truth.

In the Individual, especially has the battle proceeded. Paul the Apostle describes it in Romans 7. In the flesh dwells no good thing. The natural mind receives not the things of the spirit. So it has to be buffeted and brought into subjection by the power of the Word. Even with persistent application to the word of God, there is still an inward warring, which is the more painful according to the sensitiveness of our conscience towards God.

Our reaction to this conflict in all its aspects will determine the result when Christ scrutinises us: for we must all stand before the judgment seat of Christ. If we love the things God loves, and hate the things that He hates, trembling before the Holy Lord God lest we should displease Him: if, in short, we appreciate His way of viewing matters—then we may hope for His mercy, and may look forward to the future blessedness of the saints. This blessedness will in-

clude first the honour of assisting the Lord Jesus in the last stage of the conflict, in the overthrow of everything human. It will proceed with the establishment of Zion as the capital of the world, and Palestine as the centre of World blessing, when "the Lord reigns upon the throne of David, before his ancients gloriously."

THE THEME OF THE APOCALYPSE aspects of the Truth are brought

into bold relief by the last book of the Bible. It is a book above all others to bring us into sympathy with the divine Mind. Here we have the whole of Scripture summed up in brief, pregnant phrases. Here we find the status, present and future, of the saints, that of Israelites indeed, grafted into the exclusive Abrahamic channel of divine selection. This is shown in the Israelitish symbols of the book—the 144,000 on Mount Zion, the twenty-four elders, the four living ones with the standards of the four camps of Israel, the sealing of the faithful out of the twelve tribes of Israel.

Also, we read many beautiful descriptions of the exalted status of the saints as the future manifestations of God's holiness in the earth. The saints are shown as the "One like unto the Son of Man" (Rev. i. 13-16). They will be the multitudinous extensions of Christ, who is the extension of his Father. A lofty destiny pertains to them—intimate union, physical and moral, with the supreme Father and His Son, to form one divine Power (see the blessings in the messages to the seven churches and chapters iv., x., xv., xix., etc.).

The conflict of which we have

spoken is clearly set forth in the Apocalypse. We have the rise of the false systems of so-called Christendom and their persecution of the saints. Also we have the saints portrayed fighting error in their midst. The conflict from the Apostolic age to the Millenium is prophetically delineated in the book. Thus, it is a book which contains much history—yet it is not a mere history book. The history is there as an important element in the presentation of the saints in conflict and consummated glory, and is vital to the discerning of our position in relation to the out-working of the purpose of God.

Thus for the sake of the saints, and in answer to their prayers (Rev. viii. 3-5), God sent judgments upon Pagan Rome (the seven seals of Rev. vi.); on post-Constantinian "Christian" Europe (the seven trumpets of Rev. viii. and ix.); and later still on Catholic Europe (the seven vials of Rev. xvi. onwards). All these events were for the elect's sake (1 Cor. iii. 21), and have all been leading up to the final climax which absorbs chapters xvii. to xix., wherein all that constitutes this "present evil world" (especially in its ecclesiastical forms) from which the saints are separated, is dashed to the ground.

Because they all lead to this one climax, it is fitting that before each delineation of historical developments of the conflict, there should be a comforting, yet sobering picture of the victorious saints in Christ, manifesting God's glory (the aforementioned chapters iv., v., x., xiv., xv.). During the progress of the Conflict, the position of the saints is aptly described in the word ANTIPAS (ii. 13), which means "against all." As Brother

Thomas puts it, Antipas is "against all pretenders to Christianity" (see *Eureka* vol. i., p. 286). This "sackcloth testimony" (Rev. xi., 3), brought persecution upon them, so that it may fittingly be said of them: "these are they which came out of great tribulation" (Rev. vii. 14). We shall share that tribulation, even in this tolerant age, if we really torment the world with our witness against it. But we shall also, ultimately, share the blessings featured in the Apocalypse.

THE EXPOSITION OF OUR LATE BRO. THOMAS. The Apocalypse, is not an easy book to understand. We need help to grasp its meaning, and thereby to develop a growing sympathy with the divine Mind. And to this end we cannot do better than study Brother Thomas's three-volumed masterpiece, "Eureka."

Here was a man who lived in the atmosphere of the Spirit, whilst engaged upon the task of writing his exposition. During this period, he suspended most public activity to sit at home studying and writing. When he emerged into the world once more, he said that he felt that he had been "beyond the veil" into the holy place, and that, therefore, he was not very impressed with the world as he found it. We believe that there are few, if any, brethren alive today with his grasp of the Scriptures. If we wish to be "sealed in the forehead" (Rev. vii. 14) by the power of the Word, we shall find illimitable help in these volumes.

"Eureka" is no mere history book. Brother Thomas ("The Doc-

tor," as he is still affectionately known to many "old-fashioned Christadelphians") takes each phrase of the Apocalypse, analyses it, and shows its connections from all over the Word, including some passages that we have never noticed until he points them out. As we read, we become increasingly aware of our status in Christ, and more determined to be sure that we are in the right camp in the conflict. We shall be sobered with Godly fear and humility as we realise the unspeakable honour which lies ahead.

Moreover, as we read "Eureka," our appreciation of the richness of Scripture grows, and we, too, begin to live in the Spirit's atmosphere. We see the wonderful linking up of Scripture, and our conviction of its truth and admiration of its divine Author increases beyond measure. (For a special example of this and Brother Thomas's grasp of the Word, see the section in Volume i., p. 389, "A Pillar in the Temple of my God").

Those who have read "Eureka," will remember, with gratitude, the sections on the saints as Dew, the Kings out of a Sun's Rising, the Scroll of the Life, The Rainbow, and many others. The new reader can sample these by reference to the index (Price 1/4). By the study of "Eureka," we can become able in the handling of the Scriptures, appreciating the wisdom of God in concealing a matter, that we kings (if God permit) may have the honour of searching it out (Prov. xxv., 2), digging for wisdom as for hid treasure (Matt. xiii., 52; Prov. ii.).

We live in a world that seems very real. Daily we see roads, buses, newspapers, peoples, houses. The impressions are so vivid that

it is hard to realise that it is all "as a dream when one awaketh." In theory we recognise that the things that are seen are temporal, but in practice it is not easy to realise that the unseen world of divine things is alone eternal (2 Cor. iv. 18). Therefore, we fall often and come short of the holiness of our calling. We view things from a fleshly point of view and descend to human ways and thoughts. If, however, our minds become steeped in what God has done, what He is doing, what He is going to do, and how He regards all things, then, in measure, we

"EUREKA" CLASSES.

Perhaps we find it difficult to "get into" their cult to "Eureka." It is not an easy work in some ways. Brother Thomas's diction is crisp and beautiful, though not always to the modern taste. His mind is so rich in the Scriptures that his allusions are not immediately clear to our lesser minds.

The obvious way to obtain the greatest benefit, is to assemble with other brethren, preferably under the guidance of a brother or brethren who have travelled that way before and who understand the Scriptures through the help of brother Thomas. Gather together in "EUREKA CLASSES." Slowly and informally read through the volumes until the Lord come—and how much more likely you are to be ready for Him! "Elpis Israel" Classes, too, also have their place.

Of course, our appeal is not for an official organization to arrange a "Eureka Class League," with the usual accompaniments of an institution. Rather do we beseech the elders to become estab-

lished in the understanding of the book and call together the brethren and sisters to study it with them. And we beseech those who have not yet tasted the beauties of "Eureka" to respond to this proposal of the elders. By elders we do not mean only the hoary headed. There are a number of brethren under thirty who have read and understood "Eureka" more than once, though this is the exception. Also, we do not mean that if there is no one capable of leading a "Eureka" Class in the way we suggest, that therefore one should not be started. With energy, prayer, and determination, the book will be mastered and the Scriptures will mean more than ever to us.

shall develop Spirit-minds, detached from present temporal unrealities and related to eternal verities. No casual reading of Scripture will achieve this objective. We must view God's Word from every angle and in all its height and depth. Then, maybe, the mist between us and God will begin to clear and "our thinking will concentrate within the veil where Christ is" ("Eureka" vol. i. p. 366). Once we get into "Eureka" this process will be accelerated and most other literature will seem lacking in solidity as our minds are built up.

Brother Mansfield asked for an article on this particular effort, and his request led to the writing of this and subsequent articles. Some thirty brethren and sisters meet every Friday in the centre of Birmingham to study "Eureka." The

THE BIRMINGHAM "EUREKA" CLASS

two brethren who initiated the class did so because, having read "Eureka" more than once themselves, and having derived benefit therefrom, they desired to share this benefit with others. Some who attend have never read "Eureka" before. A few have considerable familiarity with the book; but every one of us can testify that we have grown in understanding more than we should ever have expected, during the seven months of our mutual study. To some it has opened up an entirely new field of thought and approach to the things of God. Moreover, it has built up a delightful spirit of fellowship and love. The meeting opens with prayer, and the presiding brother (one of the two or three who are able and willing to lead it) commences by linking what we are about to read with what was read the previous week. He fits into the general theme of the book and shows the trend and continuity of thought. Usually he gives a preview of what is to be read, so that none of us loses the main thought in the consideration of details.

The brethren take it in turn to read, always going through what they are to read during the week preceding, so that they may give the proper sense. The presiding brother marks off the reading into sections, rarely more than a page or so; sometimes only a paragraph or two. The reader stops at these points. The presiding brother clarifies it, and with any help from those able, explains difficulties. Questions are asked and discussion is held on any points raised, and anything that specially impresses any of the members.

We have no set target for the week. The presiding brother tries (though it is not an easy task) to strike a proper balance between

reading and discussion. The aim is to understand all that is written in its essentials, and any comments that assist this are to be encouraged. Practical application is to be desired. For example, one evening after reading a few sentences, the rest of the time was devoted to a discussion of the question of whether the saints would assist in the forthcoming outpouring of judgment upon a guilty world. Very profitable and needful it was. Some needed to be warned against gloating over the prospect; others needed to be warned against a sentimental shrinking from it.

Nevertheless, it would not be proper to read so little every week. This would be merely to have a discussion class airing its own ideas. Brother Pearce, of Northampton, held a little class which took five years to read through the three volumes. Brother Gates' class at Coventry has read 300 pages in a year. We have read 130 pages in seven months.

When we were reading the "Apocalypse rooted in the Prophets," we did not just read the section quickly and then pass on to the next. We considered the background of each prophet, and looked up the passages referring to the consummation of all things. The beauty of the types and symbols was seen, and we all felt that we knew more of the minor prophets than ever before (e.g., in Hosea, Jezreel means "whom God shall sow"—"the seed," and the bearings of this idea were followed through the whole prophecy).

When we came to Zechariah, one of the brethren produced black-board diagrams to illustrate the (1) Vision of the four chariots (Ch. vi.) typical of the saints as

the future lightbearing community in the age to come; (2) The seven branched lampstand (Ch. iv.) typical of the saints as the future lightbearing community in the age to come; (3) The flying roll and woman of the ephah (Ch. v.) depicting the development of the Christian apostasy soon to be destroyed. We shall always remember those evenings, and carry with us an abiding impression of our high calling, and the need for separation from the Apostasy.

More recently we have been considering the theme of God manifestation, and have been humbled by the thought of our destiny to

BACK TO THE WRITINGS OF BROTHER THOMAS.

Yes, certainly, we can recommend "Eureka" Classes to any who would grow into the stature of a man in Christ Jesus. We purpose, if God permit, and with our brother Editor's agreement, to send in further articles on this subject, under the heading, "WHAT TO LOOK FOR IN 'EUREKA'," with samples of its beauties and hints for "Eureka" Class guidance. We would like to connect what we have said with future articles by the following extract from the foreword to a little English publication, wherein a brother reprints articles from "Eureka" with suitable comments (some of which we propose using in future articles).

In No. 1 of "Simplicity Towards Christ," he writes:—

"We are all in danger of failing to reach the mark of our high calling in Christ. So easily is the good seed choked with hurtful weeds that we do not develop properly; and though bringing forth fruit, we bring no fruit to perfection.

"I believe that a familiarity with the doctrinal expositions of bro-

ther Thomas will help us more than anything else to a continuing and proper development by which we may bring ourselves into the fourth class in the parable, who hear the word, understand it, keep it, and bring forth fruit with patience. These writings have a peculiar quality, in that they reflect the sanctifying power of the word. In general they attain to the divine viewpoint unalloyed with the human. Not that we can turn up a particular reference and find a precise answer to some problem of the moment. Rather they act as a gradual moulding power opening our minds to the Scriptures. Making us wise and able.

"It is hoped that these reprints will be found good in themselves, both to those who have read them before, and to those who have not. But there is the further hope that they will act as a stimulus to cause the reader to study "Eureka" for himself, and perhaps join others in informal classes to read through the volumes, the more able and skilful explaining and reviewing what is read for the benefit of

others less gifted . . . We, in our day, are equally susceptible to corruption from the simplicity (singleness) that is towards Christ as were Eve and the Corinthians. The truth has already run a course of a hundred years. Many of the Truth's activities are alloyed with human wisdom and desire. So much effort and affection are put into things not required of us by God; all of which is zeal, but not according to knowledge.

"The great difficulty for each of us is our unawareness of any doublemindedness. We think we serve Christ when this may not be so. This is "the deceitfulness of sin" and error, by which we are deceived or beguiled. I believe the writings of brother Thomas will help us here. They are purifying and enlightening, and have a power to produce singleness of mind. They help to build up concrete, distinct conceptions. They teach us to distinguish true from counterfeit, and develop the senses to try things that differ (Phil. i. 10). And as we move towards an outlook in harmony with God, we begin to perceive these human accumulations gathered around the truth. Then we are more able to walk with simplicity towards Christ, and help others also so to walk."

Some say we are making a FINAL ing too much of a man.

NOTE We would make it clear that our appeal is TO

THE SCRIPTURES WITH THE GUIDANCE OF BROTHER THOMAS. The power lies not in the flesh and blood individual John Thomas (though we love him for his work's sake), but in his handling of the Word, wherein he is unequalled by any uninspired expositor. We accept nothing merely because John Thomas says so, but because of the Scriptures with which he proves his points. To quote his own words ("Eureka" Vol. i. p. 116): "If one comes to know accurately, others who would never have been able to get at an exact knowledge by their own unassisted efforts, may obtain from him such a knowledge as will enable them to be not only hearers, but hearers who give heed to what they hear and understand." For this reason we recommend this study of the writings of Brother Thomas, and will not yield an inch to those his detractors. We appeal to the reader not to heed these latter either. They have not the Scriptural ability of brother Thomas, and they seek to keep us from profiting also. Let us appreciate the Scriptures as he did by studying them with him, that a remnant may be found ready for the Master.

—Edgar Wille (Birmingham, England).

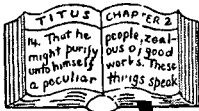
Lord, how long will this wide and dark welter of evil prevail on this beautiful earth? We know the answer; till the fulness of the time is come for the promised blessing, before whose radiant Presence the ice of all kinds will thaw, and the darkness disappear, and glory and happiness fill the earth.

Peace and brotherly love are beautiful, but there is something else to come first. There must be no uncertainty about Divine truth, and no hesitations in our fealty to the Bible as the only form of Divine authority and honour at present upon the earth.

R.R.

LINKING THE WORK OF THE TRUTH IN TWO HEMISPHERES

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No. 4

December, 1948

INDIVIDUAL RESPONSIBILITY TO EACH OTHER.

(The following extract is taken from a letter written by Brother Thomas, dated 4th March, 1869, to a Scotch Brother, in reply to a letter dated 6th February, 1869. Brother Thomas' letter appeared in "The Ambassador of the Coming Age," April, 1869. An extract from the same letter, surveying British ecclesial life, was considered last month).

"When I come (to Britain) this third time, though I do not expect to find all things perfect, yet I hope that the general position will not be so hideous an incongruity as your lively sorrow seems to indicate! But should your prediction be verified, the true philosophy and philanthropy will be for you, and me, and all who perceive the evil, not to prostrate ourselves, and give up the ghost in despair; but to join heartily, and energetically and disinterestedly together in crying aloud and sparing not; in lifting up our voices like a trumpet, and showing Christ's brethren their transgression, and the house of Jacob, to which they belong, their sins; for know that he who converts the sinner from the error of his way shall save a soul from death, and hide a multitude of sins (Isa. 58: 1; James 5: 20)."

Would any of our readers, seeing a friend place a glass of poison to the lips, the friend being not aware of the nature of the contents, refrain for one moment from uttering immediate and effective warning? We believe not.

Would any of our readers, seeing either friend or foe in the presence of impending destruction beneath the wheels of an onrushing car or train, hesitate, even for one second, before raising insistent warning? We believe not.

To become really dramatic—would any of us, able to save a multitude from an onrushing avalanche, fail to warn them if it was within our power so to do? Of course we would not! We would sound the alarm, and send it ringing far and wide to save every single one if such were possible.

If we would show such concern in warning of danger to mortal existence, with all its aches, pains and sorrows, how emphatic should our warning be in the presence of snares which can effectually hold a person back from entering into an inheritance of eternal life in the Kingdom of God.

Our Brother Thomas speaks forth words of truth in the quoted statement on individual responsibility to one another. We are confident that there will be complete agreement amongst all that what has been written, both by Brother Thomas, and in this article, is TRUTH. Therefore, let us reflect upon current warnings to the Ecclesia from brethren who have demonstrated by their works, their love for, and sincerity in the Truth.

Brother Peter Hurn expresses the thought very clearly in this issue that there is a need for a greater personal study of the Truth, for a clearer understanding of such wonderful items of revelation as the Ezekiel Temple of the Age to Come. Elsewhere in this issue, Brother Edgar Wille, of Birmingham, sets forth some splendid matter on a "Eureka" class held in that city. The most practical and penetrating manner in which brethren and sisters can protest against a drift in our attitude, is to individually devote much time to a study of the book of Revelation, with the assistance of "Eureka," and to encourage others to do likewise. We call upon all faithful brethren and sisters everywhere, in the name of the Lord Jesus Christ, to take this stand.

Shall the Elders of the Body stand silently by, whilst step by step, the influence of the world creeps further and further into the Ecclesia? The world does not believe in the Creator nor in judgment to come, and therefore seeks amusement and pleasure from every fleeting hour. This is not the attitude of mind if we are walking in the Truth. So far as we are concerned, the Lord is at the end of our journey. It is folly to congregate as Christadelphians and go away and live as atheists.

Therefore, let every faithful member of the Household lift up the voice like a trumpet, and protest against the evil attitude of indifference to growth in knowledge of the priceless treasures of our rich salvation in Christ.

B.P.

CHRIST IS COMING! SEND FORTH THE MESSAGE!

With this issue, each reader will receive a sample copy of "THE DIVINE CHARTER FOR THE FUTURE." Can you distribute copies locally? There is power in a booklet. It can remake a life! Supplies of this leaflet are available. Orders placed with Brother Cherry, or air-lettered to Brother Philp, can be dealt with immediately.

Price 9/6 per 100.

SEND AN ORDER TO-DAY, AND SEND ON THE MESSAGE

"I RECALL WITH PLEASURE . . ."

Reminiscences of Recent Visitors to England.

I recall with pleasure the wonderful hospitality of the brethren and sisters in Christ across the seas. Many homes were thrown open to me by those whom I had never seen before. Many late nights, in fact, early mornings, were spent discussing the things relating to the Hope we bear. These things were a manifestation of the spirit of love which followed me throughout England, Scotland, Wales and even into Germany. But now we are back in Australia, the trip but a memory of a wonderful experience

in the Truth. All aspects can be seen in a clearer perspective.

Reflecting over my experiences, I find there was a most disappointing feature inasmuch as was found among some Christadelphians what may be termed a "Quakerish" attitude which emphasises the doctrine "do good unto all men," at the expense of a realisation of the essentiality of belief, and of the importance of sound doctrine.

This attitude is good when tempered with a love of the Truth, but without this latter it will eventually destroy the desire of studying the Word, and place us back in the same category as the majority who say, "We are all going to the same wonderful place along different roads." What has caused this drift in the Christadelphian attitude?

On one occasion, a sister, a very fine woman, and "given to hospitality and ministering to the saints," remarked how fortunate we are to-day, because in her younger days, the visiting Christadelphians always discussed Ezekiel's Temple or some other deeper aspect of the Scriptures over dinner, while to-day we talk about more interesting things. Experience of the "more interesting things" discussed, revealed that they comprised very largely, social gossip and other small talk!! What a beggarly attitude this is, and what a great pity it is that there are so few Christadelphians who can intelligently discuss Ezekiel's Temple and other deeper aspects of Scripture teaching. Our guidance in weighing these things may be found in the Revelation where Christ, through John, says, "Blessed is he that reads and understands the words of this book."

We younger ones need the guidance of our elders, and it is all-important that this guidance should be along the right lines. If those in whom we rely spent their time in worldly pursuits such as the cinema, etc., and ignore the solid foundation laid only by a deep study of the Word, then what hope is there for the Christadelphian Body remaining firmly embedded in the Word of God?

The future of the Christadelphian Body depends largely on the leadership given to-day by the elder brethren and sisters in word and example. Should they "water down" the exclusiveness of the Truth of God, in favour of well-doing and for fear of offending some, then the Christadelphians will ultimately be just another non-conformist church instead of the Ecclesia of God. Paul's words to Timothy come as a warning to us all: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed."

Finally, consider for a moment the need of doing good to all men, and let us ask the question, "How best can this be done?" There is only one answer to this question, and that is by "preaching the gospel of salvation." This is the only way in which we can do any lasting good to them, and our preaching itself will be in vain unless we are on a firm foundation, "rightly dividing the Word of Truth."

Fraternally in Christ Jesus,
PETER HURN.

(Our brethren overseas will benefit greatly from our Brother Hurn's remarks—of that we are confident. They will also be interested to hear that Brother Peter Hurn, in company of Brother David Hurn, Brother W. Gurd, and Brother Ken Quixley, formerly of the New Eltham Ecclesia,

London, are working their way across Australia from Adelaide to Perth, a distance of some 1,500 miles, delivering lectures as they go. A recent letter from Port Lincoln (South Australia) indicates that, to date, five lectures given on the trip have been attended by a total number of 50 strangers. Memorial meetings have been held with brethren and sisters in isolation in country districts).



TIDINGS BY SEA AND AIR.

Sister Smart, of Knaresborough, writes: "I am sorry I cannot take 'The Logos,' as I cannot see to read. I have cataracts on my eyes, and I cannot read it. My love to all brethren and sisters." As Sister Smart penned these few words with difficulty, she little dreamt that brethren and sisters in many lands would finally read them. But we are sure that many will feel a deep sense of gratitude to Sister Smart for impressing upon us all what a great blessing is sight, and how thankful we should be to possess it unimpaired. Sister Smart cannot read some of the beautiful writings of the Truth—shall we, who have our sight, pervert this good gift from God in reading that which is trivial, unimportant or unclean? And to you, Sister Smart, we say, "Stand strong in the Faith, the Lord is at the end of the journey, then, with strong, immortal eyes, you can look upon a world made new."

Sister E. Lang, of Mumbles Ecclesia, Wales, states: "I am pleased to tell you that we are receiving copies of the magazine regularly, six or eight of us have them, then we pass them round to the rest of the members." (We are always glad to hear of "The Logos" being handed around, and its message thereby extended. We learnt with pleasure recently, that a brother in Annandale (a suburb of Sydney, N.S.W.), after reading his copy, sends it to Birmingham, from whence it goes to Oxford, and then to a Christadelphian in an isolated country district in England).

Brother J. L. Kennett, Recorder, Finsbury Park Ecclesia, London, in sending an order, writes of Gospel Extension activity: "During October we have been conducting a Special effort. The leaflets for distribution were printed on our own machine, and somewhere in the region of 4,000 were printed. Three sandwich boards were paraded around the streets on each Saturday and Sunday, and we had very good results. Our aggregate attendance of visitors was 149 over the 5 weeks, which is an average of almost 30 per week." (We have reached an epoch in history when every ecclesia should be whole-heartedly throwing themselves into the work of proclaiming the Truth. Christ is at the very doors, and NOTHING ELSE MATTERS other than acceptable service in His Name. When an ecclesia is not actively planning such efforts, it is a bad sign, indicative of spiritual decay).

Brother Howard Barber, of Petts Wood, London, writes: "It is a wonderful blessing and honour in these days of trouble to know the gospel message, and to be able to study the Bible, without interference. We, indeed,

are living in terrible times for the world, but with the eye of faith, we can see Jesus the Great Deliverer, coming to set up His Kingdom, and put down all evil. May that day soon come, and God grant that we shall all be in the Kingdom." (To be able to read the open Bible without hindrance is a great blessing. In the ages of Catholic rule it would have meant death. Let us not neglect the great privilege which is our portion. Whilst the Bible is no longer chained to the altar by Roman priests, the mind of the people remains chained to all manner of superstition. The coming of the Lord shall smash all such chains—speed the day!)

Secretary, "The Logos," English Edition, Brother Bruce Philp, 38 McDonald Street, Lakemba, New South Wales, Australia. English Representative: Brother Arthur Cherry, 22 Northfield Road, King's Norton, Birmingham 30, England.

We are nobody's judge or priest. We are simply believers of the gospel, striving to fulfil the obligations it imposes. Sacerdotalism appertains to the apostasy. No living mortal, in the deserted state in which we live, can veto or give virtue to the act of another. Christ is judge: He will declare what is accepted and what is not. All we can do at present is to strive to walk as closely as possible by the rule He has given us. The baptism of any affectionate child-like believer of the gospel is valid, whoever approves or disapproves, only let him see that he honestly, courageously and faithfully submits to the commandment. If the fear of man come in to give obedience any shape, this way or that, as to time and place, or circumstances, the offering is polluted.

R.R.



Section 25 :

*Burnt Offerings, Sin Offerings
and Trespass Offerings*

Burnt offerings, sin offerings, and trespass offerings were compulsory offerings as distinguished from the voluntary offerings considered previously (see "The Logos" p. 35). Every right-minded person delights to conform to the laws of God, but it is also a great addition to his delight if he can go beyond the needful and indulge the sense of his admiring and grateful allegiance by any extravagance of love. The voluntary offerings were designed to this end. There are, however, few who are prepared to be liberal in the things of God. A man seems a fool who is prepared to spend on God. Final developments will reveal a light on this subject which all men will be able to see. Then will be revealed the truth of the Scripture: "He that soweth bountifully will also reap bountifully, and he that soweth sparingly shall reap also sparingly."

All offerings referred to above were of atonement, but atonement for different degrees of sin. There was a form of sin—presumptuous sin—which had as its basis the despising of God's word, for which there was no atonement (Num. 15: 30-31). But the common case was not sin of presumption, but the condition of natural state, sin of ignorance, and sin of weakness. The first is the constitutional state of man that has come into the world by sin, which Paul terms

"sin that dwelleth in me" (Rom. 7-20); the second where men do wrong without knowing it; the third, acts of known disobedience, but not deliberate or intentional, but the result of infirmity deplored.

BURNT OFFERINGS These were burnt wholly on the altar (Lev. 1: 8-9). They were left to smoulder

all night into ashes which were removed in the morning (Lev. 6-9). A burnt offering was an act of worship on the part of a mortal being, apart from guilt of a specific offence. Noah offered a burnt offering when delivered from the flood (Gen. 8-20), and Abraham was asked to offer Isaac for a burnt offering (Gen. 22-2).

Why should burnt-offerings be required in the absence of particular offence? It indicates that our state as death-doomed children of Adam itself unfits us for approach to the Deity apart from suitable recognition and acknowledgment implied in the offering. The complete burning of the offering typified the consumption of sin-nature. The destruction of the body of sin (Rom. 6-6) is the great promise and prophecy and requirement of sacrifice. It was fulfilled in Christ's crucifixion, the "one great offering"; we ceremonially share it in our baptism "crucified with Christ," "baptised into his death." We morally participate in it in put-

ting the old man to death in "denying ungodliness and worldly lusts"; and the hope before us is the prospect of becoming subject to such a physical change as will consume mortal nature and change it into the glorious nature of the Spirit. "We shall all be changed, in a moment, in a twinkling of an eye."

The whole process of consumption is the work of the Spirit, whether we consider the sending forth of Christ to condemn sin in the flesh (Rom. 8-3), or our association with his death in baptism, or our repudiation of the old man as the rule of life, or our change at the judgment seat into the incorruptible and glorious nature of the Son of God. When the work is finished, flesh and blood, with all its weakness and its woe, will have ceased from the earth, and given place to a glad and holy race of men immortal and "equal to the angels." The removal of the ashes in the morning out of the camp, has an evident allusion to the change affected in the dawn of the perfect day, when the unconsumed remnants of sin flesh—that is, the men who are not changed by the Spirit, or antitypically consumed by the altar fire—will be "put away like dross."

SIN When a "soul
OFFERINGS sinned through ig-
 norance" (Lev. 4-
 2), a sin offering
was made. This was not a case
of punishing a man for uncon-
scious transgression, but of pro-
viding a way of escape from a
false position when the fact of his
sin had "come to his knowledge"
(V. 23). Knowledge is thus re-
vealed as the ground of responsi-
bility (see Jas. 4-17, John 3-19,
Luke 12-47). Here again the

righteousness and love of God is
manifested: firstly in looking upon
sin as sin, though committed in ig-
norance; secondly in forgiving sin
when atonement has been made.

The offering consisted of a bul-
lock for the congregation (or a
male kid in the case of a ruler, or
a female kid for one of the people)
—Lev. 4: 2, 3, 13. When it had
been killed by the offerer, and a
portion of its blood had been taken
by the priest into the tabernacle,
and sprinkled by the priests's fin-
ger seven times before the veil,
and put by touch on the four horns
of the incense altar, the rest of the
blood was to be poured out at the
bottom of the brazen altar, and the
fat of the animal was to be burnt
on the altar. The body was to be
carried out of the camp to a place
of ashes, and there burnt on a fire
of wood (Lev. 4: 4-12).

In the case of ordinary sin offer-
ing, portion of the flesh was eaten
by the priest, and the blood was
sprinkled on the altar, and not
offered in the Tabernacle (Lev. 6:
25-30). If it was offered in the
Tabernacle, however, the body was
to be burnt and not eaten.

From this it would appear that
though sins of ignorance are per-
haps more readily forgiven, they
are still held as obnoxious as
others. Ignorance of God's way is,
itself, an evil leading to sin (Eph.
4-18), whilst pride and selfishness
can be sins of ignorance, and are
held up as particularly reprehens-
ible in the eyes of God. Thus, we
are exhorted to "examine our-
selves," "cleanse our hearts," puri-
fy ourselves," "prove ourselves."
In this direction we are assisted
by the words of Romans 8-26:
"The Spirit itself helpeth our in-
firmities; for we know not what
to pray for as we ought; but the

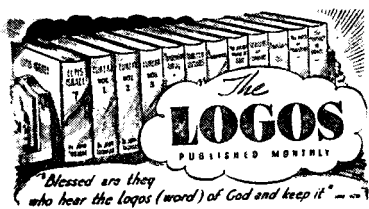
Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is in the mind of the Spirit because he maketh intercession for the saints according to the will of God." Here is a mixture of human helplessness and distress, and divine provision and recognition, that appeals to every enlightened man's experience of what he needs in the imperfect state through which he is passing in this age of faith and weakness. The eating of the flesh of the ordinary sin-offering by the priests finds its anti-type in the saints who as "an holy priesthood" (1 Pet. 2-5) eat the antitypical flesh of the sacrifices in receiving the truth of the sacrifice of Christ, who gave his flesh for the life of the world (John 6-51), and who asks, that in this sense, we "eat his flesh and drink his blood" as the condition of life eternal (V. 53).

Although the sin offering bore the iniquity of the offerer (Lev. 16-5) yet being an appointment of God it was declared "most holy" so that "whatsoever touched the flesh shall be holy." This was the case with many things tainted with the uncleanness of Israel (Lev. 16: 16, 33). Even the nation—though a stiff-necked people — was accounted "an holy people unto the Lord" (Deut. 7-6). Sin was in their midst as a thing to be repudiated. The sin offering was a holy ordinance in being for the removal of sin because of the Lord's holiness, and, therefore, holy in the midst of the uncleanness incidental to sin. The anti-type in Jesus is clear. Though of like nature as ourselves — subjected to death—he was the Lord's Holy One in being separated and

dedicated from the very beginning for the work of taking away sin and its effects.

The law for **THE TRESPASS** this was the **OFFERING** same as for the sin offering (Lev. 7-7). Why should there be a trespass offering as distinct from a sin offering? There is sin which is negative, and sin which is positive. A sin of forgetfulness and a sin of hurt. Trespass is an overt and hurtful act, in disobedience of express statute, as when a man lies or steals (see Lev. 5: 1,3; 6: 1-5). The fact that provision was made for these offences illustrates the words of Jesus: "All manner of sin shall be forgiven unto men, except blasphemy of the Holy Spirit." This is open rebellion against the authority of God, for which there is no remission.

The combined effect of all these sacrificial provisions of the law, is to give ground of hope to all men who fear God and submit to His appointments. They may be erring and short-coming, and a trouble to themselves because of their many imperfections; but if they are "humble and contrite of heart," and make confession of their sins in the name of the Lord Jesus Christ, in whom all these sacrifices concentrate as the end and substance foreshadowed, they may trust to be forgiven. "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared" (Ps. 130: 3-4). May it not, then, be said to many a fearful one, "Lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way?" (Heb. 12: 12-13).



CHRISTADELPHIANISM COUNTERFEIT OF CHRISTIANITY was the title of an address upon which Mr. Millar, Pastor of the Baptist Church, Flinders Street, Adelaide, proposed to speak recently. As a result, quite a number of Christadelphians attended to hear the clergyman endeavour to prove that the Truth is false. The members of his congregation, apparently, were apathetic, as very few attended. In fact, Christadelphians outnumbered Baptists. Possibly the speaker was gratified at the number of his audience, though the extent of his collection may have been a little disappointing! His address was not original, being, in the main, a digest of A. J. Pollock's attack on Christadelphian teaching contained in the book, "Heresies Exposed."

On leaving the meeting, one Baptist lady courteously expressed her pleasure at our attendance. We thanked her in reply, and pointed out that the speaker had misrepresented Christadelphian belief. She stated that she thought he would be prepared to correct this false impression, and promised that she would personally deliver a written request to the speaker to publicly discuss the points at issue with us, or to allow us the opportunity of presenting before their meeting the Christadelphian beliefs.

We subsequently wrote Mr. Millar as follows:—

Dear Mr. Millar,

It was with pleasure that we noticed your advertisement in Saturday's "Advertiser" announcing that you intended to speak upon the theme "Christadelphianism," and to demonstrate that the movement is "A Counterfeit of Christianity." Like the Apostle Paul, Christadelphians are "not ashamed of the gospel of Christ." They have absolutely nothing to fear from either a public or private discussion of the doctrines advocated by them. They believe that any agitation that may cause the attention of men and women to be drawn more closely to the Word of God in this materialistic and atheistic age is all to the good. We therefore took the opportunity of being present at your service, hoping to hear our beliefs fairly presented and vigorously attacked.

We were, however, sadly disappointed in this. What we heard presented as our beliefs was so garbled, as to be almost totally unrecognisable. Your statements that we believe Jesus Christ was merely a man, that He is not the eternal Son of God, that we never refer to Christ as the personal Saviour, whose blood was shed on the Cross, or that our conception of the Atonement does not recognise the righteousness of God, are absolutely and totally incorrect.

We believe that you are sincere and earnest in your attack upon us, but we also feel that you have been led astray in your conception of Christadelphian teaching. We believe that you have derived your understanding of it second-hand, and not by a careful consideration of our expositions. It seemed to us that you were following closely the reasoning of A. J. Pollock in his pamphlet: "Christadelphianism, briefly tested by Scripture." In

this pamphlet Mr. Pollock creates his own so-called Christadelphian, who he takes pleasure in knocking around at will, but he leaves the true Christadelphian, and sound Christadelphian teaching untouched and unscathed.

At the same time, we could not help but be somewhat pleased as you warned your members of the parade of Scripture references we make in support of our doctrines. You told them very clearly that we do appeal to the Bible to endorse our doctrinal beliefs, though, in your opinion, we do not correctly "divide the Word of God."

Perhaps most significant to us was the manner in which your attack quickly changed to defence. We were interested to hear your demonstration of a "Tri-une God" by the science of Mathematics. One times one times one makes one, you declared. But unfortunately for this demonstration, when the science of mathematics is forgotten, and the statements of Scripture alone considered, the theory lamentably fails. Where does your multiplication tables stand when the lonely cry of the crucified Son of God on Calvary is considered, "My God, my God, why hast thou forsaken me?" (Mark 15-34). Was this the cry of a Tri-une God? Quite obviously the idea of multiplication fails, and the principle of addition is required $1 + 1 = 2$. In other words, Deity and Christ are two and not one. In the words of Paul: "God was manifest in the flesh" (1 Tim. 3-16), but the flesh was not God.

Your remarks upon John, Chapter 1, are quite beside the point, as no Christadelphian would insist upon the translation you gave.

As your address proceeded, it was quite obvious that it was de-

veloping into a defence of Trinitarianism, rather than an attack upon "Christadelphianism." Your main support appeared to be Hebrews 1-8. This is a quotation from Psalm 45-6 although you constantly inferred that your beliefs were based upon New Testament teaching rather than that of the Old. Psalm 45 is a Psalm relating to the establishment upon earth of the Kingdom of God. It speaks quite obviously of the Son as "God." But the use of the title "God" in relation to the Son, or to Angels, or to Men does not confer or imply equality with the Father, nor that the one so bearing it is part of a "Tri-une God." Judge for yourself. In John 10-34, Christ declares: "If he called them gods unto whom the Word of God came, and the Scripture cannot be broken say ye of him whom the Father hath sanctified and sent into the world, Thou blasphemest because I said, I am the Son of God?" In the previous verses it is recorded that the Jews declared Jesus blasphemed because that "being a man" he "made himself God." The answer of Jesus demonstrated that by His use of the title He did not assume equality with the Father. Your reasoning, which demands that because the title "God" is applied in Hebrews 1-8 to the Son, he is therefore part of a "Tri-une God," must, to be perfectly logical, be applied also to those "to whom the word of God came." In common with the Son, they bore the title "God." You will doubtless reply that the word has been spelt "gods" in John 10-34, and as such has not the significance of "God," in Hebrews 1-8. But we feel that you have sufficient grasp of the Greek text to know that to be perfectly consistent the word should

also be spelt "god" in the latter place (see also Zech. 12-8). The point is, that however the word is spelt, mortal men in whom were vested the authority of God on earth were termed "gods." An example is found in Exodus 7-1: "The Lord said unto Moses, see I have made thee a god to Pharaoh." The word in Hebrew is "Elohim," exactly the same word as is used in the quotation in Psalm 45-6 and referring to the Son. Nobody would be so foolish as to assume that Moses was likewise part of a multiple God.

Moreover, Scripture reveals that it is the possibility of the "brethren of Christ"; those who are "co-heirs with Christ" "of God" (significant words, see Rom. 8-17) can also become "Gods" in the sense of John 10-34 and Exodus 7-1. Paul declares, "We rejoice in hope of the Glory of God" (Rom. 5-2); Peter taught that we are given "certain promises that by means of these we might become partakers of divine nature" (2 Pet. 1-3). If one partook of the nature of God and manifested His glory (as did the angels), would it not be perfectly consistent to bestow upon them the title of "Gods"? (a title the angels were often given). Such would not be part of a "Triune God"; they would not possess the same authority and power as the Father who is "above all" (including Jesus). This truth is taught in the Word. Acts 15-14 records Peter's remark that God is "taking out of the Gentiles a people FOR HIS NAME," whilst Christ promised those "who overcome" that He will "write upon them the name of God" (Rev. 3-12). John records two significant promises: (1) When Christ ap-

pears, those accepted will be made "like him" (1 John 3-2) and (2) believers can now "be one with the Father" in the same sense as Jesus (John 17-21). We quote these features to illustrate that the use of the title "God," in relation to Jesus, does not necessarily imply that he is equal with the Father, or that he is part of a "Triune God." In fact the opposite is distinctly affirmed (see 1 Cor. 15: 26-28; Hebrews 2: 7-13; Rev. 1-1).

Now, Mr. Millar, we feel that in the cause of Truth and justice, which we believe you, in common with ourselves admire, you would not like the unfortunately false impression you conveyed of our beliefs to go uncorrected. We suggest, therefore, that you permit us the opportunity of correcting the false impression you made in your church relating to our beliefs, either by a public discussion upon a theme such as "ARE CHRISTADELPHIAN BELIEFS IN ACCORDANCE WITH THE SCRIPTURES?"—we to affirm, you to deny; or by the opportunity being afforded one of our members, to address your community upon our beliefs, after which questions could be put. We feel that this matter can be conducted in a friendly spirit with the objective of elevating the Truths of God's Word.

In addition, we have shorthand notes of your address, which we would like your permission to reproduce in pamphlet form, together with a reply. Would you like the opportunity of correcting same before publication?

We await, with interest, your early reply to these propositions.

"THE LOGOS" COMMITTEE,
Per H. P. Mansfield (Editor).

At the time of writing we have not heard from Mr. Millar. Meanwhile we have published his attack, together with a reply, in a pamphlet, entitled "The Truth Vindicated" (see back cover for advertisement). A very effective reply was given by Brother Briggs the following Sunday evening.

The attack by Mr. Millar upon our beliefs is a testimony to the effective proclamation of the Word by the Gospel Extension Society. Mr. Millar made reference to the work of the society in the course of his address, and plainly stated that his subject was chosen be-

cause of the manner in which Christadelphian teaching was finding a lodging place within his own community. The attack synchronised with an appeal by the Adelaide G.E.S. for funds to maintain, and, if possible, extend the scope of the work at present being conducted by the Society. An attractive leaflet has been issued by the Secretary outlining this work. We feel that brethren and sisters will the more readily assist this worthy work, in view of the attack by the Baptist community, which only serves to demonstrate how really effective it is. A copy of this leaflet is obtainable from the Secretary, Brother L. J. Colquhoun, 44 Avenue Road, Highgate, S.A.

✠ Cogitations ✠

Part Six: "Elijah, the Still, Small Voice"

What a remarkable experience the prophet Elijah had on the holy mount! (1 Kings 19): And what an up-building experience it was to hear the "still, small voice" of divine Majesty assuring him that there were seven thousand in Israel who had not "bowed the knee to Baal." He had been lost, bewildered, despairing. He now went forth sure of his way, and strengthened to walk in it.

A spiritual counterpart for today is not difficult to find. All the world is lost, and any who would attempt to find life in it are doomed to failure. Some there are who turn to God for assistance. These He "touches" (1 Kings 19-7), transports them to the spiritual

holy Mount, educates them, strengthens them, and sends them forth sure of the way they have to walk.

And the "still, small voice?" For all who have experienced the enlightening influence of divine instruction an inward battle has begun. Paul speaks of it in Romans 7: 18-25: "I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members." That is, the mind of the Spirit versus the mind of the Flesh. The latter has a potent, ready-made, and ever-ready weapon—the fleshly instincts

to which all are heir; the former is not so fortunate. Its weapon must be developed, and even then requires constant attention to keep it effective.

The name of this weapon is "Conscience." It is defined as "that faculty within us which decides as to the moral quality of our thoughts, words and actions. It gives consciousness of the good of one's conduct or motives, and causes feelings of remorse at evil-doing. A conscience can be educated, or trained to recognise good and evil, but its action is involuntary."

Having, then, learned of the ways of God's Truth, and developed within us the "New Man" — the mind of the Spirit, we have had our consciences developed and educated along the correct lines to "recognise good and evil" according to the divine viewpoint. All that remains is that the weapon shall be used to the best effect and kept always sharp. In other words, that the Conscience-promptings must be obeyed, and that the conscience, or mind of the Spirit, must be maintained in a healthy state, that its promptings may be always correct.

"Therefore," says Paul, "we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. . . how shall we escape if we neglect so great salvation."

Faith, in our age, is the belief of the written testimony of God. How can man have faith, who esteem this written testimony a dead letter; or who substitute for its teachings the feelings and impressions of the natural mind.

No man could be an earnest servant of Christ without being looked upon as a fool by the world. Where a man was in good odour with the world, it was evident of a conformity that was dangerous.

All this is of God. He is the originator and the maintainer of the consciences which guide the lives of His true servants. Paul says so. "Ye have put on the new man, which is renewed by knowledge after the image of Him that created him" (Col. 3-10). The voice of our consciences, therefore, is the "still, small voice" of the Deity speaking to us, seeking to guide us, in the Way of Truth. Is that voice always heeded?

With the prophet Elijah we are the servants of God. He has called us, "touched us," strengthened us, transported us to His spiritual holy mountain, and educated us in the ways of righteousness and truth. The "still, small voice" says now to us, "My son, my daughter, what doest thou?" As you hear that Voice, does your heart condemn you? Or can you say with Elijah, "I have been very jealous for the Lord. I have kept and shall always keep, His ways of truth?"

"Examine yourselves, whether ye be in the Faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"

E.B.W.

"I EXERCISE MYSELF TO HAVE A CONSCIENCE VOID OF OFFENCE TOWARDS GOD AND MAN." Paul—Acts 24-16.

R.R.

JERUSALEM

Of all the cities of the world, Jerusalem stands pre-eminent as "the city of the Great King" (Mat. 5-35). To it the eyes of men, ecclesias and nations turn, some with love, and others with hate in their hearts. All who love God, love His city, despite the drabness of its present existence. With the eye of faith they foresee the time when it shall be really great in the earth. Their prayers ascend to God for the time when He shall "establish and make Jerusalem a praise in the earth" (Isa. 62-7). They "pray for the peace of Jerusalem." They petition that "peace be within its walls, and prosperity within its palaces." They have the assurance that "they shall prosper that love" this city (Ps. 122: 6-7). In this attitude, God's people of to-day are similar to those of previous days, who, in dispersion, declared: "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" (Ps. 137: 5-6). David exulted in its coming glory, looking to the time when "God is known in her palaces for a refuge," when it shall

not only be recognised as "beautiful for situation," but will be "the joy of the whole earth" (Ps. 48: 2-3). By natural sight, however, he confessed that in his day he could see no sign of its growth.

In this, David PROMISED TO was like ABRAHAM ham, who though promised the world for an inheritance (Rom. 4-13) had in his normal lifetime "none inheritance in it, no, not so much as to set his foot on" (Acts 7-5). Rather than quarrel with his nephew, Lot, he allowed the latter to selfishly claim the best of the country when their herdsmen disputed with each other. Thus Lot (whom Abraham had nourished in adversity) separated himself from the influence of his benefactor when prosperity shone upon him. He doubtless thought he had the better of the bargain. But time was to reveal that the life he chose was to involve him in a position incompatible with his profession as a "righteous man" (2 Peter 2: 7-8), and he was finally forced to flee penniless from the place of his choice, which, from a distance, appeared so alluring.

So long as God permits the editor to live, Dr. Thomas shall have a voice to speak to this latter-day generation of believers, for their comfort and up-building in the work of God, which he was mighty, through God, to revive in our day, and which, so long as this agency continues, he shall be mighty, through God to consolidate.

R.R.

On the other hand, Abraham, who was fortified in the knowledge that all the land was his ultimately, was the better enabled to develop those characteristics which found the Divine approval, in the seclusion and quietness of his less lucrative, but more peaceful life. He was told: "Lift up thine eyes, and look from the place where thou art northward, southward, eastward, and westward: for all the land which thou seest to thee will I (God) give it, and to thy seed for ever. . . . Arise, walk through the land in the length of it, and in the breadth of it; for I will give it unto thee" (Gen. 13: 14-16).

In view of this covenant which is yet to be fulfilled, the United Nations' Organisation is grossly ignorant in endeavouring to control Jerusalem and to divide Palestine regardless of Israel's God. It is the divine legacy to Abraham, Christ, and his followers. Concerning U.N.O., God declares: "I will make Jerusalem a cup of trembling unto all the people round about. . . . I will make Jerusalem a burdensome stone for all people; all that burden themselves with it shall be cut in pieces" (Zech. 12: 2-3).

Later on in the life of Abraham, he was called upon to defend Lot against the inroads of the enemy. This brought him in touch with Melchizedec, king of Salem (Jerusalem). Melchizedec was priest of the Most High God, and a person of great importance in the land. Abraham paid tithes to him (Gen. 14-20) which implied that Abraham recognised Melchizedec as greater than he. The comments by David and Paul show that Melchizedec was a type of Christ, and Abraham in paying tithes to him was enacting that which the seed of

Abraham will yet do to the greater son of Abraham, the Lord Jesus Christ (Ps. 110-4; Heb. 7: 1-2). Dr. Thomas writes: "It is probable that Shem was the personage to whom Abraham paid tithes on his return from the slaughter of the kings. Abraham died thirty-five years before Shem reached his five hundred and second year, after the flood. At this date, Isaac was one hundred and ten, and Jacob fifty; so that they were contemporary with Shem for these periods of their lives. . . . Now, Melchizedec is a word expressive of the character of the person who bore it. It signifies king of righteousness, or righteous king. He was the greatest king in Canaan, and reigned in Salem, which signifies peace, and is afterwards called Jerusalem; so that this righteous king was King of Peace. Shem, King of Righteousness and King of Peace, and priest of the Most High God, is the type, contemporary with the holder of the promises, of the Seed, or Christ, on the throne of the Kingdom of God" ("Elpis Israel" p. 313).

By many tests of faith, Abraham graduated for the greatest trial of all, the request that he offer up his son as a burnt offering to God. He successfully surmounted this trial to receive the promise that a coming seed would control the world's capitals, but so righteous and peaceful shall be his reign that "all nations of the earth shall be blessed" (Gen. 22: 17-18).

Jerusalem was a
TAKEN BY "city of peace" in
DAVID the days of Abra-
ham and Melchize-
dec. But afterwards it fell into
the hands of the Jebusites. These
were rated as very powerful war-

riors, so much so, that despite the exhortations of Caleb, Joshua and Moses, the Israelites refused to march against them (Num. 13: 29-33). This lack of faith persisted even when Israel entered the land under Joshua, so that we read that "the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem" (Judges 1-21). Finally, the Jebusites expelled the Benjamites from their midst, so that when David was crowned king in Hebron, Jerusalem was a stronghold of a foreign nation. This was a weakness in the midst of Israel, which David could not tolerate. On the other hand, the Jebusites, confident in the strength of their position, mocked David with the taunt that the "blind and the lame" were sufficient to hold the city against his attacks. David then issued the decree that whoever should be the first to enter the fort would be "chief and captain" of his forces.

One can well imagine how those heroes of 1 Chronicles 11, who mingled courage with faith would contest with each other the honour of being first to enter the city! This chapter is well worth reading. We learn of Jashobeam who at one time destroyed in single combat 300 enemies of Israel; of Dodo who refused to retreat before the apparently victorious Philistines, with the result that the Israelitish army which was breaking under the strain, rallied, and "the Lord saved them by a great deliverance." Other men of might and faith are mentioned also, who courageously faced the difficulties which beset them. The competition of these warriors to gain the honour offered by their God-

anointed King would no doubt be keen. They would use all the strategy natural to each one to converge on Mount Zion, an eminence of over 3,000 feet high. Joab succeeded in entering the fort first, and was made leader of David's army, a position he capably held for many years, during which he loyally served his King, though he unscrupulously maintained his position, if need be, by bloodshed and treachery.

Under the reigns of David and Solomon, Jerusalem was brought to a pinnacle of greatness and glory, which will only be exceeded when Christ "the greater than Solomon" restores "again the kingdom of Israel" (Mat. 12-42; Mat. 19-28), and reigns as king. Then, however, the glory will not be limited to Palestine, but will be co-extensive with the earth, so that Christ will become "a blessing to all nations" (Gal. 3-8). Israel experienced peace and prosperity all the days of Solomon. He rebuilt many of the cities; an impressive temple was erected in Jerusalem and dedicated to the worship of Jehovah; whilst richly ornamental palaces were built for Solomon and his wives.

But decline soon set in. The glory of Solomon was wrung from the people by a system of taxation that became increasingly oppressive. Moreover, Solomon did not retain the integrity of his heart before God as did David, and, as a result, the close of his life found increasing difficulties. After his death, a deputation of the people approached his son, Rehoboam, demanding some relief from the oppressive taxation. When this was refused, the people revolted. Israel was divided into a northern and southern kingdom. Apostasy

from the true worship became common. The nation declined and came under the control of Gentile powers. Having cast off the pure worship of the God of Israel, He, in turn, cast off His people. The prophet proclaimed: "My people are destroyed for lack of knowledge, because thou hast rejected

knowledge, I (God) will also reject thee. . . . seeing thou hast forgotten the law of thy God, I will also forget thy children" (Hosea 4-6). Jerusalem came under the power of the Gentiles from which only now it is just emerging.

J. Mansfield, Senr.

Words.

2 : *Church or Ecclesia?*

BIBLE MARKINGS FOR THE STUDENT.

An exact understanding of the meaning of words lends itself to a clearer conception and expression of ideas. This is particularly true of the Truth which has a vocabulary all of its own, which the uninitiated often find difficult to follow. The slovenly use of certain terms and words by brethren and sisters, has caused this vocabulary to be greatly weakened in the richness of its expression. This is often perceived in the lack of understanding as to why "Ecclesia" is used by the Body in preference to the word "Church."

The word "church" is said to be derived from the Scottish word, "kirk," and signifies, principally, a building set apart for worship.

The Greek equivalent to "church" is "Kuriakon" which means "belonging to the Lord." The word appears in 1 Cor. 11-20, "eat the Lord's supper"—the supper "belonging to the Lord"; and in Rev. 1-10, "on the Lord's day"—the day "belonging to the Lord." The assembly of the believers is never in the New Testament styled

"Kuriakon," although the believers do "belong to the Lord" having been "purchased by his blood." But even this significance is no longer apparent in the colloquial use of the word. In fact, like the word "Christian," the use of "church" has become objectionable through association with un-apostolic ideas and institutions. In common nomenclature "church" means a building consecrated for worship. There are Roman Catholic churches, Lutheran churches, Methodist churches, but there is only one Ecclesia. Men and women speak of "going to church," but the Scriptures speak of brethren and sisters comprising the ecclesia. The "church" is a building of brick and stone and mortar; the "ecclesia" is a "living temple" in which God dwells. It is quite common for the Apostasy to "hold a dance in the church," or to "celebrate a marriage in a church," or to "conduct a concert in a church." Let those who believe that the words "church" and "ecclesia" are interchangeable, try to replace the

former with the latter in these instances!

The words "church" and "churches" occur some 113 times in the New Testament. In all these instances, except one, the words apply to the believers in some way, and the original word is "ecclesia." The exception is Acts 19-37, where the word used is a different one entirely. It is "hierosulos," and signifies, according to Dr. Young, "robbers of temples" rather than "robbers of churches," as it has been rendered.

The word, "ecclesia," is compounded of two words, "ek," meaning out of, and "klesis"—a call or invitation. The word signifies a group of people who have separated themselves in answer to a call or invitation. The implication of the word, and the standing of an ecclesia in the community is indicated in Acts 15-14: "God is taking 'out of' (Gr. 'ek') the Gentiles a people for his name"; whilst in 1 Cor. 1: 26-27 the second portion of the name is used by Paul: "Ye see your calling ('klesis') brethren, how that not many wise men after the flesh are called. . . . but God hath chosen (eklego) the foolish things to confound the wise." The invitation which each member of an ecclesia has accepted is expressed in 2 Cor. 6: 17-18: "Come out from among them, and be ye separate, saith the Lord. . . . and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

An Ecclesia, therefore, is a group which has accepted the divine invitation to separate itself from its contemporaries, and devote its energies to the Truth. Such a group is entirely dissimilar to the churches surrounding them. The

use of the word "ecclesia" by such a group not only describes its state, but its attitude to the world. It will have nothing to do with the world's politics, or its religions. It craves not its honour, nor does its members "run to the same excess of riot" in pleasure. The Ecclesia is "outside" the community—"in the wilderness"—awaiting the overthrow of the present systems of government, and their substitution by a "more excellent way." The Ecclesia stands as the great opponent of worldly ways and principles. There is, of course, no virtue in the word as such, but only when an ecclesia becomes such in deed as well as in word. An ecclesia exhibits its true standing when it renounces the pleasure-mad, unmodest, and worldly standards of those about it for the divine standard set forth in the life of Christ. It was said to the ecclesia at Sardis, "Thou hast a name that thou livest, but art dead" (Rev. 3-1). Similar "ecclesias" have existed in every age.

In Acts 7-38, the Israelites who departed out of Egypt under Moses, are styled "the ecclesia in the wilderness." They had accepted the call or invitation to separate themselves from Egypt, and become "a peculiar people unto God." In this respect, Abraham was "the father of the faithful." He was the foundation member of the ecclesia, which has, in fact, existed from the beginning of time. To him there came a divine call and invitation to separate himself from his kinsfolk and his hometown, to go to a place God would reveal. He went, "never doubting," and the spirit he manifested on that occasion is the spirit expected of his spiritual children. It is the spirit that constitutes the

great difference between Church and Ecclesia. In Ephesians 5-29, Paul writes: "For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church (Ecclesia—his called out ones); for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery, but I speak concerning Christ and the church" (Ecclesia—called out ones). Here the call of the groom to his bride and her loving reply, her separation from mother and father, and devotion of her love and life to her husband, is used as an analogy of that which is expected of the Lamb's wife—the called out ones—the Ecclesia.

The Spirit selected the word "ecclesia" to designate the unique standing of the "assemblies of the first-born" (Heb. 12-23). Thus in Romans 16-5, reference is made to "the church in the house" of Priscilla and Aquilla. The reference is to a little group of brethren and sisters separated from the world

and regularly meeting in the home of this brother and sister. In Acts 20-28, the believers are styled the "ecclesia (called out ones) of God, which he (Christ) hath purchased with his own blood."

In three places the word "Ecclesia" has been rendered "assembly"—Acts 19: 32, 39, 41. The context reveals that the assembly of Verses 32 and 41 had been "called out" by the agitation of Demetrius and his fellow labourers. The town clerk condemned this unlawful "calling together" of the people. He reminded Demetrius and his fellow craftsmen that if they had any matter of accusation they could have recourse to the law for satisfaction. If, on the other hand, the citizens wished to put into effect legislation of a special nature against Christians, then, suggested the town clerk, let a "lawful assembly (ecclesia) be called." The Greeks used to summons an assembly of citizens for such purposes. This assembly, which was "called out by special invitation" was termed by them an "Ecclesia."

—P.H.

"When Russia **makes its Grand Move . . ."**

We are reluctant to let the echoes of the Sydney "Elpis Israel" Centenary Evening to die away quickly. Brother C. Wotton, of Campsie, who was unable to take his appointment on the evening, has prepared a paper relative to the section: "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 have 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.'"—Preface to "Elpis Israel," p. xviii.

One hundred years is indeed far removed from the times in which we live to-day; yet it is astounding that the records of facts spoken by the late Dr. John Thomas, about a century ago, are much alive in these "our times." There were no doubts about Russia in the mind of the doctor during his ministrations to the ecclesia of God; and we ourselves have not been left in any doubt about it. Russia has moved in the "direction" indicated by the prophets, from whom our late brother derived his knowledge. And no other knowledge than that passed down to us by God's holy prophets and apostles is worthy of consideration. It has been my experience of late to hear a "sentiment" expressed to the effect that "prophecy" must not be regarded as a Divine method of pre-enlightenment ere historic fulfilment, but rather, as a means of seeking "in such prophecy" the understanding of events after they occur. I have had such a view expressed from atheists outside the body, who regard the Holy Scriptures as something akin to the World Press, i.e., people must believe only what really does happen, and not that which is "likely" to happen. The Bible is therefore relegated to the standard of being merely a literary document, from which anybody can make anything fit when something really does happen. Is not this the equivalent of "speaking great things against the Most High"? Such utterances bring contempt for the "new things," having been before "declared," to "show" God's servants things to come (Rev. i. 1). It breeds unbelief and decadence in the things of the Truth, and indicates previous frustration on the part of those who advocate it.

But make no mistake. Russia

has made her "grand move." It began in the years 1942-1945, when the Russian "move" was evidenced in the utter defeat and merciless destruction of the flower of Germany's youth in the great battle of Stalingrad (formerly, Tsaritsin), and culminating in the Soviet flag flying upon the Reichstag, in Berlin. General von Paulus, who was defeated in the battle of Stalingrad, is now said to be entirely pro-Soviet in his views. It is a notable fact that the Berlin Problem is the "most explosive" political situation of our day. The nations of Europe are "foredoomed of God," so that the sustenance now being given by America, Britain, and others can only be temporarily successful. It is remarkable that the years A.D. 1942-1945 are exactly 1,335 years (the time mentioned by the prophet Daniel in Chapt. 12-12) since the decree of the Emperor Phocas elevated Boniface III. to the position of Universal Bishop. The prophet was told that at the conclusion of this period he would become the subject of resurrection and inheritance; the fulfilment of which promise we now await.

Meanwhile, the most enlightened among world Statesmen consider that Russia can occupy the whole of Europe within 24 hours, and the whole of the Middle East within 48 hours, with little or no opposition. We do well to keep this in mind, because when this really does occur, Russia's Image-Empire will have been completed. The Russian "move" in this direction has already begun, and it is during such a move that we are reminded by Dr. Thomas that the present political set-up of the world is about to be dissolved, together with all its associate "vain philosophies," both secular

and ecclesiastical. It has been said that Russia's poverty is her major weakness, and that without gold she could not pay for armaments wherewith to subdue the world. Let it be known that God provides all essentials to the realisation of His own ultimate purpose. The "Digest of World Reading" (Oct., 1948) reveals in an article entitled "Stalin's Mountain of Gold," how that "The source of Stalin's new wealth—so powerful an asset in peacetime, so vital a weapon in war—is a fabulous strike in the Kolyma district of north-east Siberia, taken over in 1931 as a Soviet Government project known as Dalstroy. For the past decade and a half, hidden from the eyes of the world, Dalstroy has been the scene of a gold rush . . . So rich is it that Russia's annual production of gold is three times as large as America's total gold production . . . This vast and secret gold empire (the symbol also of Daniel's "Head of Gold"—the Assyria-Babylonian Empire: Dan. 2-38), which has drastically altered Russia's economic position among the nations, may change the history of the world."

In the preface to **REMARKABLE** the second edition **EXTRACT** of "Elpis Israel" **FROM "ELPIS** (p. 15), the doctor **ISRAEL"** states: "Russia's mission is to reduce all the nations of the old world (save Britain and her dependencies), into one imperial dominion, represented in the book of Daniel by the Image of Nebuchadnezzar. Licentiousness will again break loose, and in the 'melee' the Austro-Papal empire will succumb. The 'contest' will end in the discomfiture of the Continent, and Russia, like a mighty inundation, will overflow the nations and dash

her waves upon their shores, from the Danish Belts to the Dardanelles. Britain will rage, and 'shake the world' with her thunder; but as in the days of Napoleon, her alliance will be 'fatal to them that trust her,' and only precipitate their fall."

Not only has Russia "moved" as indicated, the European nations have already become "reduced" both materially, socially and politically. Anglo-American efforts to bolster up the tottering Austro-Papal countries are foredoomed to failure. Britain is to-day "raging at Russia" through its political mouthpieces. Britain has formed an alliance with the people on the Continent of Europe, which is but the means of aggravating the end determined. How came Doctor Thomas to use such precise phraseology? Undoubtedly he has been raised up in these last days to testify concerning matters of the Truth. He has never been excelled by any in the ecclesia since his demise, nor is he ever likely to be. Listen to his inspiring words:

"If the observer take up a position contemporary with that crisis and view the Kingdom of Men as it will then have existed from the beginning of its ascendancy over the House of Judah or of David, he will perceive that it has assumed five distinct forms; such as, the Chaldean, the Medo-Persian, the Macedonian or Grecian, the Roman, and the Russian. Represented in 'the order' of their enumeration by the gold—the silver—the brass—the iron—and the clay." (Exposition of Daniel, p. 7).

"When the Russo-Greek elements (clay and brass) are combined with the Gomerians (iron—the Latins) in the Gogue Con-

federacy, the feet of the Graeco-Roman Dragon will be manifested; and it will then 'stamp the residue with the feet of it.' Hitherto, the Dragon has destroyed with its 'great iron teeth'; hereafter, it will use its feet and claws. The 'feet' of the Image, and the 'feet' of the Dragon, have yet to be formed out of existing elements, and it is the King of the North's mission to accomplish the work." (p. 13).

"When, therefore, the Czar gets possession of Constantinople he will not be hostile to the Pope. On the contrary, he will honour and acknowledge him, and be the enemy of the holy land. . . . When the Autocrat gains Constantinople, and Russianises Italy and the West, and having superseded the Ottoman regime in Asia, comes as Gogue to invade the Holy Land and to besiege Jerusalem, the Little

Horn of the Goat will again represent the power of the whole dominion briefly united under one chief, and he the proudest that ever exalted and magnified himself above all the rulers upon earth." (pp. 60-61).

Russia's present "nerve war" in Berlin, Europe, the Balkans, Turkey, the Middle East, Asia, the Orient, etc., provides evidence that the Doctor's writings were the mature convictions of a mind influenced by the dictates of the written word of God. It is my firm conviction that the "time is at hand" for the "advent" of Israel's King into the affairs of the already politically constituted "Commonwealth of Israel," and his lawful possession of the whole earth. Let us, then, be "fruitful unto every good work," ministering and living the Truth in all godliness and sincerity, that he may accept us to be with him for ever.

—C. Wotton.

Ministry of Zephaniah.

11.—An Offering for the Lord

"From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed shall bring mine offering." Zeph. 3.10

The rendering of Zephaniah 3-10, according to the Authorised Version (quoted above), indicates that that portion of Israel which shall be regathered from "beyond the rivers of Ethiopia," shall present the offering due unto the Deity. The margin of the Revised Version supplies an alternative rendering,

thus: "From beyond the rivers of Ethiopia shall they bring my suppliants, even the daughter of my dispersed for an offering unto me." This considerably alters the sense of the passage. It indicates that Gentiles "from beyond the rivers of Ethiopia" shall assist in the regathering of Israel as "an offer-

ing unto God." Zephaniah 3-10, is a parallel passage to Isaiah 18, where Britain is indicated in similar terms, and is instructed to assist in the regathering of Israel to the land of promise. The passage reads: "Ho ("Woe" in the A.V. is incorrect) to the land shadowing with wings, which is beyond the rivers of Ethiopia; that sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying: 'Go ye swift messengers, to a nation scattered and peeled to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers (nations) have spoiled.'" Here, as in Zephaniah, a Gentile power is indicated as supplicating the favour of Israel's king.

But can Britain be identified with the terms "land shadowing with wings" and "beyond the rivers of Ethiopia"? The first term is expressive of a protectorate power (Ps. 17-8) of widespread and distant possessions (Isa. 8-8) which, in this case, are located "beyond the rivers of Ethiopia" (or Cush) in the time of the end. The descendants of Cush, the grandson of Noah, settled in the regions through which the rivers Pison, Gihon, Tigris and Nile flowed. The protectoring power of Britain has spread "beyond the rivers of Cush" (or Ethiopia) to India, the Soudan, South Africa, and other extensive possessions. Despite the claims for independence on the part of some of these possessions, they are still linked to the Empire with powerful ties.

Ninety years ago, Dr. Thomas wrote: "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. 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, 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 the 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."

The position of Britain to-day confirms the exposition of brother Thomas. Despite the fact that "policy and interest" have forced Britain to come into conflict with Jewish aspirations to a degree, we believe that this is only temporary, and the power of Britain and her friendship will both be manifested on behalf of the Jews before the end. The dramatic events that lay just before the world, and which are revealed in the prophetic Scriptures, show that Britain will yet

be "a covet to Israel" from "before the face of the spoiler" in Palestine (Isa. 16-4).

In Psalm 2: 10-13, some very sound words of warning and counsel are offered to the nations at the epoch of Christ's return. "Be wise now, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little." Those nations which in their pride and arrogance refuse to recognise the majesty of Christ will be ruthlessly disciplined. Those which accept the proclamation of the King will be more leniently treated. The saints will be sent forth as plenipotentiaries of Christ to acquaint the world of the newly formed power in Palestine (Isa. 14: 32. Rev. 14: 6-8; 18-4). Most nations will contemptuously reject the information, with its ultimatum that they acknowledge the King of the Jews as supreme. Others will accept. Among the latter, we learn that Tarshish (Britain) shall be first (Isa. 60-9). "The kings of Tarshish and of the isles shall bring presents," declares the Psalmist (Ps. 72-10). This testimony is supported by Isaiah 18-7 and Zephaniah 3-10 where it is revealed that the "present" shall be the offer to transport the subjects of the kingdom, the people of

Israel, back to the land of promise. It is important to recognise that the interest Britain has taken in Jewish affairs during the past thirty years is not the fulfilment of Zephaniah 3-10. The regathering that is envisaged there is represented as "an offering unto the king." The assistance that Britain has rendered Zionism since World War I. has not been extended with such a motive, but has been rather the dictate of "policy and interest." Thus this verse implies a great change in British outlook. The judgments yet to be poured out upon her will be salutary in their effect (Isa. 26-9: 2-16, 17). Britain will recognise the divine majesty of the one in Zion. Doubtless the testimony of Christadelphia during the past one hundred years will play a part in this direction. The faithful work of many brethren and sisters in the distribution of thousands of leaflets and pamphlets is preparing the public mind to recognise the significance of events to come. They will, at last, bring some visible result. Britain will recognise the new Power, and shall shrewdly seek its favour by an offering which will appeal. "The ships of Tarshish" will "bring thy sons from far . . . unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee." (Isa. 60-9).

—H.P.M.



THE LOGOS

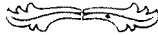
Upholding the Purity of Apostolic Doctrine and Practice

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Thoughts for the Times

The Law of Fruitfulness



Let us consider for a moment the laws that govern fruitfulness. They are very much the same in the substance as in the figure. In the natural there must be soil; so in the spiritual, and this is sometimes deep and rich, and sometimes meagre. For the character of the soil we shall not be called to account. If we are only equal to a crop of thirty-fold, we shall not be held accountable to the measure of an hundred-fold. God is just. We shall be judged with reference to what is possible with us. This is where our whole care should be bestowed. We may have good soil, producing weeds for want of culture. Poor soil will improve under training. So much for the soil. But we are likened to fruit trees. Now, fruit trees would neither yield fruit nor grow if left unwatered either by the hand of man or the rain of heaven. Sunshine and moisture are necessary to their development. It is no less so with the spiritual. Trees neglected will run to waste. They must be watered in season by the Word, kept free from the insect blight by prayer, and invigorated by the fresh air and sunshine of brotherly intercourse as appointed. The reading of the Word stands first in the process of spiritual horticulture. We are told to "Desire the sincere milk of the Word, that we may grow thereby." Apart from the Word there will be no growth. We shall soon absorb what little moisture we have in ourselves, and we shall soon wither and decay. "Let my word abide in you." This is Christ's prescription for continuing healthy branches of the vine. Then "let us not forsake the assembling of ourselves together as the manner of some is." The neglect of this item of husbandry will enfeeble the spiritual plant.

—R.R.

A Glance at

A Troubled World

"Your redemption draweth nigh." This is one of the meanings of the public distress; the want of bread; the war preparations; the strifes and tumults; the hatreds and assassinations. It is the meaning of the vast war-cloud persistently overhanging the sky; and destined by and by to break with a great crash—before or after—probably after, the Lord's actual arrival on the earth."

MIDDLE EAST DILEMMA.

The invasion of Egypt by Israeli troops, the shooting down of five British war planes, and the landing of British troops at Akaba, the port at the extreme end of the most eastern gulf of the Red Sea, has brought the Jew and Palestine sharply before the public attention once more. Britain, America and Russia, the three principal actors of the drama still to be played in international affairs, are assuming the positions allotted them, and the world awaits with bated breath the outcome of the latest crisis. Like a beacon of light upon the dark and stormy sea of Gentile politics, comes the statement of Dr. Thomas in "Elpis Israel," p. 323: *"Not a kingdom has been established, nor a king dethroned, but it has formed a move, which has contributed to the maturity of the present crisis, which will ultimate in the introduction of the kingdom of God."* The nations are being drawn belligerently into the area of the Middle East, as the plan of prophecy demands they shall be (Zech. 14-1). A recent "News" headline reading "BRITISH TROOPS DIG TRENCHES AT AKABA" is interesting in view of the following statement found in "The Logos" for September (p. 4) in an article entitled: "Britain Humbled":

"It is inevitable that in the advent of a major crisis in the Middle East

—such as prophecy and the trend of current events both indicate—British ships will be needed in the Red Sea as well as the Mediterranean to supply her forces in the Middle East. A glance at the map will reveal that the only place possible is at the extreme end of the Gulf of Akaba, off the Red Sea."

Similar thoughts were also expressed in an article entitled "Tyre—Ancient and Modern" found in the August issue. The prophetic word illuminates in an age of darkness and deep gloom.

Britain, one of the few nations which refused to recognize the State of Israel, has found a difficulty in delivering a protest for the shooting down of her planes. The Jews refuse to receive it unless directed to the proper authorities—the Jewish Government. Meanwhile, the more moderate among statesmen are calling a halt to the deterioration of relationships between the Jews, Britain and America. The Jews, it is claimed, are pro-British in sentiment, but are opposed to the policy of Britain in Palestine. The British section of the World Jewish Congress stated that: *"Friendship between Britain and Israel is essential to the peace and prosperity of the Middle East."* The pro-Zionist Member of Parliament, Mr. R. Crossman, a member of the late Anglo-American Committee of

Inquiry into Palestinian affairs, is leading an attack upon Foreign Minister Bevin's policy in the Middle East (see "The Logos" for July, 1947, p. 250). Out of this medley of agitation, enquiry, and counter-accusation could well come a better understanding between Britain and Israel, and the recognition of the Israeli Government by the British.

Ignored by all the participants in the current Middle East Dilemma is the Divine solution to current problems. God's plan, unknown to the world, is coming to fruition. Well could brother Thomas write, one

hundred years ago, in the "Herald":

"Find if you can, any ray of hope, any door of escape for this miserable world, save in the promises made to the Jewish nation, and to the Gentiles through and after them, and in the coming of the Lord, and in his universal reign and kingdom. For which, O let your souls be stirred up to pray most fervently, while you wait most patiently, and long most anxiously, for the day of the glorious coming of this kingdom, when God's will shall be done in earth as it is in heaven."

THE NEGEB IN THE NEWS.

The Negeb is a triangular stretch of desert country wedged in between Egypt and Transjordan, and occupying an area of some 3,000,000 acres. Its rainfall is said to be meagre, ranging from 3 to 10 inches, consequently sustenance for man or beast is scarce, yet archaeological research has discovered some evidence of past prosperity in parts, and the remains of cities of considerable size. Denied more fertile areas, the Jews had purchased small holdings in the Negeb where settlements had been established, and the process whereby the land might be reclaimed had been commenced. In this had been seen the beginnings of the fulfilment of such prophecies as Jeremiah 33: 43-44: "And fields shall be bought in this land, whereof ye say, It is desolate without man or beast . . . Men shall buy fields for money . . . in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south (Heb. Negeb); for I will cause their captivity to return, saith the Lord."

The Negeb is referred to approximately 100 times in the Scriptures,

but it has been translated "the South." Under this appellation, also, Jeremiah referred to its coming fertility and prosperity (see Jer. 17-26: 33: 12-13). Under the U.N.O. plan for the partition of Palestine, the Negeb was promised to Israel, but Count Bernadotte's plan gave it to the Arabs. Thus the present wrangling. As to who shall ultimately gain control there is not the slightest shadow of a doubt. It is the subject of a significant and interesting prophecy in Obadiah Vv. 20-21: "And the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south (Heb.: The Negeb). And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's." Moffatt translates these verses as follows: "They shall hold the Negeb . . . and the exiles of Jerusalem who are in Sepharad shall hold the towns of the Negeb, marching to Sion hill for victory and vengeance upon Esau's ranges." The prophecy reveals that the Negeb (which for 2,000 years could have been submerged by the Mediterranean for all men knew of its existence) should become prominent in the news at the epoch of the

return of Christ and the establishment of the Kingdom. The events we see today in Palestine are but the small beginnings of mighty, revolutionary forces that will turn the world upside down, and will establish a regime of

righteousness in place of the present era of evil.

Meanwhile it is reported:

"The Jews hope to reclaim sufficient of the Negeb to establish 1,000,000 exiles from Europe thereon."

CHINESE CRISIS.

In size, China is larger than the whole of Europe combined; its population is almost one-quarter of that of the entire globe. In this country of approximately 450 million people, disaster and evil are boons, for flood, and famine, and war, destroy sufficient surplus population to permit millions more to subsist on the amount of food available. It is computed that 1,000,000 die from these causes annually. Given a skilful leader able to invigorate the people, and a powerful army, and China would have sufficient manpower-backing to dominate the rest of the world. But instead of the giant imposing its will upon the dwarfs, Chinese apathy and inefficiency have allowed the dwarfs to dominate the giant. Comparatively small bodies of foreigners have imposed their will upon the nation, and have ruthlessly exploited it commercially.

The advent of Marshal Chiang Kai-shek in the 1920's was thought to herald a resurgence of Chinese national pride and ambition that boded ill for the rest of the world. In the face of the Japanese attack, Nationalists and Communists combined against the common enemy. Chiang Kai-shek received the backing of America, who hoped the supply of dollars and supplies to build up a China sufficiently anti-Communist and sympathetic to the Western democracies to act as a buffer to Russian imperialism. The Kuomintang proved so inept, however, that once Japan was destroyed, the Communists as-

sumed the offensive once more with renewed vigor and greater experience. At the same time America, apparently writing China off as a dead loss, withdrew all support, and has since concentrated upon Japan.

As a result, Chiang Kai-shek's administration is in the process of disintegration, and is rapidly being replaced by a Communistic regime. But the tentacles of Russian influence are extending further south to Malaya and on to Indonesia, so that with the growth of Russian power both east and west, Britain and America are becoming more and more isolated in an hostile world.

A recent American report upon world conditions stated:

"Conditions in Malaya are developing real danger signs for the United States and Britain. Attacks on estates and big mines are growing. A rich supply of tin, rubber, and other strategic stockpile materials is at stake. Jungle warfare, little noticed at the outset, is showing up as part of Communist strategy to move into Asia, to upset recovery in Europe, and snip British-American lines of supply . . ."

In "Exposition of Daniel," p. 89, Dr. Thomas refers to the Gogian confederacy comprising "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." Writing in "Eureka," (Vol. iii., p. 155) of the Gogian aspect of the Fourth Beast, Dr. Thomas declared:

"It was predestined to 'devour the whole earth, and to tread it down, and to break it in pieces' (Dan. vii. 23). This is the extent of what is styled in Rev. xvi. 14, 'the earth and the whole habitable'—its territorial dominion in its amplest extent; and comprehending the countries represented by the dynastic sovereignties of the gold, the silver, the brass, the iron, and the clay, of Nebuchadnezzar's Image. This is the whole earth, and exhibits the reason why Britain, France, and Russia, elements of Daniel's Fourth Beast, have been so much occupied of late in China, Cochinchina, India, Mexico, Algiers, and Central Asia. These countries added to Europe, Turkey, and America, are 'the whole earth' subdued to the authority of the Fourth Beast."

are not perturbed at the increasing difficulties which beset his path. As we see "these things beginning to come to pass" we "look up, and lift up our heads" (Luke 21-28), recognising that mankind is not for ever to be left to wander helplessly in the morass of evil and ignorance that is his lot today. The advent of the Messiah is at hand to restore Israel, educate Britain, cause the desert to blossom as the rose, rejuvenate China, elevate Europe, destroy hypocrisy, sham and every false way among men, and "cause righteousness and praise to spring forth before all nations." (Isa. 61: 11). —E.P.

"ALL NATIONS BLESSED"

Unrelieved by the hope of the Gospel, a review of international events would exhibit a dreary prospect of bloodshed, hatred, war, famine and violence. One turns with relief from the "inventions" of man, no matter how high-sounding the name given to them—whether Communism, Capitalism, Democracy, or so-called Christianity. The experience of David is still true to fact: "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). We do not look to man to bring order out of the prevailing chaos, therefore we

are not perturbed at the increasing difficulties which beset his path. As we see "these things beginning to come to pass" we "look up, and lift up our heads" (Luke 21-28), recognising that mankind is not for ever to be left to wander helplessly in the morass of evil and ignorance that is his lot today. The advent of the Messiah is at hand to restore Israel, educate Britain, cause the desert to blossom as the rose, rejuvenate China, elevate Europe, destroy hypocrisy, sham and every false way among men, and "cause righteousness and praise to spring forth before all nations." (Isa. 61: 11). —E.P.

"EVEN SO, COME QUICKLY, LORD JESUS"

COMPETITION FEATURE—

"SEARCH THE SCRIPTURES"



Next issue we propose to inaugurate an instructive and entertaining competition in the form of a Bible Quiz, prizes for which will be awarded from standard Christadelphian literature. There will be no age limit, and all readers—young and old—are invited to enter, even if only to compare the knowledge they have of Bible characters and events.

It is usual for readers to express their opinions concerning the contents of a Magazine. We have reversed the process this month, and on this page let our readers know what we think of the variety of thought contained within the covers of this issue.

The series "Thoughts for the Times" commences its eighth year of service this month. The first article appeared in the February, 1942, issue. It was entitled "Hold Fast to Truth and Wisdom." The war had reached an acute stage at that period. The lives of men and women were being drastically changed. The war fever had millions in its grip. There was a vital need for brethren to live sanely and righteously in a world in which evil passions were being unleashed. The "Thoughts for the Times" were directed to that end. Originally they appeared in the body of the book; now their encouraging note is invariably found as the recipient opens his copy.

"E.B.W.'s "Cogitations" find a mixed reception. Some take exception to their frankness; others enjoy and endorse them; few remain indifferent to them. This month we are given the benefit of some personal experiences. Youth finds the world full of attraction. Experience weakens the attraction, and reveals the "vanity" of natural life. Wisdom

and folly is shown in the decisions of E.B.W. and his companion of earlier days. One in his enthusiasm snatches at the transient fame of sport, only to loosen his grip on eternal things. The other, following the sane advice of his elders, now has cause to appreciate its wisdom.

At a period when the reading of the Old Testament is being relegated more to the background, Brother Wille, of Birmingham, strikes a most important and essential chord in the insistence that the Old Testament be studied equally with the New. After all, the distinction between the so-

WHAT WE THINK OF THIS ISSUE.

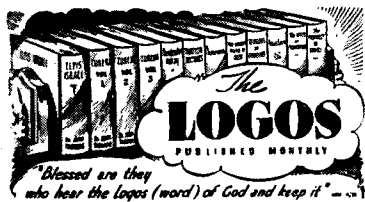
called "Old" and "New" is quite arbitrary and man-made. They are both portions of God's revelation to man of equal importance. Christ constantly appealed to its testimony. Brother Wille insists that the Truth is more than theory, and should be translated into our lives. Our relationship to the Hope of Israel is something real, whilst our present existence is merely temporary. We are Jews in fact, and not merely in theory; our patriotism is for the Kingdom of God and not for Gentile might; we are kings of Israel in prospect, awaiting the time when with the King supreme we shall sub-

jugate the world to Divine control. Those who have thoughtfully studied the great standard work of the Truth — "Eureka" — will endorse Brother Wille's appeal. It has caused us to press Birmingham for a really good edition of this invaluable book.

The article upon Jerusalem reconstructs the scene of 1900 years ago. We see a nation in revolt against its king. We see the king quietly advising his loyal followers of coming events. "All power" in reality belongs to him, notwithstanding the opposite appeared the case to human eyes. The revolt would be suppressed, and the rebellious curbed until the whole nation would be forced to exclaim, "Blessed is he that cometh in the name of the Lord." His followers would see the beginning of this punishment in the scattering of the nation, and the destruction of its policy, and the overthrow of its temple.

Other articles express the glory of the Mosaic symbolism; the horror of the current international picture; the coming redemption of national Israel, and so forth. Even though the reader may not agree with the viewpoint expressed in each instance, we hope that in the reading and meditation of these articles, that his mind is as profitably stimulated as ours have been in the preparation of the issue.

EDITORIAL



"The Logos" and a Lottery

A number of Australasian readers have forwarded subscriptions for the supply of the "Logos" to brethren and sisters in England. A sister whom we respect greatly in the Truth has forwarded "a confession" which we feel will help others to overcome when placed in the same position. She writes: "Would you like to know how I came to subscribe this year for sister ---? These remarks are perhaps in the form of a "confession." It has been said that "confession is good for the soul," and perhaps you could use this in an exhortation to somebody else's uplifting. We have been having a bit of a trial one way and another these last few months, and I was despairing of ever being able to make ends meet and get ahead at all; so in a moment of terrible weakness I purchased a postal note for 5/6, with every intention of buying a lottery ticket. Well, I made all sorts of justifications for my action, then realised that the very act of justifying myself proved I was doing wrong. Then all the beautiful injunctions and promises of Jesus came up before my eyes, and his reminder that "the very hairs of our head are numbered" and "sufficient unto the day . . ." and I was ashamed, terribly ashamed of my lack of faith. Then I realised that this was just a little more "fire" added to the purging of the dross, and prayed God that I might be purified, and not fail in this matter.

I immediately resolved to use that 5/6 in some way to please the Lord, and decided that no better way could I find for that small amount than to send "The Logos" (so full of splendid articles and spiritual food) to those two dear old people in England."

Note.—Circumstances today are attendant with many difficulties in family life. How often is the experience of Israel, during the restoration, repeated in modern life: "Ye have sown much, and bring in little . . . and he that earneth wages earneth wages to put it into a bag with holes" (Haggai i. 6). It is "difficult to make ends meet," and the temptation is to whittle away what little we have in a gamble for riches. We have the words of the great Apostle: "Godliness with contentment is great gain" (1 Tim. vi. 6): "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee" (Heb. xiii. 5). Let our attitude be that of the Psalmist who enquired: "What shall I render unto the Lord for all his benefits towards me? I shall take the cup of salvation, and call upon the name of the Lord" (Ps. 116-12). We can be grateful to our sister for reminding us of these things by the recapitulation of her experiences. Let us "Forget not all His benefits . . ." (Ps. 103-12).

We wish to correct an impression that may be current. "The Logos" is not an official organ of the Adelaide Ecclesia. Thus the latter cannot be held responsible for any matter that may appear in the former. The periodical is conducted independent of the Ecclesia by a Committee of brethren; and any matters associated with it are the concern exclusively of the "Logos" Committee, to whom all correspondence should be addressed.

"The Truth Vindicated"

We thank those readers who have so kindly expressed their appreciation of this little work. Supplies are still available as per the advertisement on the back cover of "The Logos." We have written to the clergyman concerned, Mr. S. Millar, the second time, forwarding him a copy of this work, and suggesting that we meet privately if he prefers not to have a public discussion. Mr. Millar has not answered either letter, and probably wishes he had never attacked the Truth. Meanwhile, the book can be used with good effect in the proclamation of the word, as well as in explanation of several difficult portions of the Scripture in relation to the subject of the Trinity.

"Logos" Subscriptions

We would appeal to those readers who have not as yet remitted their subscription to do so as soon as possible. This assists greatly in the work of editing the Magazine, and in keeping the costs of production to a minimum.

A Search for "Elpis Israel"

Recent issues of "Pix"—an Australian pictorial weekly—have published letters to the Editor relating to the exposition of prophecy to be found in "Elpis Israel." The result has been that some dozen or so readers of "Pix" have made application for further literature on the subject of Bible prophecy. One reader wrote to the "Logos" office in connection with this work. In reply, we wrote outlining "Elpis Israel" and offering to forward a loan copy of same, if it was desired. We also enclosed a copy of the newly published work "Communism or the Kingdom of God?" In reply, we received the following letter:

The Editor of the "Logos,"

Dear Sir,

Your letter to the 19th December to hand. Many thanks for same, also for the booklet 'Communism or the Kingdom of God?' I am enclosing a P.N. for the amount of 15/-; will you please forward me a copy of 'Elpis Israel.' I first saw it mentioned in 'Pix,' a weekly publication. I wrote to Dymocks, but they could not supply it. I then tried Angus & Robertson, and they very kindly referred me to The Logos publishing office. I am acquainted to a certain extent with the British Israel interpretation of the Bible, and I also have several of David Davidson's books on the Pyramid, and I gather in 'Elpis Israel,' the line of thought is similar, and will be glad of it in my bookcase. Yours sincerely, —"

Dr. Thomas will thus find himself in strange company. Let us hope that, in the mercy of God, he "though dead, will yet speak" effectively to this student of the Word, turning him finally from the power of darkness unto the light of truth.

Jewish Refugee Children's Fund

Previously acknowledged	£23	15	0
G.W. (Q.)	1	0	0
Nottingham, England	6	11	0
W.C. (N.Z.)	1	14	0
Anonymous (N.Z.)	1	0	0
For Youth Aliyah	1	0	0
Lovers of Zion	1	7	6
E.G. (N.S.W.)	0	4	0
T. & H.S. (Vic.)	0	8	0
H.B. (Q.)	1	0	0
Elpis Israel (S.A.)	25	0	0
Elpis Israel (S.A.)	25	0	0

£87 19 6

(A cheque for £100 was recently forwarded to the Youth Aliyah Movement on behalf of the readers of the "Logos," thus leaving a debit balance of £12/0/6.)

WHAT TO LOOK FOR IN "EUREKA"

With Samples of Its Beauties.

We here bring forward some quotations from "Eureka" to show its viewpoint, and to illustrate how it can develop in us God's aspect of viewing things. We have added some comments by various brethren to demonstrate how practical profit may be derived at "Eureka" Classes. Not only should we seek to understand all that is written, but the brethren leading the class, and, indeed, all of us, should look for the practical points which will confirm us in the Divine point of view, and prevent us from falling into the laxity which rears its head even in the brotherhood.

We have classified these quotations under suitable headings to cover most aspects of our calling in Christ.

No. 1: THE HOPE OF ISRAEL

Read Hebrews xi., Gen. xii., xxii., Gal. iii., Eph. ii. 11-22, Rom. ix. 1-8, 28-29.

"Eureka," vol. ii., p. 297-304, "Exposition of Daniel, pp. 104-108.

The Hope of Israel and the things bound up in Israelitish citizenship are the salt of the Truth. They are the things most absent from the multitude of apostate sects that make up Christendom. We need to lay hold firmly on the material, concrete, conceptions of the Old Testament, both in Mosaic and Messianic aspect. We ought to speak and feel as true Jews. Do we think of Palestine as OUR land? Do we feel sadness when we contemplate the thought of aliens still ruling there, and the glory of Zion still unrevealed? Desire and personal hope should warm our hearts in speaking of the restoration—the joyfulness of the land, the solemn assemblies on the Sabbaths and feast days, the obeisance to the King, the beauty of holiness arising from the Divine laws and judgments. Patriotism and affection are the chords that must stir within us. Only by saturating our minds in the Old Testament and fitting the New into the picture, is this possible.

In these things is the indirect, but necessary approach to godliness. Our attention to, and love for the things of Zion are great virtues in themselves. God is pleased at our pleasure in what He has done, and will do in the earth. Moreover, as our view extends, and we understand more detail, and get a more complete and practical picture of Zion's day of glory, so our interest and affection increase. And herein the power that will gradually transform us. From our lively faith in these things springs the desire to prepare ourselves, to purify our hearts and minds to give diligent heed to the Master's commands. The Hope of Israel, truly, must be the mainspring of our desires and efforts." (Simplicity—No. 1, p. 8).

And the Hope of Israel, certainly, is the mainspring of all Brother Thomas' writings. It was when he perceived that the Hope of Israel was the essence of the gospel of the Kingdom that he was immersed. He was convinced that in the absence of belief in this ancient Hope, there was no possibility of salvation (see "Life and Work of Dr. Thomas," ch. xxii). The promises made to Abraham, Isaac and Jacob are thus the fountain of all his expositions, as they are of all the purpose of God. The Old Testament

is the history of that developing purpose, and with Brother Thomas' help we shall read it, not as something detached from reality, but as history intimately associated with ourselves.

"Let us not be afraid of the title JEW, even though the natural seed have brought discredit on the name. It is a title of honour before God, if not before men. The Spirit uses it as an honourable title for the brethren of Christ in Revelation ii. 9, iii. 9. Salvation has been established in the line of Abraham, Isaac, Jacob, David and Christ. We should be thankful to be grafted into this Jewish stock, and should endeavour to walk after their example of circumcision of heart, humility, teachableness, faith and love.

The name JEW will yet be held in highest honour throughout the earth!"

We are not asked to become Israel in some spiritual sense—but in a literal sense. Baptism is the means of being naturalised into the true Jewish race. God, through Jesus Christ is the king, and has laid down the rules for naturalisation. This is not just a fanciful way of putting it. Literally we have to cease to be Englishmen or Australians, and become true Jews.

These principles are well illustrated by the following words of brother Thomas: *Jew and Gentile called into the True Israel.*

"Addressing the Gentile element of the Ecclesia in Ephesus, Paul calls upon them to remember that in time past they were uncircumcised Gentiles in the flesh, and consequently without Christ, being *aliens from the Commonwealth of Israel*, and strangers from the covenants of promise, having no hope and atheists in the world.' But now, all this was reversed when they came to be sealed; and to be constituents of the New Man—the *Israel of the Deity* (Gal. vi. 16);—'the One Body.' They were 'no more

strangers and foreigners but fellow citizens of the saints, and familiars of the Deity' (Eph. ii. 11-19). They had become the adopted citizens of Israel's Commonwealth or polity. They were Jews inwardly, 'walking in the steps of that faith of their father Abraham which he had before he was circumcised.' They differed from common Jews in not being of the same fleshly descent, which was a matter of no profit. The only difference between them, and those noblest of all Jews, the prophets and their class, was the accident of birth. Ezekiel, Daniel, Cornelius, Crispus, Gaius, Erastus and such like, though Jews and Greeks, were yet all "Israelites indeed," through the faith—the 'Jews inwardly' living under the law before the faith came by Jesus, being justified 'by faith' in the promises; and the Jews inwardly, living after the faith came, being justified by one and the same Deity, through 'THE faith' in the promises, or the truth, as it is in Jesus—Gal. iii. 23-25: Rom. iii. 30; iv. 12-16." ("Eureka," vol. ii., p. 300).

"The name ISRAEL, by inheritance has descended to this royal nation, to which all the good things, called the 'goodness of Yahweh,' foreshadowed in their law, and predicted by their prophets, belong. "To Israel," says Paul, 'pertain the adoption, and the glory, and the covenants, and the giving of the law, and the service, and the promises' (Rom. ix.). Hence it is manifest that one of another nation must become the subject of that 'adoption' before he can become an heir of those 'covenants' and 'promises.' He must therefore put off his gentilism, and become an adopted citizen of Israel's commonwealth which places him upon an equal footing with the most favoured of the nation." "Exposition of Daniel," p. 105).

Israelitish Symbols

Having put off Gentilism, the Word

of God assumes a new meaning to us. We study the symbols of the Apocalypse, and under the skilful tuition of brother Thomas we see them clothed with Old Testament, Israelitish substance. Our minds become filled with new pictures—lampstands, sacrifices, feasts (e.g. Passover, Feast of Tabernacles, etc.), the Temple (past and future), the throne of David, and all the realities of God's kingdom in the past. Knowing that it is God's intention to reproduce the whole Mosaic economy, on a glorious scale in the future, we truly feel exiles, living in a strange land of Gentilism.

Nevertheless, we are comforted in our dispersion as we study with Dr. Thomas, the underlying meaning of the Altar, Cherubim, Paradise of the Deity, the Holy City, the High priestly robes and breastplate, the Manna, the Key of the House of David, the Ark of the Covenant, the Pillars of the Temple, the Memorial Name, the allegorical nature of Hagar, Isaac, Moses, Shebna, Eliakim, Joshua, Zerubbabel, Cyrus and many others, together with a multitude of other features of Israelitish life.

By searching out, and reflecting upon these things, we find the Scriptures rich and full of meaning, and we acquire the peculiar savour or saltiness of Divine Truth. We live in a new mental atmosphere, and we glow with love for the things of Zion, praying daily for the peace of Jerusalem, desiring earnestly to be approved by our King and to partake in the apocalypse of Zion's Kings.

Zion's Kings

"The development of Zion's Kings will be the greatest event of all time. It will place in the earth at one stroke the Host of Yahweh possessing adequate power, wisdom and beneficence to sweep away the multitude of human systems, and fill the earth with divine

glory. Here in one Body will be enough administrators to rule the whole world in righteousness, each one immortal, righteous and glorious like the king of Israel. In this seemingly fanciful idea rests our hope. Very soon if we are steadfast, we shall behold these things and mingle with the great men of the earth" (*Simplicity*, No. ix., p. 8).

If we study "*Elpis Israel*" and "*Eureka*" as aids to the understanding of Scripture, this conception of the destiny of "Israelites indeed" will not for long seem fanciful. We shall comprehend how that cloud "the size of a man's hand" developing upon the mountains of Israel, is to become a mighty storm-cloud deluging the whole earth with the wrath of God; how the despised little stone kingdom is to become a great mountain filling the whole earth. With help from Brother Thomas we can trace the development of this Israelitish army under King Jesus, which is to transform the face of the earth. We are stirred as we read his description of the Israelitish Army in Action.

Coming Manifestation of Power

"Moses in Deuteronomy xxxiii. 26 alludes to this military display of power, saying "There is none like the Ail of Jeshurun riding the heavens in thy help, and in his majesty the clouds. A refuge is the Elohim of old, and underneath the powers of Olahm; and he shall thrust out the enemy and shall say, Destroy!"

Here we have a complete army exhibited for the conquest of the Nations, and the Salvation of the Twelve Tribes of Israel:—

"The Lord Jesus Christ: the Commander, 'the called, chosen and faithful,' his brethren and companions, filling all the offices of the Army, the Men of the Hebrew race, the goodly soldiery of the Kingdom. The heavenly hosts or immortal saints, are 'the

heavens' ridden by the Ail of Jeshurun; while these heavens ride upon their goodly Hebrew Horses to the destruction of all the governments of the World. An armament like this, in which every soldier of the ranks shall be able to chase a thousand, and to put ten thousand to flight (Deut. xxxii. 30, Lev. xxvi. 8) —an army of Sampsons—cannot but be invincible. It will be just the force...the necessities of the situation demand. These soldiers of the King of Israel will not only be the goodly horses ridden by the Saints, but they will be the long or far-reaching sword of their Commander, and his bow and arrow, battle axe and new sharp threshing instrument with teeth (Zech. ix. 13: Isa. xli. 14: Apoc. xvi. 20-21). (*Eureka*, vol. iii., p. 653-4).

These armies will proselytise the world, and will impose upon it that Hebrew culture and way of life which Gentile respectability regards as archaic and decadent. "The Hebrew Nation, reset and flourishing in the Holy Land, is the *clergy* or heritage of God." The blessing of all nations in faithful Abraham can only be realised when they "shall be as the

stones of a crown, lifted up as an ensign upon his land" (Zech. ix. 16).

The end of the whole matter is aptly described by Brother Thomas as follows: "Thus a population will have been provided for the earth which, instead of being destroyed, will be renovated, and all things belonging to it made new. The earth and its inhabitants will be incorruptible, undefiled, and unfading. God, according to His word, will have made "a full end of all nations except that of Israel, which will be the sole occupant of the globe, and every Israelite 'an Israelite indeed,' 'equal to the Elohim,' and crowned with glory and honour throughout all ages. During the thousand years, their nation will consist of three classes: (1) Christ and the saints, (2) Righteous Israelites in the flesh, (3) and those who die 'accursed.' But when perfection comes there will be but one class, and all will be immortal. The purpose of God, in the formation of the earth, will be accomplished; and 'the headstone of the creation will be brought forth with shoutings, crying, 'Grace, grace unto it.'"

E. Wille, Birmingham.

January-February Issue

Printer's vacation during the Christmas period has forced us to combine the January and February issues in this present copy.

Correspondence Sunday School

Brother L. J. Colquhoun, 44 Avenue Rd., Highgate, Sth. Aust., has asked us to remind readers that if they would care to enrol their children for the Lessons by Correspondence, now is the time to do so. We suggest that all parents of children again consider the illustrated article on p. 14 of the September issue entitled "Sun-

day School by Correspondence." This outlines, at length, the scope and idea of the work, which has made steady progress since its inception early in 1945. The lessons are available to the children of brethren and sisters or of strangers in isolation, whether in country districts or in towns. Any child from 4 years old and upwards is welcome. Please supply to brother Colquhoun the full name of child; the address; the day of birth including day, month and year; and the full names of parents, stating also whether they are in the Truth or not. A file of lessons will immediately be posted in reply.

THE PURGING OF ISRAEL

"In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me; for then I will take away out of the midst of thee them that rejoice in thy pride. and thou shalt no more be haughty because of (margin—"in") my holy mountain. I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth; for they shall feed and lie down, and none shall make them afraid."—Zephaniah iii. 11-13.

The prophet Isaiah looked forward to the day when "the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted" (ii. 11). The order in which this shall be accomplished is similar to that of salvation, "of the Jew first, and also of the Gentile" (Rom. ii. 9). Israel's transgression shall be taken away. Zechariah declares that "a fountain" shall be opened to Israel "for sin and for uncleanness" (Zech. xiii. I). Dr. Thomas writes: "Zechariah tells us, that 'He will save the tents of Judah first' (Ch. XII, 7); he will save them from Gogue; and he will save them from their sins, which is an essential part of his mission. When he hath delivered Jerusalem, 'The governors of Judah' . . . will have looked upon him whom their ancestors pierced, and repented (V.10); and so find access to the fountain opened to the inhabitants of Jerusalem for sin and uncleanness (Ch. xiii. I). Thus they will become nationally white, or 'goodly,' being 'washed in the blood of the Lamb.' (Rev. vii. 14). They are by this process grafted into their own olive, and become fit for the master's use, as soldiers of the rank and file in the holy and righteous war." (*Eureka*, Vol. iii., p. 653).

Zephaniah plainly shows that a

conviction of guilt, and a national atonement for sin will be made by Israel. Only by such means will the national sin be pardoned, and Israel's transgressions blotted out. At present, the folly of their greatest guilt—the crucifying of their Messiah—has not been fully brought home to the nation. This will be made evident by his appearance in their midst, as is recorded in Zechariah xii. Judah shall "look upon him whom they have pierced, and 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." Then shall be poured upon them "the spirit of grace and of supplications" (Zech xii. 10).

The Law taught that contact with death was defiling, and a certain process involving a sacrifice and water was laid down whereby such could be "cleansed," and again fitted for association in the worship of Yahweh (see Num. xix). The events recorded in Zechariah xii, quoted above, will bring home to the nation its connection with the death of Jesus. Thus, in accordance with the Law of Moses, it will require the purifying effect of the "water of separation" to cleanse the people from their "sin and uncleanness." The "fountain" of Zechariah xiii. I will provide the "water" required of the law (Numbers xix. 9),

and the crucified Jesus will provide the sacrifice which was associated with the water, the sprinkling of which upon the defiled Israelite was essential to his cleansing (Num. xix. 13). Ezekiel makes mention of this in chapter xxxvi. 24-27: "I will gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh." How this will be accomplished is revealed by the next verse. "I will put my spirit (i.e., teaching—John vi. 63, or the truth—1 John v. 6) within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them."

The judgments still to fall upon the Jews in the battle between the kings of the North and South (Russia and Britain), will humble them to the extent that they will proclaim, "Blessed is he that cometh in the name of the Lord." According to Zephaniah, these judgments will purge out from the midst of Israel the rebellious. The haughty and proud will be destroyed, and the result will be an "afflicted and poor people" who shall "not do iniquity, nor speak lies" (Zephaniah iii. 11-13). There is an interesting parallel between Zephaniah iii. 13 and Isaiah xiv. 32. Both these passages testify that after the judgments of Armageddon have been poured out, the enquiring ambassadors of the nations will be told concerning the new Power established in Palestine, that "The Lord hath founded Zion, and the poor of his people shall trust in it," or, as the margin renders it, "shall betake themselves unto it." The Revised Version renders this

passage: "The Lord hath founded Zion, and in her shall the afflicted of his people take refuge."

This shall be true, not only of the tribe of Judah found in the land at the advent of Christ (Zech. xii. 7), but of all the rest of the tribes scattered throughout the earth. These will be subjected to trial and affliction to purge therefrom the rebels, and to ultimately bring to Zion an "afflicted people" to "take refuge." Micah v. 7-8 speaks of the "remnant of Jacob" in the "midst of many people" against whom they shall lift up "their hand," or upon whom they will execute "vengeance in anger and fury" (v. 15). God shall be with Israel. "The nations shall see and be confounded at all their might." "They shall be afraid of the Lord our God, and shall fear because of thee (Israel)" (Micah vii. 14-17).

In other words, as Israel rebelled from under Egypt, so shall they rebel from symbolic Egypt—the nations. They will be re-gathered from their dispersion "with a stretched-out arm, and with fury poured out." As the Deity pleaded with their forefathers in the wilderness, so He will bring dispersed Israel "into the wilderness of the people," and there plead with them face to face. In the ensuing struggle for release from the Gentiles, Israel shall be caused to "pass under the rod": the "rebels will be purged out from them," the "transgressors will be destroyed," the wicked will not be permitted to enter the land, and Israel shall at last recognise the Lord in truth (Ezek. xx. 30-36).

Dr. Thomas comments: "It would seem from the testimony of Malachi, 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 matter of faith; for it is tes-

LINKING THE WORK OF THE TRUTH IN TWO HEMISPHERES

THE HOLY BIBLE



Open Where
You Live



English
Supplement

of The Logos

ELPIS ISRAEL



A Good Help
in Bible Study

No. 5.

JANUARY, 1949.

A LETTER TO THE YOUNGER CHRISTADELPHIANS OF GREAT BRITAIN

Dear Brother/Sister,

On glancing through some old copies of the "Ambassador of the Coming Age" recently, our attention was arrested by the following extract of a letter written by the daughter of Dr. Thomas to Sister Roberts (Dec. 1868):—

"We have recently started a Sunday School in connection with our ecclesia in Hoboken. I saw a report of one having been added to your ecclesia from the Sunday School. I think it very important to have the children of believers well instructed in the Scriptures. It greatly facilitates their progress in the Truth, when they become mature enough to think for themselves, and investigate on their own behalf."

We were reflecting over these words, and in view of the inspired instruction that we should add "to virtue knowledge" (2 Pet. 1: 5, 6), felt that a word was both timely and necessary regarding the instruction of those who have passed through the Sunday School, and are just entering the Ecclesia. But in what direction was that word to be spoken? Example is better than precept, and we suddenly remembered a paragraph in "The Logos" for April, 1934, culled from the Minute Book of the "Elpis Israel" Classes of Adelaide. The paragraph read:—

"Several of the younger members of the Adelaide Christadelphian Ecclesia, after due consideration, decided, that in the interests of their Spiritual Progress, it would be advisable to make a detailed study of the book 'Elpis Israel,' written by Dr. John Thomas, M.D., in conjunction with the Bible. A number of young Brethren, therefore, assembled at the residence of Brother and Sister Hollimby, 7 Surrey Street, Goodwood, South Australia, on the evening of October 31st, 1933, and the first evening meeting was held."

Only a handful of young Brethren attended those early meetings. One would act as chairman; another would lead in the discussion of "Elpis Israel," emphasising the main points elucidated, and advising on the mark-

ing of Bibles; a third would prepare a short paper (ten-minute talks, they were called) upon the daily readings. Note-paper and pencils were prominent accessories of the meetings to record the thoughts expressed, or the points of exegesis discovered. A dictionary was always at hand to ascertain exactly the meaning of the more difficult words used by Brother Thomas. A splendid foundation of knowledge was thus laid to supplement tuition found elsewhere in the Ecclesia and Sunday School. Others joined the class. New classes were commenced. Older brethren and sisters became associated with the movement and helped to guide it wisely. The notes on "Elpis Israel" were recorded, duplicated, and sent to brethren and sisters in isolation, together with the "Ten-Minute Talks" and other matter. Classes were commenced in other ecclesias. So well supported became the original Adelaide meetings, and so fine the crop of fruit, that the Arranging Brethren of the Ecclesia requested that it become a part of the Ecclesial set-up. And this is now the position.

Originally some had discouraged the study. They had said that "Elpis Israel" was too difficult; that too much was made of a man (a very foolish statement, for all that Dr. Thomas stated was carefully considered in the light of God's Word); that knowledge was not necessary (in spite of the Inspired counsel to the contrary—see Col. i. 10: Acts xx. 32: Jhn. xvii. 17: 1, Thess. ii. 13). Almost sixteen years have passed since the first meeting was held. Many of those young brethren have grown up and taken a responsible position in the Ecclesial activities. They have been able to take their place wisely because their attitude to truth has been founded on knowledge. They have come to enjoy the "depths of knowledge and understanding," and have been able to impart this pleasure to others.

We mention these things, hoping that you may be induced to emulate this example, and commence such study groups in your own particular circle. If the meetings are held fortnightly in various homes, and conclude with a little light supper, a delightful spirit of fellowship, based upon the study of God's Word, will develop. There are brethren in England who will help you, and the "Elpis Israel" Classes in Australia will be pleased to assist. If you would care to commence such a class, I will be delighted to hear from you (an air-letter will reach Australia within a week), and to give you further particulars of the meetings here, and arrange for study notes to be regularly sent to you to assist you in your effort.

The life that Christ would have us live, and the character he would have us develop, will only come as the result of a conviction within the heart of the believer. Conviction and faith are analogous terms. They both spring from one direction—Knowledge. "Faith cometh by hearing the word of God." "Faith overcometh the world." "Without faith it is impossible to please God." The world without is faithless, because the reading of God's Word does not even have the superficial hold it once had upon the average person's mind. The Bible is more and more being discarded as the Inspired Word of God, and is looked upon merely as a literary freak.

The more we understand God's Word, the more will we look at life from the standpoint of God. We will have a clearer conception of the ultimate purpose of God, and this, too, will act as an incentive to us. We will be fed by the Spirit, and will be thus induced to live in accordance with the

Spirit. And, in the words of the Hymn, we again emphasise that "Youth is the time to serve the Lord."

The dramatic events that march across the page of current world history proclaim to the initiated that the silence of centuries will soon be broken and Christ will be here. Then, no matter how lightly ecclesial responsibility rests upon you now, Christ will be looking for the image of himself in your heart. In that day, you, though young in years, will have to stand and answer for yourself concerning the use to which you have put the time which has been yours.

A letter from you in comment upon the above will be very welcome.

Yours fraternally,

Bruce Chier.

AN INCIDENT WHICH ENCOURAGES US IN OUR LABOURS

An extract from a recent letter from Brother Arthur Cherry reads as follows:—

"Brother J. H——, of W——, was very pleased on reading the copy of 'The Logos' you sent to him. He ordered 'The Logos.' . . . Not only so, he enquired about books shown on the front cover of 'The Logos.' I have supplied him, and he has paid for the set of 'Eureka' and 'Elpis Israel.' Better still, as a result of your inspiration, he means to read them. I was delighted with this result. In some places we know that 'The Logos' is helping and encouraging the searching of the Scriptures. . ."

We have written to Brother H——, and an extract therefrom will sum up our thoughts on this matter:—

"We were glad to hear from Brother Cherry that our magazine encouraged you to obtain 'Eureka' and 'Elpis Israel.' We will continue, with the Lord's help, to proclaim this message, for we are confident that a close study of these books can enhance our appreciation of, and love for, the Truth, and help to build up the image of Christ in our hearts, minds and lives. . ."

"DIGEST OF TRUTH" PUBLISHER VISITS BRITAIN

Brother E. G. Highman, of Adelaide, South Australia, together with Sister Highman, and their daughter, recently arrived in England, as passengers on the P. & O. liner, "Stratheden." God willing, the visitors propose to visit many of the ecclesias during their eight months in Britain. Brother Highman will be pleased to outline the procedure followed at Australian "Elpis Israel" Cottage Meetings, and will be pleased to attend such evenings in any centre in Britain.

As Brother Highman is in charge of "The Digest of Truth," a four-page monthly pamphlet, which is distributed by many ecclesias, Gospel

Extension Societies, and individual brethren and sisters in Australia, fellow-labourers in the British section of the Lord's vineyard will have much in common to discuss with Brother Highman in this regard.

"Elois Israel is designed to show men how they may attain to eternal life in the Kingdom of God, and obtain a crown which shall never fade away. To accomplish this, the reader must, in justice to himself and the truth, study it with the Bible at his right hand, for he will find but few pages in which frequent reference is not made to its authority, and without which nothing can or ought to be determined."—Author's Preface.

Elois Israel is obtainable from your Ecclesial librarian, or from Brother Arthur Cherry, 22 Northfield Road, Kings Norton, Birmingham 30, England. The price is 11/3, postage free.

TIDINGS BY SEA AND AIR

Brother H. Barber, of Petta Wood, London, writes: "We had the great pleasure of the company of Brother J. Mansfield and family at our house during their visit to England, and hearing him speak on several occasions. It was to us a very uplifting time. We had further pleasure on many occasions with the company of Brother P. Hurn, who gave us much food for thought and encouragement. The visit of staunch and enthusiastic brethren like this has a great stimulating effect on us, and helps in a large way to build up our most holy faith, especially in these days of apathy and worldliness."

(We are confident that brethren and sisters in Britain will gain much from conversation on the things of the truth, with Brother Highman, during his sojourn in England. We should always appreciate that exhortation, edification and counsel is not restricted to a half-hour each first day of the week, but should salt the conversation of the saints at all times, in season and out of season).

From Scotland comes the following request: "We have been discussing the circular letter sent by the Secretary of 'The Logos,' and decided to order the magazine and to ask if it is possible to get a copy regularly of the Cottage Meeting notes, as they would be a fresh voice at the meeting at the Memorial Table and in our studies at home. We have been utilising 'Seasons of Comfort' for the past two years, and would greatly appreciate the Notes. We hope that you do not think us presumptuous in requesting them. . ."

(Presumptuous! Quite the opposite, dear brother. We rejoice to be of service. The necessary arrangements have been made, and Study Notes will go forward, God willing, each fortnight from Adelaide, until the Master returns. We know that your ecclesia will find them both encouraging and strengthening. We are prepared to forward the Notes to any ecclesia or isolated brother or sister in any part of the world. There is no fixed price for the Notes, the work is maintained by voluntary donations from brethren and sisters who are desirous of helping from time to time).

Secretary, "The Logos," English Edition: Brother Bruce Philp, 25 McDonald Street, Lakemba, N.S.W., Australia.

English Representative: Brother Arthur Cherry, 22 Northfield Road, Kings Norton, Birmingham 30, England.

tified by Hosea that they shall be gathered, and "shall sorrow a little for the burden of the King of princes" (Hos. viii. 10). The person with whom they will have more immediately to do 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. iv. 4-6) . . ." (*Elpis Israel*, p. 451).

Thus being caused to "pass through the sea" of nations "with affliction" (Zech. x. 9-12), scattered Israel will

be gathered to the land of promise via Egypt, and will be "strengthened in the Lord" (Isa. xi. 15-16). "They will now sing the song of Moses, and the song of the Lamb, who will have given them such a mighty deliverance from all their enemies. Being now the ransomed of the Lord, they shall return, and come to Zion with songs and everlasting joy upon their heads.' The prophet 'like unto Moses,' mightier than Joshua, and 'greater than Solomon,' will conduct them into the Holy Land and, having delivered to them the New Covenant, will 'settle them after their old estates.' Having 'wrought with them for his own name's sake,' and by them as his 'battle-axe and weapons of war,' subdued the nations, and brought them to his holy mountain, he will 'accept them there,' and 'there shall all the house of Israel, *all of them* in the land,' as one nation and one kingdom under Shiloh, serve the Lord God. (Ezek. xxxvii. 21, 28; xx. 40; xxiv. 22, 31). *Elpis Israel*, p. 452).

H.P.M.

Mere twaddle will serve for demonstration with some editors, provided only that the twaddler twaddle the praises of their own conceits.

Perhaps a family equal to Noah's may be developed. But we shall see; a few standing on the rock are of more use to the truth in an efficient advocacy thereof, than five hundred upon the sand.

Not a day passes over my head but I long to see Him here. I am sick at heart when I reflect on the world, civil and ecclesiastical, as it is. But we shall reap if we faint not. We must therefore keep on looking unto Jesus, who, when He comes, will bring our reward with Him.

It is not the wise, the noble, and the rich, of this world whom God employs in calling out a people for His name. He hath conferred this honour upon the unschooled, the weak, the ignoble and the despised. Neither does He seek patronage for His truth. It will patronise all men who will heartily accept it; but asks patronage of none.

—Dr. T.

It is astonishing, when one begins to go about, even to the smallest extent, to see how little the truth is known, and how gross is the prevailing darkness.

—R.R.



Jerusalem . . .

INSURRECTION AGAINST ITS KING

The birth of Christ occurred at a crucial time in world history. It was a period of change. The East was slowly being subjected by the military efficiency of the West. Europe was gradually emerging from the chaos of obscurity. The power of Rome was perhaps at its greatest. Its Ruler, Caesar Augustus, the first Roman Emperor, had changed the constitution of the Empire (Luke ii. 1), and in doing so, according to Gibbon, had planted the seeds of its ultimate decline and fall.

Judea, unlike most other nations, had never been subjected by the military power of Rome. The Maccabees had established a compact and united nation that was respected by all, and to this little power in Palestine, Rome had extended her protection. But protection had gradually grown to domination, and though Judea was permitted a certain freedom of action, and the usual Roman policy of self-government, the symbol of foreign power, in the person of the Roman Governor, was established in Jerusalem.

Jewry Nineteen Hundred Years Ago

Judea was dominated by two main sects, the Sadducees and the Pharisees. The Sadducees came of the priestly element of Israel. They represented the aristocratic, wealthy section of the state. They professed to observe the letter of the Mosaic law, and repudiated the Rabbinical tradition that had grown about it. Actually they discarded much of what Moses taught, as Christ clearly demonstrated (Luke xx. 27, 37). So-called intellectualism counted more with them than principles of faith, so that the Hellenistic influence of the Grecian philosophers found favour with them.

The Pharisees were a sect that had grown out of the Sadducees. The name means "separation," and they had separated because they repudiated the compromising attitude of the Sadducees in regard to the influence of

foreign thought. Unlike those from whom they had separated, they looked forward to the advent of the Messiah, and believed in a resurrection from the grave to enjoy the reign he would establish. They were strict adherents of the Law, but in addition to the written law, they had linked the traditional law of the Scribes and Rabbis which often made void the spirit of the Mosaic (Mat. xv. 5). They laid upon the people burdens "grievous to bear," and the true spirit of the Law and Messianic hope was destroyed by their cold-hearted attitude to the true principles of love and mercy.

These two sects, together with the Scribes (those learned in the interpretation of the Law) dominated Jewish thought. The common people looked up to them for guidance and instruction in spiritual things. They were elevated in the eyes of the nation, and gloried in this elevation

by their haughty bearing and sanctimonious demeanour. Consequently, Jewry was spiritually as an arid wilderness.

The great controversy of history as revealed in the prophets is Rome versus Jerusalem. The elevation of one means the subjugation of the other. At the advent of Christ the whole nation was chafing at the humiliation heaped upon it by Rome. Jewry hated the foreign yoke. The people believed that they were not inferior, but superior in every way to those whose military might they had not the power to challenge. The prophetic Scriptures kept alive in them the hope of the Messiah who would destroy forever the power of the Gentiles. They looked for their divine King, and beheld with impatience the presence of the Roman soldiery in their streets. Though they might flatter, they secretly hated the person of the Governor. They had particular cause to detest Pontius Pilate who, according to Josephus, was "Mercenary, avaricious, cruel and even bloodthirsty, conscienceless, and yet at the decisive moment wanting in decision." His name became "one of the most odious Roman ones in Judea." This hatred found its expression in the formation of little groups for the purpose of destroying the power of the oppressor. One of such groups was named the Zealots. This was a fanatical movement among the people which finally degenerated into a movement of assassins. The title "Zelotes" attached to the name of Simon (Acts i. 13) indicates that previous to his call he was a member of this political group.

The Preaching of Christ

Thus all Israel was awaiting the Messiah, but when he came they rebelled against their King. His teaching was revolutionary to the existing conditions. He exposed the materia-

listic, faith-destroying attitude of the Sadducees, and held them up to ridicule in the eyes of the people. He derided the traditions of the Pharisees which nullified the Law. He antagonised them as he went about breaking their traditions, and quoting the Mosaic Law in support of his attitude. He was outspoken in his denunciation of them. He degraded them before the people, calling them hypocrites, "whited sepulchres," whose show of righteousness covered inward evil. And though the people heard him gladly, and followed him because of the miracles he performed, they, too, were annoyed when he demanded of them some intellectual appreciation of the depths of divine wisdom (John vi. 61, 66). The flesh is evil, and the ministry of Jesus demonstrated this truth.

He proclaimed himself king of the Jews (John xviii. 36). It had been revealed to his mother that he would be the one who would deliver her people from their enemies, and raise the status of the nation higher than it had ever been (Luke i. 46-55). By parable and exposition he explained features of his kingship; how the mighty would be put down from their seats, and humble fishermen, such as the disciples were, would be given divine wisdom, eternal life, and would reign with him (Luke xxii. 30).

This, of course, meant that the current rulers would have to give place to the ones he would provide, and the Sadducees and Pharisees were not prepared to do that. They raised the standard of revolt. They declared in the words of one of his parables, "We shall not have this man to reign over us" (Luke xix. 14). They planned to destroy him, earning from him the indictment: "Ye serpents, ye generation of vipers" (i.e., seed of the serpent—Gen. iii. 15). He showed his disciples that though he would suffer the ignominy of the cross, he

would be raised from the grave, and as a king would punish those who had revolted against his rule, until the nation would willingly submit declaring: "Blessed is he that cometh in the name of the Lord" (Mt. xxiii. 39).

The Crucifixion

The issue was clear to Pilate. Here was a man who claimed to be king; and here was a nation who repudiated this king. He asked, "Shall I crucify your king?" (John xix. 15). The answer came, "We have no king but Caesar!" Here was plain, open revolt. Pilate saw it as such, and placed a title on the cross: "Jesus of Nazareth the King of the Jews." The issue was the people versus the king, and temporally the people had triumphed. What was to be the attitude of the king? Was he to acquiesce in the rebellion? Was the revolt to succeed? The answer to this had previously been delivered to the disciples. In the 19th of Luke, Christ had given them a parable of his coming kingship representing himself as going into a far country to receive his power, at which time certain would declare: "We will not have this man to reign over us" (V.14). But having received his power this king is represented as saying: "Those mine enemies, which would not that I should reign over them, bring hither, and slay them before me" (V.27). In crucifying the Messiah, neither Jews nor Gentiles had thwarted God's purpose that he should rule. Doubtless those revolters against their king left the scene of murder confident that they had gained their end, and that they had seen the last of that one who had troubled them. But three days later he had revived, and was in the midst of his loyal, faithful subjects (his disciples). To them he made certain revelations of a counter-revolutionary nature. He revealed how he

intended to suppress the revolt and reign as king. He made a wonderful proclamation, declaring, "All power is given unto me in heaven and in earth" (Mt. xxviii. 18).

Christ's Present Power

Let us try to appreciate what this meant to the disciples. All their hopes had been dashed by the crucifixion of Christ. It seemed that the forces of evil had permanently triumphed. It seemed as though their hopes for the future had been dashed to the ground. What was the use of all their striving, their preaching, the ostracism they had experienced from their fellows, the hatred they had aroused in their enemies, if the most powerful one among them—their leader and king—was so easily put out of the way? What could a handful of weak men and women do in the face of the strength of opposition their enemies wielded?

Christ's words provided the answer: "All power is given unto me in heaven and in earth." Years later Peter recalled these words, writing: Jesus Christ "is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him" (1 Pet. iii. 22). If this is so, what a power is wielded on behalf of Christ's subjects. None can harm them unless the will of God permit it (V.13: 1 Pet. iv. 19). It means that "All things (both good and evil) work together for good to them that love God, to them who are the called according to his purpose" (Rom. viii. 28).

But if "all power" had been given to Jesus Christ, what of his enemies? What of that "generation of vipers" that had crucified him, and would destroy his loyal co-workers? What of that nation that had destroyed the prophets as well as the son of God? If "all power" had been granted the King, and all "authorities" were sub-

ject to him, he could so arrange matters as to bring upon Jerusalem and its people the judgments they richly deserved. And this is what immediately commenced to happen. Actually warfare broke out between the adherents of Christ and the leaders of the nation. The latter put the former into prison and scattered the ecclesias, destroying the followers of Jesus. On the other hand, Christ brought trouble upon the nation. Civil disturbances broke out; famine was experienced by the people, and these "beginning of troubles" led finally to the insurrection of Israel and the bloodshed of A.D. 70 and the destruction of Jerusalem. By these means the revolt against the king commenced to receive its retribution. Over the succeeding centuries which were to follow this rebellion would be crushed with an iron hand. The nation under their self-appointed Gentile Caesar would be subjected to such trouble as would cause it to ultimately turn with willing submission to their divine king.

Quelling the Rebellion

The manner in which Christ was to immediately put into effect the power granted to him by his Father had been revealed to his disciples. They were told that:

1. Jerusalem would be besieged by the Romans, at which time the dis-

ciples were warned to flee from the city (Mat. xxiv. 16).

2. Jewry would be placed to the edge of the sword, and the remnant scattered throughout all Gentile nations (Luke xxi. 24).

3. Jerusalem would be given into the hands of the Gentiles until the spirit of revolt had been destroyed.

4. The temple built by Herod—one of the wonders of the city—would be destroyed, not one stone left standing upon another (Mat. xxiv. 2).

5. Having punished Israel they will be regathered to their land that they might humbly submit to their king and receive his pardon (Luke xxi. 24; Zech. 12-10).

We are living at the epoch of this fifth sign, at a time when Israel's king shall return, and will finally suppress the revolt against his authority raised nineteen hundred years ago. Then Jerusalem shall "see him once more" (Mat. xxiii. 39). His "foes will have become his footstool" (Acts ii. 35) and the beauty of Psalm xlviii. will be appreciated: "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth, is mount Zion, the city of the great King."

—J. Mansfield.

A Record of Persistence Under Trial

NEHEMIAH — MAN OF COURAGE

How majestic and beautiful is the study of God's Word. By it we become better acquainted with men worthy of note—characters whose footprints can never be erased by the sands of time.

Restoring the City

Nehemiah was a man of note. He was the son of Hachalia of the captivity of Judah, and was distinguished in that he was the King's cup-bearer,

residing in the Palace of Shushan. To him came news of the deplorable conditions at Jerusalem, and after earnest prayer to God, he sought, and obtained, permission from the King of Persia to visit Judea for the welfare of the Children of Israel. Armed with a royal letter, he felt comforted and encouraged, and proceeded on his journey, at length arriving at Jerusalem. After a three days' rest he made a night survey, and his brave spirit became sorrowful at the terrible condition in which he found Jerusalem, his beloved city, in which, somewhere, lay the bones of his father. In the first chapter of Nehemiah, we read of his pathetic request, his fasting and humble prayer, beseeching the Lord to prosper the work he intended to do. The Lord heard and answered his prayer.

Eventually the work was commenced, but with much ridicule and false accusation from his enemies, Sanballat and Tobiah. These men continually tried to deter him, but Nehemiah's brave spirit rose with the increasing demands laid upon him. He met scorn and ridicule with dignified contempt. The greater the emergency, the more abundant proved his resources. Nothing daunted this unselfish and godly man. He never for a moment desisted from his work until it was finished. So earnest was he and his willing workers that they slept in their garments, only changing them for washing; endeavouring to snatch a little restful sleep after long hours of toil. They slept without fear, because their great leader had said: "Be not afraid, remember the Lord, who is great and terrible, will fight for you. The Trumpet will give you the warning note. But the work is so large, and we are separated by long spaces, so that whenever the trumpet shall sound resort ye hither unto us for safety." And so we imagine these brave men

of Judah, with a tool in one hand, and a weapon of defence in the other, toil-drops beading their work-stained faces, labouring from the rising of the sun until the stars appeared. And so, eventually, the work was finished, and amidst much rejoicing, and singing, and noise was dedicated, and a census taken of the people.

Reforming the Nation

And so Nehemiah's heart rejoiced, but he still had many enemies to contend with, and he endeavoured to reform the people for they still had many evil practices which troubled them. But the people could see the work was wrought of God, and so became abased in their own eyes.

The character of this great man is worthy of note. He is described as an illustrious patriot; a wise and upright statesman; loyal, true-hearted, deeply religious and humble. Thus the spiritual significance of this record is useful in our day, for there are many scenes of active, earnest labour around us, and many difficulties are encountered in an opposing world of empty pleasure-seekers, lacking religious interest. Yet a few brave, loyal workers are endeavouring to build up the spiritual walls of Zion. The Word of God is their trumpet-call bidding them carry on, encouraging, cheering, and even admonishing them to quit themselves like men and to be strong. The labourers of God must be always ready for any kind of work which may lie in their pathway, for all God's illustrious men have been his workers. "The way of the slothful is as an hedge of thorns, but the way of the righteous is made plain." When the Lord of the grand final harvest comes, with his retinue of mighty ones, we shall have no regrets, but rather rejoice that we may be among the ripe full ears of corn.

There is something delightful and

exhilarating in the knowledge that we are workers together, combining our efforts in our separate ways, yet all toiling for the Master. There are so many things we can do, for as in Nehemiah's day, all phases of work are necessary. All cannot do the same kind of work. In Nehemiah's day the women and maidens all helped, even though it was only to carry food and sustenance to the labourers. So, also, when our work is completed, the glorious task done, and the Master shall have returned again to inspect and reward those who have so untiringly, so lovingly laboured for him, how joyfully may even the humblest worker exclaim, "I, too, was a worker in the building for him!" How inspiring is the feeling of brother and sisterhood in those engaged in work, and how preferable is the humblest kind of spiritual work to the shame of standing all the day idle whilst earnest ones are anxiously endeavouring to spread the Gospel message. We certainly need the spiritual cement of loving co-operation, and oftimes there is the rubbish of former religious views to dispose of.

And so work is lovely. We would all be vessels of honour, beautiful chalices, made fit to hold the wine of blessing. The image of a vessel is repeatedly used in the New Testa-

ment to represent human beings. Paul describes a believer as a vessel unto honour, sanctified and meet for the Master's use. He was himself spoken of by the Lord as "a chosen vessel."

These reflections on a part of Nehemiah's busy life, his marvellous zeal for work, should induce every one of us to prayerfully resolve that not one day shall pass without doing something worth while towards raising the spiritual wall of our fellow-travellers. In the absence of our Master we may yet need a wall of defence, for while the rule of man continues, the truth has little righteous results upon the people. Jeremiah truly says it is impossible for man to rule himself, much less his fellow man. Therefore let us barricade ourselves with Truth and Righteousness, and we shall not fear the fiery darts of wickedness. And, finally, when the Trumpet in the hand of the Archangel shall sound its final note, it will not be to summons us for conflict, or protection, but for a blessed review of a life well lived. One of our sweetest joys will then be that I was a labourer in the Master's vineyard. Let us never forget that to insure Divine favour, we must always be found in the path of duty.

—Sister A. Coops.



THE CONSECRATION OF AARON

Leviticus Chapt. 2

Of all the arrangements in connection with the Tabernacle in the wilderness, the consecration of Aaron may be considered the most important because upon him devolved the duty of acting for the God of Israel in a special way. It was, therefore, necessary that he be in such a condition as to be acceptable to God in the execution of His exalted office. Time, of course, would fail to deal with this matter in such detail as its importance deserves. Not only does it require a consideration of the manner of the consecration, the form of dress, and the adornments and their significance, but there is also the matter of their anti-types in the person and mission of our Lord, for it must be remembered that the law was a shadow of good things to come.

Before Aaron assumed his priestly attire, Moses was commanded to wash him with water. As we very well know, water is essential to cleanliness and it figured largely in the Mosaic Code. The washing of Aaron was purely physical, i.e., it was a matter of being clean. It is only to be expected that before a person dresses for an important function, he bathes in water. The washing of Aaron at the door of the Tabernacle in its anti-typical application to the Christian dispensation held a great and essential truth. It teaches that before one can enter the congregation of the Lord, one must be washed with water. It is not, however, a washing in the physical sense, but rather the signification of a moral cleansing when a

believer emerges from the waters of Baptism.

After Aaron and his sons had been cleansed physically, they were dressed in the priestly attire as set out in verses 7 and 9. Each article had a symbolical application to the Lord Jesus and His mission.

The Coat was a long inner garment of fine linen, of woven work and embroidered—a symbol of righteousness and good works manifested in a life of devout service.

The Girdle was a sash or belt encircling the body at the waist and drawing the coat together to ensure comfort in the wearing of the garment and for neatness—a symbol of a controlled life—a binding together of the principles of righteous and orderly action.

The Robe (or skirt with bells and pomegranates on the lower edge) was an outer garment which was some 10 inches shorter than the coat first mentioned. Woven into the hem were blue, purple and scarlet pomegranates with bells of gold between. This was symbolical of healing (blue), royalty (purple), and humanity (scarlet) being referable to the person of the Lord Jesus Christ. The bells on the hem betokened the high value of the Gospel call of Salvation.

The Ephod and the curious Girdle. The Ephod was a short coat to the waist and fastened at the back instead of at the front. The Girdle was a short skirt reaching to the loins with the colours previously mentioned. The

breast plate signified judgment; Urim and Thummin, precious stones representing light and fulness, were symbolical of tried faith—clear and steadfast.

The Mitre was a head covering of linen, a crown of righteousness.

The plate of pure gold was placed on Aaron's forehead and tied with lace of blue and was, as stated in Exodus xxviii. 38, so that Aaron may bear the "iniquity of the holy things," which the children of Israel shall hallow in all their holy gifts. In other words, that Aaron in accepting the gifts made to God by the people thereby caused them to be hallowed or made holy and acceptable to God. Thus no man might offer his gift to God except through the Priest. The phrase "iniquity of the holy things" is a rather remarkable statement and will be referred to later.

Having been attired for consecration, the ceremony began by the pouring of Holy oil on Aaron's head denoting a setting apart or devotion to the office, in other words, sanctification. The tabernacle and all that was therein—the altar and all his vessels—the laver and the foot were also anointed with oil to sanctify them (Vv. 10-11).

Then began the slaying of the animals for the sacrifices on behalf of Aaron and his sons as a sin offering. A bullock was the animal used for sanctifying the altar. The blood was taken and sprinkled on the altar, and was poured at the bottom of the altar as is stated in Verse 15. Two Rams were received, one for a burnt sacrifice, and the other for consecration. The blood of the ram of consecration was placed on the tip of Aaron's right ear (hearing), thumb of his right hand (service), and the big toe of his right foot (conveying teaching). His garments were sprinkled both with oil and with blood.

Thus Aaron's body and his clothing were sanctified. There were also provisions for the disposal of the several parts of the sacrifices in a particular fashion of which we have not the time to discuss.

As Paul states in Hebrews ix. 22: "Almost all things by the law are purged with blood." We see then that not only Aaron and his attire, but all the "holy vessels" had to be prepared and sanctified before they could be used in the worship of God. We read in Leviticus xvi. 16 that an atonement had to be made even for the "holy place" because of the uncleanness of the Children of Israel and because of their transgressions. At first glance this seems to be peculiar, but a little reflection will show how necessary it was. The construction of the Tabernacle, and all that it contained, together with the attire of the priest, were the work of men and women. God could have created them without the aid of human hands, but he chose to do otherwise. It became necessary then that they should be purified, cleansed, or sanctified before being used in divine worship. And the Priest himself had to be free from the defilement of sin before he could approach the altar of God for the people. It will be noted that this was necessary to be done continuously. It would appear that the "holy things" made by the hands of men, were not unclean in themselves, but became ceremoniously so, by contact with hands that had committed sin. It is quite clear that in terms of the Mosaic Law, only by blood and in a manner **carefully defined**, could sacrifices be made to God for the forgiveness of sins.

In the days of His flesh, Jesus so ordered His life that He was a Lamb without blemish—none could convince Him of sin for He did always those things that pleased the Father. Never-

theless, before He could become the High Priest to offer for the sins of the people, it was necessary that He offer for Himself—not often as the Priests under the law, but once—at the end of the age. In God's plan, Jesus could not become High Priest until He had attained unto a nature that was incapable of sin, and *that* attainment could be accomplished only by the shedding of His blood, that is by death—a sacrificial death. Having been made free from sin, and that is from a nature that *could* sin, He became acceptable to God as the High Priest to offer for *our* sins. By His life of obedience and His death, He arose from the grave triumphant, to be consecrated for evermore, after which He entered into the Holy Place, even into Heaven itself, there to appear in the presence of God for us. When we consider the sublimity and perfection of our Father and our

God, we should not have any difficulty in realising that as He cannot look upon sin, neither can anything that is natural approach unto His presence without first having been sanctified. While we are in this earthly tabernacle, our lives can be sanctified by baptism so that we can then partake of the emblems and commune with God in prayer. But we can never attain to "a resurrection to life" unless the body of our humiliation be changed that it may be fashioned like unto the glorious body of our Lord. Flesh and blood cannot inherit the Kingdom of God.

That is the principle and it ill becomes a people who claim to be illuminated by the light of the Gospel to be striving about words to no profit in their elaboration of that principle having regard to the difference of opinion that could exist in respect of detail.

L. C. Milgate.

Cogitations

No. 7: PAUL: "BODILY EXERCISE PROFITETH LITTLE . . ."

This quotation from Paul's letter of fatherly advice to his "son in the faith," introduces a matter which has caused much discussion, and even dissension in the Brotherhood. Let us have it in full—"For bodily exercise profiteth little (margin, "*for a little time*"); but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This is a faithful saying, and worthy of all acceptance." (1 Tim. iv. 8-9).

I remember this quotation so very well. It has played a large and important part in the shaping of my own life, for I "accepted" the message it teaches. Fifteen years ago, as a young

man about to take upon myself the Name of Christ, I was given some fatherly advice by an older and much esteemed brother. At the time, I was uncertain of what to do. Having been brought up in a Christadelphian home and Sunday School, I was convinced that the only way to life eternal was in a faithful acceptance of the Gospel of Salvation, and a wholehearted service thereafter. But just what that service demanded of me, I was not so sure.

For in my youth I had developed an intense love of sport, and, moreover, had manifested considerable ability in the game of cricket. A choice had to be made. Was I going

to try and make a name for myself as a cricketer, and pass aside the Gospel call? Or was I going to try to mix the two? Or was I going to cast aside the sport I loved, and concentrate on the Service I loved?

The advice was given me in the words of Paul: "Bodily exercise profiteth for a little time, but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

How thankful I am now that I took the admonition to heart, and made a clean break! Oh yes! to be sure, even now I get the longing to take a bat in hand, and often I feel a tinge of regret that I never really found out how good a cricketer I really was, or could have been. But how true it is that such things have a benefit which is for our physical frame and our natural mind only—and that only for "a little time"—and can have no beneficial effect on our spiritual well-being (much more likely to be just the reverse!).

God demands our wholehearted service (Rom. xii. 1-2), and not one divided between two "loves." And, with practice twice a week, match play every Saturday afternoon, and the mixing with men whose interests are so far removed from our own, sport cannot have a beneficial effect on our spiritual well-being, or help us (or even permit us) to render a wholehearted and undivided allegiance to Christ.

I write this, not from speculation. I have experienced the demoralising effect on a young man of the company of men whose interests are in the horse-races and the hotel bar, and whose choice of language is low and vulgar—and that in a "Church" team. I have seen its effect on others. At the time I received the advice mentioned before, there was in my company another young man of my own age—and he had the same choice to

make. He, too, loved sport and was proficient in various games. He chose to try and mix sport with service to Christ. We were baptised on the same day. He made his mark, and quite a name for himself on the field of sport—but he no longer acknowledges allegiance to Christ!

Many and varied are the arguments of those who advocate the forming of sports clubs within the Ecclesias for the benefit of the young brethren. Of those formed for the association of brethren (and sisters) with those of life-precious faith only, I have little fault to find. They, being non-competitive, serve only to bring the young people together in the right company, and should help them in their spiritual walk by that means. But of those clubs formed to engage in competitive sport with those outside of the Ecclesias I have much fault to find. And to say that, if we do not form such clubs, the young people will go to outside clubs, is both a reflection on the spiritual standing of the young people, and of their leaders. It is pandering to a weakness, rather than, by wise leadership and sound counsel, endeavouring to cure it. Whether the practise and the match-play be in or out of the Body, it still diverts attention, and uses valuable time, which could—and should—be used to much better advantage. And experience has proven that if a young man finds himself above the standard of his brethren, he will almost certainly leave them and join a club in an association with a higher playing standard.

This matter caused much discussion in the Ecclesia of my association some years ago. Then, wiser counsels prevailed and today, in a Body of well over 500, in not more than two or three cases known to me has there been any difficulty. The attention of young brethren and sisters is guided into channels of association solely with

other brethren and sisters. They gain their recreation there, and commence to render their service to God there. Often the two are combined; for example, in the delivering of pamphlets from house to house, and in a Young Peoples' Bible Study Class, where a social evening is combined with addresses, essays and competitions on Scriptural matters. Happy is this association, and there is no desire for any other. Thus they are taught, and they are happy to learn, that "Godliness is profitable" even unto eternal, life, and, moreover, brings

contentment and true happiness in "the life that now is." On the other hand, "bodily exercise" in sporting association with those outside the Ecclesia, brings only a doubtful, and temporary, benefit to the flesh, and must retard the development of true godliness.

Here is a solemn warning to the young in Christ, and a grave responsibility resting on the shoulders of their elders, who should guide them in the paths of wisdom and of "godliness."

—E.B.W.

Questions Answered

HEBREWS 1-8

Q.—Your article on the Elohim in the April "Logos" was most enlightening, but there is one text in Hebrews 1-8 that has never been fully explained to me. The Diaglott rendering is the same as the A.V., Christ being referred to as God (see also Isaiah 9: 6-7). Plymouth Brethren use this to substantiate their belief in the Deity of Christ. I would be very grateful if you would clarify this point for me.

A.—This* was the main text used by Mr. Millar, Baptist minister of Adelaide, in his attack upon the truth. In *"The Truth Vindicated"* we have replied as follows: Mr. Millar quoted Romans ix. 5: John xx. 28: and Hebrews i. 8 to prove that which Christadelphians do not dispute; that the title "God" is occasionally applied to Christ. The context does not substantiate the claim that this supports the belief in a Trinity, however. The subordinate position of the Son; his identity apart from the Father is implied in the lonely cry that came from his lips during the

agony of Calvary, "My God, my God, why hast thou forsaken me?" (Mark xv. 34). It is taught in the statement of Paul, that at the epoch of the greatest triumph of the Son, when every enemy has been subdued, "then shall the Son also himself be subject unto him that put all things under him, that God may be all and in all" (1 Cor. xv. 28). The dogma of the Trinity fails when considered in the light of these passages.

The Scriptures use the word "God" not only to define the Deity, but also to denote angels and men who stand in special relationship with Him. This may sound confusing at first sight, but it is far from confusing when the position is examined. An agent goes forth in the name of the one who employs him. The representative of a firm merges his individuality in the name of the company he represents. The same is true of the agents of Deity. This is clearly revealed in the 10th of John. This chapter records the notable occasion when the Jews came to Jesus and

said, "If thou be the Christ, tell us plainly" (v. 24). In answer, Jesus pointed to the miracles and works he had performed, saying, "These bear witness of me" (v. 25). In verse 30 he uttered those words so beloved of Trinitarians, "I and my Father are one." The Jews, like the Trinitarians, misunderstood him. They thought that he was claiming equality with the Deity, and did not understand he was merely stating that God was operating through him. They declared he was blaspheming because "being a man he made himself God." Jesus' explanation not only revealed the subordinate position of the Son, but refutes the idea that the word of "God" associated with his name made him part of Deity. We read: "Jesus answered them: Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and *the scripture cannot be broken* (these words imply Jesus' endorsement of the proposition); say ye of him, whom the Father hath sanctified and sent into the world. Thou blasphemest because I said I am the Son of God?" Jesus quite plainly reveals that the word "God" applied to him gave him no more equality with the Deity than it was applied to those "to whom the word of God came." The priests of Israel, derived their authority from Deity. They judged on His behalf in Israel. They were thus "Gods" by deputy. The instruction given them was significant. They were told: "Ye judge not for man, but for the Lord, who is with you in the judgment" (2 Chron. xix. 6). Again, "The men, between whom the controversy is, shall stand before the Lord, before the priests and the judges, which shall be in those days" (Deut. xix. 17). Here, standing before the priests is equivalent to "standing before the Lord."

The word in Hebrew that has been

most often used for the word "God" is "*Elohim*." In Exodus xxi. 6; xxii. 8-9 this word has been translated "judges" in the Authorised Version, although in the Revised Version the translators have seen the need of rendering it "God." Thus, instead of reading, "They shall be brought unto the judges" (*Elohim*), the R.V. reads: "They shall be brought unto God." Actually, they were brought before the judges, who judged on God's behalf.

Hebrews i. 8 is a quotation from Psalm xlv. 6. There the word "God" is "*Elohim*" in Hebrew. It is the same word as in other places is applied to judges, priests and rulers of Israel. It is here applied to him who shall be pre-eminently Judge, Priest, and Ruler in the Age to come. In Zechariah xii. 8 the "house of David" are declared to be, in the days of their coming strength, "as God" ("*Elohim*"). In Exodus vii. 1 the same word is applied to Moses. God declared: "See I have made thee a god unto Pharaoh." The Hebrew word is identical with that used in relation to Christ in Psalm xlv. 6, which, we emphasise, is the original of Hebrews i. 8.

The word "God" is also applied to angels. Compare Exodus xix. 19 with Acts vii. 30, 53. In Exodus xxiii. 20-21 Deity declares to Moses: "Behold I send an Angel before thee . . . beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; FOR MY NAME IS IN HIM." In Deuteronomy x. 17 the Deity is defined as a "God of gods, and Lord of lords," the subordinate "gods" and "lords" being the angels and rulers of Israel. Paul taught the existence of these "gods," but also stated that "There is but one God, the Father, of whom are all things . . . and one Lord Jesus Christ by whom (lit. "on account of whom") are all things" (1 Cor. viii.

5-6). "Howbeit," says the Apostle, "there is not in every man that knowledge."

It was the ambition of Adam and Eve that they become "equal unto the gods" (Elohim); it is the hope of the "brethren of Christ" that by obedience to the will of God they may attain unto this state. In Romans viii. 16 Paul teaches: "We are the children of God; and if children, then heirs; *heirs of God*, and *joint-heirs with Christ* if so be that we suffer with him, that we may be glorified together." In view of this he declared: "We rejoice in hope of the *glory of God*" (Rom. v. 2). Peter taught that such are "given certain promises that by means of these they might become partakers of *divine nature*" (2 Pet. i. 3). If one partook of the nature of God and manifested His glory (as did the angels) would not one be eligible to bear the title of "God" in the sense of John x. 34 and Exodus vii. 1? Acts 15: 14 records Peter's remark that God is "taking out of the Gentiles a people

FOR HIS NAME," which Christ promises those "who overcome" that he will "write upon them the name of God" (Rev. iii. 12). Then the accepted will "be like him" (1 John iii. 2), having complete unity with the Father and the Son (John xvii. 21). These features illustrate that the use of the title "God" in relation to Jesus does not teach that he is equal with the Father, or part of a "Tri-une God." Finally, consider the language of Hebrews i. 9: "Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows."

We will reserve a consideration of Isaiah ix. 6 until next month, God willing. "The Truth Vindicated" from which the above has been taken, is obtained from Ecclesial Librarians, or from "Logos" Publications, Box 226C, G.P.O., Adelaide, Sth. Aust. The cost is 4½d. per copy, plus postage. See advertisement on back cover.

—Editor.



THE LOGOS

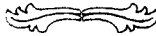
Upholding the Purity of Apostolic Doctrine and Practice

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Thoughts for the Times

Signs of the Lord's Approach



There is a natural desire to be among those who shall not taste of death, a desire stimulated to the highest pitch in the presence of the accumulating signs of the nearness of the day of the Lord; but it matters little "whether we wake or sleep." We can but fill the length of our probation in either case. If we die, we lose nothing if our course is pleasing to Christ; if we live to the Lord's coming, we gain nothing if He accept us not. It must be manifest that the whole importance lies in the practical conformity of our daily lives to his will—a conformity relating to many common matters, as men reckon, but which are very important matters; when we reflect that on the matter of daily living the judgment will be based which determines our final lot. It is best to think of ourselves as on a level in this respect with the brethren of the apostolic age. They had none of the signs of the Lord's coming before their eyes, yet they were exhorted to be sober and vigilant, and watchful, and earnest to the point of always abounding in the work of the Lord. If we are different from them as to the time in which we live, if we see the tokens all abroad in the earth, of which they knew nothing, pointing to the arrival of the time of the Lord's return, we have only all the greater reason earnestly to addict ourselves to apostolic rules of life, and to remember and obey all the commandments which the Lord has given for the guidance of His house in His absence.

—R.R.

Jerusalem . . .



Punishment Upon the Rebels

A LITTLE over thirty-five years

after Jesus was led forth to be crucified, the Jewish State was destroyed. Jerusalem itself was a ruin, and the country surrounding it was denuded of trees to provide crosses upon which the Romans crucified many of its inhabitants. To Pilate they had impetuously cried: "His blood be on us, and on our children" (Mat. 27: 25). And in the troubles that came upon the nation, culminating in the events of A.D. 70, they received their answer to this request. They did not, of course, see it in that light. They saw only the wrath of Rome expended upon them. They did not understand that there was a Divine hand at the back of these happenings. They did not realise that the troubles which came upon them were but a stage in the punishment of the nation because of its rebellion against its king — a punishment that would continue many years until they would be forced to say, "Blessed is he that cometh in the name of the Lord" (Mat. 23:39).

Yet the Hebrew Scriptures, to which they clung, reveal that Rome was merely an agent in the hands of Christ, who had been given "all power in heaven and in earth" (Mat. 28:18). Daniel 8:12 predicted: "An host (army) was given against the daily sacrifice." He furthermore states the extent of trouble this Divinely-guided Roman host or army should bring

upon Judah. It would "stamp upon" Judah, and "cast down the place of his sanctuary" or the foundation of the temple (Vv. 10-11). By parable, Jesus had stated the impending destruction of the Jewish polity. After outlining the conduct of the nation, he declared: "When the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city." (Mat. 22:7.)

The Disciples Warned

Thus, prior to the ascent of Israel's king, he had opened the eyes of his disciples to the understanding of the Scriptures. He had revealed to them a reservoir of knowledge previously untapped by them. This knowledge is a source of power unknown to so-called Christianity. It is unknown also to the brother who does not strive to progress in understanding beyond the comprehension of those covenants into which he was immersed. Knowledge will not be withheld from those who seek it. This is the promise of the King (Matt. 7:7). "Ask, and it shall be given unto you," he declared, "seek and ye shall find." When the prayer and the search is performed in faith, it will not lack results, as James exhorts (Ch. 1: 5-6).

This knowledge made his disciples wise concerning their times. They went forth proclaiming the gospel of the kingdom, the nucleus of which this

generation sees gradually forming in Palestine today. The revolutionary nature of their preaching is demonstrated by the statement of the Jews of Thessalonica that they "turned the world upside down" and "do contrary to the decrees of Caesar, saying that there is another king, one Jesus" (Acts 17: 6-7). They watched with interest every movement of a major character between Rome and Israel. Hostility gradually increased between the Jews and their rulers. It flared up finally in Caesarea, where the community of Greeks in the city attempted to interfere with the Jewish worship. Blood was shed as a result. The Jews appealed to the procurator, a man named Gessius Florus. He threw the deputation into prison, and demanded a large sum of money from the sacred treasury. It was the policy of Florus to drive the Jews to insurrection as a cover to abuses in his administration. When the people assembled around the Temple demanding justice, he gave his soldiers orders to plunder the upper market. As a result, of men, women and children, there fell that day 3,600. Despite a plea for moderation by Agrippa, the Jews in anger turned upon the Romans. Armed robber bands added to the confusion, and the Roman soldiers had to band together for protection.

The Gathering of the Storm

Soon the whole country was in an uproar. In Caesarea the Greeks arose on a certain day and destroyed over 20,000 Jews, so that the city was emptied of its Jewish inhabitants. In retribution the Jews attacked many cities in Syria, burning and destroying many places. Cestius Gallus, the

Roman commander at Antioch, invested Jerusalem hoping to bring order to the county; but he was forced to retire, and lost some 400 of his bravest troops. It was Cestius who gave Nero a report of conditions in Judea, laying the blame on Florus. Meanwhile the Jews made ready for war. Commanders were appointed, among them being Josephus, the great historian of the siege of Jerusalem.

Vespasian, who had pacified the West when it was disordered by the Germans, and had also recovered Britain for the Romans, was appointed to suppress the revolt. He attacked the cities of Galilee over which was appointed Josephus. They resisted strongly, but with great bloodshed were gradually reduced. But instead of the success of the Roman arms quelling the desire for war in the Jews, it seemed to rouse it into greater frenzy. "His blood be on us, and on our children," the accusers of Christ had cried. Now these elders vainly endeavoured to allay the fanaticism of their youth to throw themselves against the Roman army.

But suddenly Nero died, and Vespasian halted the Jewish war a whole year. Three men were called to the purple and died violent deaths, and whilst these events occurred Vespasian held his army intact, delaying the attack upon Jerusalem and sending only punitive forces to reduce various surrounding districts. Finally he, himself, was proclaimed Emperor, and appointing his son Titus to continue the siege, he hastened to Rome.

The delay was important to the Jewish followers of Christ. He had warned his disciples: "When ye see Jerusalem compassed with

armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereunto" (Luke 21: 20-21). This delay gave them the opportunity to escape from the wrath to come, and they fled to Apella in the mountains. They recognised that the power of sin dominated Jewish affairs, and they left satan to fight its own battles.

The Siege of Jeruaslem

Titus, hopeful of avoiding useless slaughter, called upon the people to surrender, promising them mercy. It was of no avail. But thousands, leaning upon the offer of leniency by Titus, began to desert the city. A report gained currency among the soldiers that the Jews had each swallowed gold before leaving the city. Thus when they appeared outside the walls they were apprehended, slaughtered and dissected by the avaricious soldiers.

Blood was shed inside the city as well as outside, for the Jews were divided into factions, each of which desired to rule. Assassination and murder were common occurrences, whilst the supply of food daily became shorter. Gradually the walls of the city were breached, and with much bloodshed on both sides, the defenders were driven back. The famine grew so woeful that instances were recorded of parents slaughtering their own children to allay their hunger, as Moses had predicted (Deut. 50-57).

Again and again Titus endeavoured to bring reason to play with Jewry. He now promised that the Temple should be spared

if the defenders would come forth and fight in any other place. Of this structure, however, a mightier general than he (Rev. 19-11) had decreed that "There shall not be left one stone upon another, that shall not be thrown down." (Mat. 24: 1-2.) Both Jews and Romans endeavoured to save the Temple, but Christ had decided its destruction; and he, though invisible to the contesting parties, was more powerful than both combined. Titus doubtless wished it to be preserved as a monument to Roman valour. His soldiers were commanded to save it at all costs. This command meant the loss of many Roman lives. The Jews took refuge in the Temple. The cloisters were fired by Titus, and then to save the Temple itself, the fire was quenched. Attack after attack was made by the Romans upon the Jews crowded within its precincts. In the melee a Roman soldier plunged a firebrand through an aperture in the wall. The curtains and other inflammable material stored therein by the Jews caught fire, and on the same day of the year on which Nebuchadnezzar destroyed the Temple built by Solomon, the cry was heard that the Temple was on fire. The Jews, with cries of grief and rage, grasped their swords and rushed to take revenge on their enemies or perish in the ruins.

Josephus records how the gold of the Temple was melted by the fire and ran down the stones of the walls. The Roman soldiers to obtain the gold literally tore the stones down, so that "there was not one left upon another." When he saw that all hopes of saving the Temple were gone, Titus gave orders to plunder and slay indiscriminately. The Jews retired to

Mt. Zion, a section of Jerusalem, where they were still further reduced to starvation and despair. Dead and dying lay in every direction, and the stench of decomposing bodies was terrible. Nor were the Romans any longer disposed to display any mercy, and the days were spent in plunder and carnage. When finally resistance ceased, the Romans fired the city to prevent pestilence, and the site was ploughed up.

During the siege of Jerusalem over one million Jews were slain and 97,000 were spared for slavery in the Egyptian markets. So glutted became the slave markets as a result that they were accounted of little value (Deut. 28: 68). Thus Jerusalem was destroyed, the Jewish state was overthrown and Jewry commenced its dispersion among the Gentiles (Luke 19: 43). We wish to emphasise that the siege was more

than an historical curiosity. It was the corrective action of a powerful Monarch against his rebellious people. It did not mean that God had forever cast off his people whom He foreknew, but that the process whereby that people would be humbled to the power of their King had been put into operation. When this process is sufficiently brought to fruition, a great change will take place. We read, "The Lord of hosts shall reign in Mount Zion and in Jerusalem and before his ancients gloriously" (Isa. 24: 23). At that time, "the first dominion, even the kingdom shall come to the daughter of Jerusalem" (Micah 4: 8). The return of the Jews to Palestine, and the emergence of a Jewish State in our time, shows that we live in the epoch of this glorious consummation.

—J. MANSFIELD.



Wherever we pray, we ought to feel that God is there; because we know that "He is not far from everyone of us" (Acts xvii. 27), but "besets us before and behind" (Psalm cxxxix. 5). If a man fail to realise this, he fails in the first qualification of acceptable and profitable prayer.

—R.R.

Do you really wish to be saved—to inherit the Kingdom of God? Then you must do sacrifice, work, and suffer for its sake.

—Dr. Thomas.

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.

COMPETITION CORNER.

SEARCH THE SCRIPTURES (Proverbs 25/2)

Conducted by "The Lamplighter."

The Logos takes pleasure in introducing a new section for the benefit of its readers, both young and old. We propose each month to set a number of Biblical problems for elucidation by our readers. Copies of standard works of our Christadelphian pioneers will be awarded to successful competitors.

Competitors are requested to write their answers in ink on one side of the paper only and to mark each answer with the number preceding the question below. In the event of more than one correct entry being received, neatness and age will be the deciding factor in allotting the prize (I. Cor. 9/24).

Entries must be forwarded to "The Lamplighter," Box 226C, G.P.O., Adelaide, S.A., by Monday, April 4th, 1949, and must include name, address, age of competitor. Results will be published next issue.

THE QUESTIONS.

1. The same man was called a murderer and a god on the same wet, cold night. Where is this recorded?
2. Can you mention the nationality of Timothy's father and mother, and the names of his mother and grand-mother?
3. "Tell it not in Gath." Who first used these words?
4. Who had ten children, lost at least seven of them, and still had ten when he died?
5. What woman dreamed about Jesus and suffered in doing so?
6. Give a brief history (no more than 250 words) of the Temple of Diana at Ephesus taking Acts 19 and Dr. Thomas' "Eureka" as your basis.
7. In a certain chapter, God is described as the God of patience, consolation, hope and peace. Give the references.
8. "The Lord is good, a strong hold—". Complete and identify the verse.
9. Where do we find the lovely fable of the king of the trees? One other story of a similar kind is recorded. Where?
10. Cupbearer and author. Who was this?

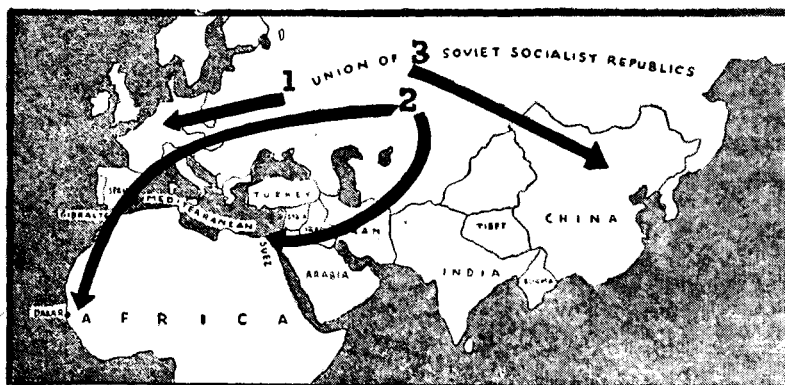
A love of Scripture may be cultivated by the approach of question and answer. The popular old game of Hide and Seek appearing in Christadelphian journals a score of years ago is here amplified and made much more than a game. Many of these questions and answers involve the most vital principles underlying Salvation.

A Glance at

A Troubled World

The advanced state of the times, and the correspondence of current events to the situation of the latter day, as outlined in the sure word of prophecy, justify the attitude prescribed in the words of Christ: "When ye see these things begin to come to pass, lift up your heads, for your redemption draweth nigh." Should, however, the year be destined to roll by without bringing this, the great promised joy from heaven, it will not be for us to grow weary; but while patiently continuing in the well-doing of the Spirit, to be found waiting as the Spirit exhorts, saying, "Though the vision tarry, wait for it will not (always) tarry. At the end it shall speak." We shall then be all the more qualified to take part in the joyous acclamation—"Lo! this is our God! We have waited for Him: let us be glad, and rejoice in His salvation.

"Stalin's Blueprint for War"



Under the above heading, the "Magazine Digest" for October, 1948, publishes an article by General Chaparidze, at present resident in Paris, but recently a General in the Soviet Army. The article states that Russia, in common with most nations, has certain plans prepared should war eventuate. The plans provide for three main drives, as illustrated in the sketch above, which is taken from the "Digest." They are (1) The occupation of Western Europe by the Soviet; (2) Synchronised drives, (a) through Spain to Gib-

raltar and the French port of Dakar, from where South America could be menaced, and (b) through Persia and Palestine to Egypt; (3) The subjugation of the Far East.

The article and sketch is interesting to students of prophecy, for Stalin's alleged "Blueprint for War" bears a remarkable similarity to the attack of the King of the North, alias Gogue, against Palestine and the Middle East (Ezekiel 38: 5, 16. Daniel 11: 40-45). The "cold" war at present being waged on global propor-

tions is laying the foundation for actual fighting. Western Europe could soon be occupied by Russian troops; the article suggests that Russia's plans allow three weeks for this drive. The second operation is expected to be completed within three months; whilst the subjugation of the Far East may take a matter of two years.

Man proposes, but God disposes. The ambitions and plans of the men of the Kremlin will doubtless be used by God to bring to fruition. His purpose of drawing all nations to Jerusalem for judgment (Zech. 14-1). Circumstances will provide for some modification of the above designs to cause them to conform more closely to that revealed in the Word of God. For instance, the third stage, outlined above, is rapidly becoming the first stage, for circumstances have become propitious for the extension of the Communistic ideology in China. Thus, to all intents and purposes, this country has already fallen to the Soviet camp. Further, in the Soviet plan it is proposed to outflank Turkey, and leave this country for later attention. Daniel, however, reveals that Turkey shall be overthrown before Palestine and Egypt shall be attacked (Dan. 11-40). At the present moment, Russia is ex-

periencing a setback in Western Europe due to the partial success of the Marshall Plan, for American assistance to these countries. This setback could well cause her to modify her plans, and give more direct attention to Turkey.

It is interesting and encouraging to the student of prophecy to receive such verification of his anticipations. So great are the signs, and so rapid the fulfilment of the political wonders, that perception is dulled, and the true significance of these things does not press home as it should. "The Lord whom ye seek shall suddenly come to his temple" (Mal. 3-1). In this matter-of-fact, materialistic age of speed and sudden surprise, it is difficult to recognise the implications of such a statement. Let us make no mistake. One day we shall be caused to recognise it to the full. The Lord shall be here. The "set time to favour Zion" will have come. Now is the day of opportunity, and foolish are those Christadelphians who miss it.

General Chaparidze declared:

"The men in the Kremlin believe that a major conflict is coming, sooner or later, whether or not they want it. So, with such a conviction uppermost in their minds, it is only natural that they prepare to strike the first blow."

CARDINAL VERSUS COMMUNISM

ALTHOUGH the trial of Cardinal

Mindszenty has faded from the headlines of the world's Press, a few comments in these columns might not be without interest. Accused of endeavouring to overthrow the Communistic Hungarian Government, and relace it by a royalist and pro-catholic regime, the Cardinal was tried, and having pleaded guilty, was condemned

to life imprisonment. The trial and subsequent sentence aroused antagonism all over the world. Many who would witness with the greatest equanimity and indifference, the incarceration and worse of Conscientious Objectors, whose only crime was their endeavour to put into practical operation the commands of Christ, loudly demanded justice when the Cardinal

was imprisoned. Such is the inconsistency of man!

It is grimly amusing to read the denunciations of Roman Catholic officials (and Protestants also) at the "fierce sentence" imposed upon the Cardinal, and the "restrictions" of the Communistic state. The record of Catholicism with its inquisition, its torture chambers, its prohibitions, restrictions and persecution, its slaughter of men, women and children, not because they conspired to defeat the constituted authority of the State, but because they believed the Word of God in defiance of the mandates of the Pope, is unequalled by any other nation or system. Today it lacks the power, but if possessed by it, there is little doubt that lovers of truth and freedom would receive but scant consideration.

Among other nations, Ireland, through the Catholic Archbishop of Dublin, expressed its "execration of the cruel sentence imposed." Actually the sentence is light to that which is shortly to be delivered against Catholicism as a whole. "In one day" shall come "death, and mourning, and famine; she shall be utterly burned with fire: for strong is the Lord God who judgeth her" (Rev. 18-8). Volcanic eruption (vv. 21-24) shall utterly destroy the city of Rome, and the system shall not for long outlive its headquarters. Then as now, the spiritual "merchants of the earth" which have been made "rich by her," shall fear because of her torment, and shall protest at the treatment meted out to her (vv. 15-18).

A terrible destiny awaits all the "names and denominations" found within the Apocalyptic "court of the Gentiles" (Rev. 11-

2) at the return of Christ. The sentence impending over the "Mother of harlots" and her "daughters" (Protestant Christendom), many of whom have so vociferously protested against the rough treatment received by this great luminary of their "Mother," has been pronounced in the following terms: "If any man worship the Beast and his Image, and receive his mark on his forehead, or in his hand, the same shall drink of the wine of the wrath of God which is poured out without mixture, into the cup of his indignation; and he shall be tormented with fire and brimstone, in the presence of the holy messengers, and in the presence of the Lamb" (Rev. 14-9).

Under the law of Moses, if any were to entice the inhabitants of a city to worship a god other than the God of Israel, they and the inhabitants were put to the sword without mercy, and the city was utterly destroyed (Deut. 13: 12-18). The establishment of the Kingdom of God will see a similar law laid down. Zechariah illustrates the operation of the law as follows: "I will cut off the names of the idols of the land, and they shall no more be remembered; and also I will cause the prophets and the unclean spirit to pass out of the land. And it shall come to pass, that when any shall yet prophecy (or preach) then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the Lord; and his father and mother that begat him shall thrust him through when he prophesieth . . . neither shall they wear a garment of hair (margin) to deceive." (Zech. 13: 2-4.) This rigid law will bring to an end the domina-

mythic dominion of Pluto. Everything dear to truth, righteousness, and liberty must be suppressed by armed mercenaries, provided only that bank, stock-exchange, and commercial speculations, and the "vested interests" of public plunderers in church and state be protected and preserved intact.

"Such is the pandemonium of the world. Sin in its most heartless and hateful deformity reigns 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. 321.)

There is something great in the re-emergence of Israel as a nation—not because of the bloodshed and violence that circumstances have forced upon the nation, but because in Palestinian events is found the nucleus of greater things. "Salvation is of the Jews," declared Jesus. It is inherent in the Jewish nation. Indi-

viduals must become Jews—true Jews—before they can be saved. (Eph. 2-12.) The Kingdom must be restored to Israel (Acts 1-6) before "all nations can be blessed" in Abraham and his seed (Gal. 3-8). This is the teaching of Scripture, unknown to the "Advertiser" and to the majority of its readers, but shortly to burst upon the whole world, which shall be forced to submit to the King of the Jews. Instead of Israel proving "herself worthy of admission to the comity of nations," "many people and strong nations" will have to prove themselves worthy of continued existence by "seeking the Lord of hosts in Jerusalem, and praying before the Lord." In that day, as an indication of their worthiness, they "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: 22-23).

Of course Israel is yet to go through the fire of affliction, and to be humbled to seek their God. Circumstances will force them to proclaim: "Blessed is he that cometh in the name of the Lord," and their present confidence in the flesh will cease.

But it is interesting to reflect that Britain which was among the last of the nations to give recognition to the Israel Government shall be the first to recognise the rejuvenated and glorified Kingdom of Israel with Christ as its head. (Isa. 60: 9.)

(The inclusion of additional copy noted above has been made at the expense of Editorial Notes which will appear (God willing) next month.—Editor.)

26. MOTHERHOOD



The law stamped the mere function of propagation with the mark of inferiority that inherently belongs to it. In the perfect state to which God invites us, there is neither "marrying nor giving in marriage." Christ, the first born of that state, was an unmarried man, even during his mortal experience. It is an inferior and inferiorising function that leads to the increase of man upon the earth—essential to the work of God in its place—still outside the perfection and individuality of being, illustrated to us by the angels, to whom we are promised equality. It is the one function that runs riot in the world to its utter debasement. It has a place, but it is an obscure, inferior, and temporary place which will at last be abolished. That the fruits of it in child-birth should be attained as a cause of uncleanness to be atoned for, was one of the many excellencies of a law designed to produce a holy people.

A woman having given birth to a child was to observe the following (Lev. 12):

For a Son

1. Be unclean seven days.
2. Circumcise the child on the eighth day.
3. At the end of 33 days was to offer a lamb as a burnt offering, and a young pigeon or turtle dove as a sin-offering.
4. On 34th day was again eligible for contact with Holy things, and attendance at the Tabernacle.

For a Daughter

1. Be unclean 14 days.
2. Abstain from the Tabernacle 66 days when the offerings were made, and she was again permitted attendance.

Thus the birth of a daughter was followed by a state of separation double the time of that in the case of a son. What are the symbolical implications of this? The man-child can well represent Jesus, whilst the daughter can represent the saints—the Bride of Christ. Thus:

Jesus

1. Circumcised the eighth day.
2. At the end of 33 days of years was offered as the Lamb of God on Calvary.
3. Cleansed from all association with sinful flesh ascended into the "holy place"
—John 19:17; Heb. 9:24.

The Bride of Christ.

Requires double cleansing:

1. From personal faults.
2. Redemption of body. This will take place at the return of Messiah when the Bride of Christ will likewise be given access to "the holy" (Rev. xv. 5, 8).

Our experience is, that the most wicked and deceitful are those who intrigue in the garb of truth.

—Dr. T.



Question Answered :

Isaiah 9 : 6

"His name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, the Prince of Peace."

A correspondent asks for a brief consideration of this verse in the light of the claims of Trinitarians. They maintain that the above titles support the theory of a tri-une God. Let it be noticed, however, that the future tense is given to these titles. "His name shall be called The mighty God, The Everlasting Father." This implies that at the time Isaiah made the proclamation these were not the titles of Christ. In fact, the context shows that at the time Isaiah prophesied, Christ was not in existence, for he looked forward to a time when it could be said: "Unto us a child is born, unto us a son is given." If Christ is the second person of a tri-une Deity, or if he pre-existed, the language of Isaiah should have been, "His name IS Wonderful, Counsellor, the mighty God, The everlasting Father, The Prince of Peace"; for it is the dogma of these theorists that Christ has now assumed the place of glory he held prior to his manifestation on earth. The future tense used in relation to Christ in this verse effectively dispels this idea.

Wonderful Counsellor

The meaning of the first two titles is easily grasped. He earned the title of "Wonderful" when on earth (Matt. 21: 15-16); he has since been given a "name above every name" (Phil. 2-10; Heb. 1-6), together with control over all earthly power (1 Pet. 3-22); and

is yet to manifest greater marvels on earth in the future (Matt. 25-31).

Moreover, the doctrine enunciated by him illustrated the aptness of the title, "Counsellor." He taught "with authority and not as the Scribes" (Mat. 7-29; Luke 4: 18-37). He silenced the Sadducees and Pharisees by his command of Scripture, and the wisdom of his utterances. "In him," wrote Paul, "are hid all the treasures of wisdom and knowledge" (Col. 2-3). Here, again, the future will reveal greater depths of wisdom and knowledge, when he shall "teach men of his ways," and they "shall walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isa. 2-3).

The Mighty God

"Mighty" is a translation of the Hebrew "Gibbor," and "God" is translated from the Hebrew "Ail." The "Warrior of Ail" or "The Mighty Warrior" is a more exact rendering. "Gibbor," is quite a common word in the Old Testament, and has been rendered "chief" (1 Chron. 9-26), "champion" (1 Sam. 17-51), as well as "mighty." Where translated "mighty" it is usually associated with war (see 1 Sam. 16-18; Gen. 10-9; 1 Chron. 11-19; Isa. 49-25). Instances of its occurrence are as follows: "The three mightiest" (1 Chron. 11-12); "a sword of a mighty man" (Zech. 9-13); "wake

up the mighty men" (Joel 3-9).

"Ail Gibbor" thus signifies a warrior made powerful by the presence of "Ail" the Divine strength. In Psalm 18-32, David declared: "It is God (Ail) that girdeth me with strength." In Isaiah 45-14, the nations are represented as bowing down before the antitypical Cyrus (Christ) and declaring: "Surely God (Ail—Divine power) is in thee." The name Michael, one of the titles of Christ (Dan. 12-1), signifies, "Who like unto Ail (God)." "Ail Gibbor" is prophetic of Christ's coming prowess in the field of battle, in destruction of the enemies of the Lord at his second advent. "In righteousness he doth judge and make war" (Rev. 19-11). His warfare will be a manifestation of Divine power. "Behold," predicts Isaiah, "the name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy; his lips are full of indignation, and his tongue as a devouring fire; and his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity." (Isa. 30: 27-28.) The "name of the Lord" comprehends Christ and his brethren, upon whom will then have been named the name of God (Rev. 3-12). They are shown as belligerently advancing against the nations which shall be "gathered against Jerusalem to battle." Their "chief" or "captain" will be the Son of God, whose title as such will be "Ail Gibbor," the Mighty Warrior.

The title "Ail Gibbor" is not exclusive to Christ, but has been held by other mighty warriors of Deity. The name "Gabriel" is compounded of these two words, and also signifies the "Warrior of Ail." Gabriel, doubtless, was in

charge of that invisible army of the Elohim (angels) into whose hands were placed the affairs of Israel, and over whom were appointed captains or commanders (Joshua 5: 13-15). The title "Lord of Hosts" (armies) has relation to this heavenly host (Gen. 32: 1-2).

The Everlasting Father

By an unscriptural usage of this title, Trinitarians would make Jesus his own Father. Their theory brings inextricable difficulties and foolishness to a beautiful and sacred subject. Jesus was not praying to himself when he prayed to the Father. There is a special sense in which Christ became the Everlasting Father. The Revised Version margin renders the title as "Father of eternity," and this is quite comprehensible in the light of what Christ accomplished. He became the "Author of eternal life" (Acts 3-15); the "author of eternal salvation" (Heb. 5-9); the "author and finisher of our faith" (Heb. 12-2); all of which is expressed in this beautiful title.

Moreover, the word "Father" is used in Scripture in the sense of a Governor or Ruler. Thus Joseph declared: "He hath made me a father to Pharaoh" (Gen. 45-8), which his brethren understood in the sense of "Joseph . . . is governor over all the land of Egypt" (v. 26). The King of Israel was considered the Father of the nation. Thus David used this word to describe Saul (1 Sam. 24-11). It was also used in relation to Elisha (2 Kings 6-21), who was a person of authority in Israel; and of Naaman, the Syrian captain (2 Kings 5-13). In Isaiah 22: 20-21 Christ is prophetically foreshadowed (as the antitype of

Eliakim) as a "father to the inhabitants of Jerusalem." "Father of Eternity" points forward to the King of Israel, who "was dead but is alive for evermore" and who has "the keys of hell (grave) and of death" (Rev. 1-18).

Prince of Peace

This needs little comment. We experience the "peace of God through Christ" even now (Rom. 5-1; John 14-27). We shall experience it in greater measure in the future. The whole world will enjoy the peace he shall bring. "This man shall be the peace," declared Micah (5:5). David also looked forward to this phase of his great Son (Ps. 72: 3, 7). In him shall be comprehended the Gospel message, "All nations shall be blessed" (Gal. 3-8; Isa. 61-11).

There is a wonderful sequence in these titles. First, the Wonderful; secondly, the Counsellor; thirdly, the manifestation in power as the mighty Warrior; fourthly, the establishment of his authority as the Father of the Age to come; finally, when his enemies are subdued under him, as the Prince of Peace. These titles give different facets of the manifestation of Deity in Christ. Because of that manifestation he bears the titles; without the manifestation of Deity he would not be the Wonderful, the Counsellor, the Mighty Warrior, the Father of Eternity, nor the Prince of Peace, but only Jesus of Nazareth, of whom "the flesh profiteth nothing" (John 6-63). Editor.

OLD LANDMARKS OF CHRISTADELPHIANS

Warning, counsel, exhortation and comfort; and at such a time—with Christ at the door! With what urgency should such words be charged. Warning against unfaithfulness; counsel to steadfastness; and diligence in our profession of godliness.

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

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

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

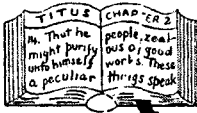
In all the trying times through which we are passing, these are the words that "increase our faith," and strengthen our hope, and put a song in our mouth: "The Lord is my Helper, and I go on my way in the strength of the Lord."
—W. Jackson.

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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.

—Dr. Thomas.

THE HOLY BIBLE



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March, 1949.

AUSTRALIAN ECCLESIAL CONDITIONS

Our English readers will no doubt be interested in ecclesial conditions in Australia, and we will endeavour from time to time to give a picture of the Truth in the various cities and towns of this vast continent. The Truth originally came to Australia when the writings of our Brother John Thomas found their way to Sydney back in the 1860's. These writings have since played no small part in the development of the Australian ecclesias.

"*The Ambassador of the Coming Age*" for 1869, contains two interesting items as follows:

Ecclesial Intelligence

Nov. 1, 1868: *New South Wales: Sydney*: Brother W. Rooke transmits on behalf of the Sydney ecclesia; £10, to be remitted to Dr. Thomas as a "small token of respect" and gratitude to him, for the benefit received from a perusal of his writings—a benefit which they describe as deliverance from Egyptian darkness, and introduction to the glorious light of the gospel. He adds that the Truth is making some progress in Sydney . . ."

Dec. 1, 1868: *New South Wales: Sydney*: In a letter to the Editor, dated Nov. 2, Dr. Thomas thus writes of the gift transmitted to him from the Sydney ecclesia:—"I am greatly indebted to the brethren in New South Wales for their remembrance of me. While it proves their gratitude, it is to me an agreeable offset to the maliciousness of the enemy which would devour me elsewhere."

The Truth is still firmly held in Sydney. Ecclesias also exist in Brisbane, Melbourne, Adelaide and Perth, whilst there are numerous small ecclesias and isolated brethren and sisters throughout the country districts of all States. These places are widely separated by many hundreds of miles, but in each centre, the writings of Dr. Thomas are known, respected and read. They are regarded as part of the heritage of the ecclesias, and are looked upon as rich bounties to this generation from a worthy servant of yesterday.

Brother Thomas was the personal instrumentality through whom the Hope of Israel became once again the anticipation of many of the children of Adam. His writings are a valuable demonstration of Truth, and are of

practical assistance in the guidance of ecclesias. This is desirable in an age when there are many would-be teachers, and when not all speak as the oracles of the Diety. "Elpis Israel" brought ecclesias into existence one hundred years ago, when it opened the eyes of men and women to the real message of the Bible; it can help ecclesias grow in the knowledge and love of the Truth in 1949.

The largest individual group of brethren and sisters in Sydney meet at Regent Hall. In the Hall there is a large library, well stocked with such works as "Elpis Israel," "Eureka," "Ministry of the Prophets," "Nazareth Revisited," "Law of Moses," "Thirteen Lectures on the Apocalypse," etc., all prominently displayed. It is a tribute to the value of the contents of these books, that the writings which were a benefit to the pioneers of the Truth in Sydney, back in 1868, are still carrying on their noble work eighty years later. It reveals that the storms of criticism have not assailed the worth of these expositions, nor have subsequent events disproved their truth. The Sydney pioneers stated that the study of those books brought them out of great darkness into the glorious light of the gospel. In 1949, the same works serve a later generation, assisting in THE PREPARATION OF A PEOPLE FOR THE LORD. In the loneliness of the Australian Bush, in the isolation of sheep runs and cattle stations, as well as in the populous capital cities, there are a few, "called out" from their contemporaries, to be a people "for the name," united in the glorious hope of the gospel, with those of "like precious faith" in England.

A study of the Scriptures, with the aid of "Elpis Israel" or "Eureka" will lend itself to great spiritual advancement. Let us all make the most of our present opportunities in this regard.



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ANSWERS TO CORRESPONDENTS

S.T.—The subject we need to specialise in is the revelation of the Divine purpose. This is found in only one place—God's Word. Let us become proficient in the understanding and exposition of it. We must always aim higher than the amusement of our young people. The introduction of Science is dangerous and of doubtful value. Our aim (whether the young like it or not) should be education in the things of the Truth. This can be made interesting and even exciting for both young and old.

E.P.—The articles upon the Law of Moses contained in "The Logos" can be obtained in book form. They are an abridgement of "The Law of Moses" by Brother R. Roberts. This work, by the way, sets out in the simplest possible way all that is vital on the great subject of the sacrificial mission of Christ. We do commend the study of this work to you. It can be obtained from Brother A. H. Cherry at a cost of 8/6 plus 9d. postage.

M.F.—We do not look for great success (as men count success) in the work of "The Logos." At the same time we do not anticipate failure.

Neither success nor failure bear any relation to the Lord's work at the moment. Both are impossible. The former because Truth is mainly found with the minority at the moment; and the latter because Christ shall finally bring all work into judgment, and then determine the success or failure of all efforts on his behalf. Noah's faithful contention, though destitute of result, was by no means a failure, but he who leads "a multitude to do evil" (Exod. 23-2), though applauded to-day, will be accounted a miserable failure at the Judgment Seat of Christ. "Here is the patience and faith of the saints" (Rev. 13-10).

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THE UNFOLDING PURPOSE OF THE DEITY IN THE MIDDLE EAST is developing in a manner which is breath-taking in its rapidity, and entrancing in its possibilities. Do you desire a clear, concise exposition of the present position? Do you feel the need of a clearly defined guide as to the future trends to be anticipated? If so, read "Elpis Israel," pp. 440-446. Therein is the finest commentary available. If you have not a copy of this book, Brother Cherry will supply by return mail. Price 11/3, plus postage 9d.

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TIDINGS BY SEA AND AIR

A Sydney reader of "The Logos" has kindly made available a letter from Sister E. Hardy of Woodseals, Sheffield, wherein is recorded: "Now I want to thank you for the copy of "The Logos" that you sent us, that came, too, whilst I was in hospital. Grandad and Walter were so impressed with it that they agreed it would be very nice to have it come regularly, to they sent the subscription on to Brother Cherry. I read every word of 'The Logos' and now the first copy has arrived we shall receive each one with pleasure." (The Committee appreciate the spontaneous assistance which many brethren and sisters have given in drawing the attention of English friends to the existence of "The Logos." We shall be glad to forward sample copies to any name supplied by our co-labourers.)

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Sister A. Shipton, of Wilmslow, near Manchester, writes: "These dark and evil days are a certain precursor of the dawn of the more glorious day, when God will usher in the New Heavens and the New Earth long by the prophets of Israel foretold." (True, sister, we rapidly approach the dawn of a New Era. The days are dark and evil, the Gentiles around us corrupt and unresponsive to divine commandment. But, alas, even in the Household there are those who are insatiable in their seeking the pleasures of this perishing age—the theatre, cinema, dance-floor and sport. These things have eaten the heart out of many a walk commenced in Christ Jesus. Esau wept bitterly at the end. Many Christadelphians will weep with Esau in the judgment day. Let each one of us resolve to walk as wise men and not as fools, redeeming the time for the days are evil.)

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Brother J. W. Helliwell, Recorder, Manchester Ecclesia, in forwarding an order, adds: "As to the distribution of literature, you may send me at any time a bundle. I shall be only too pleased to distribute wherever my daily lot may be cast, thus assisting in opening the eyes of interested people to the Glorious things that are to be in the very near future."

(“Very near future” is right. Christ is at the door—the silence of centuries is about to be broken. Let us labour as slaves in the service of the One who has made us free.)

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Brother G. Clements, of Isleworth, Middlesex, writes: “In regard to the writings of Dr. John Thomas, there is nothing in the realm of Christadelphian literature to compare with them. Our ecclesia is united in this view, and for many years we have held a “Eureka” Class every alternate Tuesday evening at which we follow a systematic study of the Apocalypse by taking so many pages of “Eureka” per evening. We have two speakers each evening, and each address is introduced by a reading from the section under review in “Eureka.” The value of “Eureka” is not only in its exposition of the Book of Revelation, but in its wonderful setting forth of the foundation principles upon which our faith is built. There is much shallow literature exhibited, I am afraid, on the bookstalls of ecclesias, which in no way compares with the writings of Dr. Thomas and Brother Roberts. It is the rule in our own ecclesia that the writings of these two brethren be given the prominent place, and the writings of other brethren kept down to a minimum.” *“There is a treasure to be desired and oil in the dwelling of the wise.” In the Ecclesia mentioned above, the light of Truth will burn brightly, for there will be found much oil in the lamps. The wise man likewise declared: “When the righteous are in authority, the people rejoice.” We believe the attitude outlined above is a wise one, and can only result in the welfare of the Ecclesia, and the happiness of its members in the acquisition of knowledge from such a study. By the study of such works, one is caused to mentally live closer to the glories of the Kingdom).*

WE ARE ALWAYS PLEASED TO HEAR FROM OUR BRETHERN AND SISTERS IN ENGLAND, AND TO COMPARE EXPERIENCES OF ECCLESIAL LIFE.

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Did you enjoy reading the copy of “THE DIVINE CHARTER FOR THE FUTURE,” which was forwarded with the December issue? We exhorted you to send forth the message, for Christ is coming, and will soon be here. We have bundles containing 100 copies, all ready for posting immediately a name and address is added. Orders placed with Brother Cherry, or air-lettered to Brother Philp, can be dealt with immediately. Price, 9/6 per 100.

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IS “THE LOGOS” A PAYING PROPOSITION?

In terms of cash, the answer is “No.” The cost of printing the magazine, plus postage, the volume of correspondence, handling of literature, etc., results in a deficit in operations which is habitual. However, it does pay handsome dividends in the sense that it provides “meat in due season” to the ecclesia of Christ Jesus in five continents. The joy of the one offsets the inconvenience of the other. We rejoiced to learn recently that the “Logos” regularly finds its way to Italy, to the very shadow of the Vatican itself!

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"The King of Israel, even Yahweh"

"Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. Yahweh hath taken away thy judgments, he hath cast out thine enemy; the king of Israel, even Yahweh, is in the midst of thee; thou shalt not see evil any more."—Zeph. III 14-15.

The concluding verses of Zephaniah's prophecy comprise a glorious and triumphant song of victory. The prophet, in vision, saw the consummation of the promise made with David, when the Seed of David shall reign in Zion, and Israel shall be permanently settled "in a place of their own . . . neither shall the children of wickedness afflict them any more, as before-time." (2 Sam. vii. 10). The judgments of the nation shall be taken away; the "enemy" cast out, and the King of Israel established "in the midst" of the nation. In anticipation of the "glory to be revealed," Zephaniah calls upon the nation to sing, shout, be glad and rejoice with all the heart, for in that day it "shalt not see evil any more."

Help in a Time of Trouble.

The intervention of Christ and his immortalised brethren at Armageddon (Zech. 14-5) will save the recently formed nation of Israel from total extinction. In the clash of arms between Russia and the Anglo-Saxon Powers, so graphically outlined in the prophets, Jerusalem will fall, the people will be taken into captivity (Zech. 14-2), and general despair will seize the nation (Ezek. 37-11). But, suddenly, help will come from an unexpected quarter. Isaiah declares: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him; and the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord" (Isa. 59: 19-20).

Christ shall come from Sinai (Deut. 33-2) in company with his saints, "the chariots of God" of the Age to come (Ps. 68-17). He will advance upon the nations assembled at Jerusalem. Habakkuk declares: "God (Heb. Eloah—the Mighty One) came (lit. "will come") from Teman, and the Holy One from Mount Paran" (Ch. 3-3). He describes, in awful terms, the progress of his forces. "Thou didst march through the land in indignation, thou didst thresh the nations in anger. Thou wentest forth for the salvation of thy people, even for salvation with Thine anointed; thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck" (Vv. 12, The Logos, March, 1949.

13). Other prophets indicate the terrifying nature of the divine punishment meted out against the nations "assembled against Jerusalem for battle." They speak of God's "anger," His "wrath," the flashing of his countenance in indignation, His "fury poured out," the outstretching of His arm. The Revelation speaks of the heavenly host of the faithful, prepared "in righteousness" to "judge and make war" (Rev. 19-11). David speaks of his more glorious son striking "through kings in the day of his wrath (Ps. 110-5).

Thus, "scattering his foes before his face," Christ will eventually come to Jerusalem. The gates of the city will be closed against him by those Jews which will re-

main therein after the withdrawal of Russia and Britain. The request will be made that the city give entry to this conqueror of Palestine, so that "the King of glory shall come in." The request will be countered with the query: "Who is the King of glory?" The answer shall be: "Yahweh strong and mighty, Yahweh mighty in battle. Yahweh Sabaoth, the King of glory" (Psalm 24: 7-10). The ultimate recognition of Jesus Christ by the Jews has been dealt with earlier in this series of articles. They shall at last accept Jesus as Messiah, and shall be grafted into the "Olive tree" again upon a principle of faith (Romans 11: 23-27). The testimony of Isaiah is interesting. He declared: "A voice of noise from the city, a voice from the temple, a voice of Yahweh rendering recompense to his enemies. Before she travailed, she brought forth; before her pain came, she was delivered of a man child. Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children. . . . 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." (Isa. 66: 6-10.)

Thus out of great tribulation and travail will come peace for Jerusalem, and joy for its people. Armageddon will be the birth pangs of the Kingdom of God on earth. It will be "born again" from above; the Spirit will destroy its enemies and transform its people.

Deity as King

This happy consummation will

be brought about by "the power of the Spirit of God" (Rom. 15-19) manifested through Christ and his brethren. Christ will manifest the "glory of God" (Rom. 5-2) and reign on His behalf. Thus he will bear the name of Deity—Yahweh—rendered in the Authorized Version as LORD. In Revelation 2-12 Christ promises to "write upon" the faithful his "new name," which earlier in the verse is stated to be "the name of my God," or Yahweh. To bear the name of Deity is to manifest His power, glory and nature. An indication of this is seen in Exodus 23: 20-23 where Moses records the power vested in the Angel told to superintend the affairs of Israel. "Beware of him," Moses was told, "and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him." This Angel had authority to act on behalf of Deity; his decrees and commands were issued in the name of Deity; and when he spake it was with the voice of Deity. The same will be true of Christ in the Age to come.

The name "Yahweh" (more commonly, though incorrectly, known as Jehovah, and so rendered in the Bible) (Exod. 6-3) means "He who will be." It is a contraction of the promise to Moses recorded in Exodus 3-14. This has unfortunately been rendered "I am that I am." Actually the Hebrew words "Ehyeh asher Ehyeh" should be rendered after the manner of the margin of the Revised Version as "I will be whom I will be." This proclamation announced the purpose of Deity to manifest himself in certain ones whom He would select for that purpose. There were to

be two stages in this manifestation. Firstly in an individual, afterwards in a multitude. "Thus saith Yahweh, King of Israel (He who will be King of Israel) . . . I am the first and I am the last" (Isa. 44-6). "I the first" is expressive of the Deity Himself; "I the last one" (for the word is in the singular number) is expressive of that one who was termed Immanuel, or "God with us" (Mat. 1-23), and in whom "God was manifest in the flesh" (1 Tim. 3-16). He is now "the brightness of his glory, and the express image of the person" (Heb. 1-3). Whilst on earth, he reflected the mental and moral glory of his Father, and after his resurrection was given "divine nature" (2 Pet. 1-4), so that the beauty of his character is perpetuated in a nature that is eternal.

Yahweh, King of Israel, expresses the idea of "He Who Will Be King of Israel." It points forward to the time when Deity will be supreme in all the earth, not personally, but in manifestation through the Lord Jesus Christ.

Perhaps the idea can be better grasped if the manifestation of Deity in Jesus as Saviour is considered. In Isaiah 49-26, Deity proclaims Himself "I, Yahweh thy Saviour" or "He Who Will Be Thy Saviour." In fulfilment of this promise, "God was (manifest) in Christ, reconciling the world unto himself" (2 Cor. 5-19). In like manner, "Yahweh, King of Israel," will be the manifestation of Deity as King, through Christ. "The Son of man shall come in the glory of his Father" (Mat. 16-27), and though, at first, ruling "in the midst of his enemies" (Ps. 110: 2), he shall subject them, until "the last enemy," even death, is destroyed (1 Cor. 15: 26). "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. . . . And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

H.P.M.

"EUREKA" IN A LARGE EDITION

As we go to print, we have been advised of the possibility that "THE CHRISTADELPHIAN OFFICE" in Birmingham will run a new large-print edition of this work. At present the only complete edition available is the small pocket edition, and though this is cheaper in price, the print is so small and poor as to interfere with the serious study of the work. We hope to make an announcement in the next issue of "THE LOGOS" whether this larger, better edition of "EUREKA" will be made available.

They (Demos 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 I would 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.

—Dr. Thomas.

John 17, 2-3

"Thou hast given him (the Son) power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

A correspondent takes issue with us over our understanding of the above verses. He states his case in the following words:

The construction usually placed on these words of Jesus is one the validity of which I always feel disposed to question. It is based on the assumption that the phrases "all flesh" and "as many as" are used as representing two classes, and that the first comprises the whole human race, while the latter is only made up of a very small percentage of such. But the manner in which the perfect form of the verb is used, and the fact of it being used conjointly with each phrase, plus reflected light from other scriptures also, seems clear to my mind that instead of the two phrases being meant to indicate two classes or groups, they are in very truth identical with regard to the context in which these phrases occur. One thing stands out very clearly, it is that Jesus the Anointed one, having been empowered of God at the time appointed by the latter, is going to bestow the gift of life everlasting; but the question to be settled is, Is he going to bestow it on a mere handful of the human race for having acquired the knowledge of God and himself? Or is he going to do so upon "all flesh" and in that way bring the acquisition of such knowledge within the reach of all?

Of these two views, the former is by far the more popular; but that fact by no means provides infallible proof that it is the right one. For my part I have long been convinced that there are certain facts which when taken into account, make it extremely doubtful, indeed may even suffice to discredit it entirely. For example, its acceptance, at a very mild computation, will not allow of more than one in every thousand of the Adamic race to have the least prospect of ever becoming partakers of the priceless gift; whilst the remaining countless millions, for whom Jesus tasted death, will derive no benefit from his having done so; and coupled with that thought, it is in such a case, sin and not the sin-bearer will have gotten the victory, a conclusion that is quite unthinkable. Besides, something more than knowledge is necessary to qualify its recipients of endless life. One may excel in that respect, and still be far from God in heart and life. Furthermore, however much we may come to know of the only true God, and His son Jesus, through the study of the written word, such knowledge at most can never be other than infantile, compared to that to which we will have access, when the veil is lifted at the appearing of Jesus and his Kingdom. In conclusion, let me say of the two alternatives, I feel com-

pelled to choose the latter, that Jesus is going to bestow endless life, not on a few for having acquired the knowledge, that is if any have really done so, but that he is going to bestow the gift on the Many, so as to bring that knowledge in reach of all.

Three reasons:

Firstly—It is by far the more reasonable.

Secondly — By far the more Scriptural.

Lastly—It is the only one that can claim to be compatible with those lofty attributes which the writers of our Bible, invariably ascribe to the One and only true God, who Jesus taught us to call "our Father which art in heaven."

Yours sincerely, B.D.

Comment:

We do not doubt the "sincerity" of the above writer, but we do take issue on his teaching. John 17: 2-3 plainly and unequivocally demonstrates the following propositions:

1. Eternal life is not for all mankind.
2. Eternal life is only for "as many" as are specially "given to the Son," as distinct from "all flesh" over which he has power.
3. The attainment of Eternal Life is consequent upon an understanding of "the only true God, and Jesus Christ" whom He did send.

Our correspondent believes that the position of the verb implies that the "as many" are the "all flesh," but this is incorrect. The grammatical construction of these verses provides for two classes; the whole of mankind over which Christ has power (see 1 Pet. 3-22), and those "given to the Son,"

and who demonstrate their standing by their knowledge.

If this is doubted, let the context prove it. Consider for example, verse 6: "I have manifested thy name unto the men which thou gavest me **out of the world.**" Here again, reference is made to two classes, one numerous and the other few. Of the latter, Christ petitioned: "I pray for them . . . which thou hast given me: for they are thine" (V. 9). But concerning the former he declared: "I pray not for the world." Why did Christ manifest such an attitude? Because, in truth, **over** such sin and not the sin-bearer had gotten the victory." Sin had dominion over them, and being "the servants of sin" their end was death (Romans 6: 14, 16, 21, 23). The great majority are opposed to the Truth, and it is only because power has been vested in Christ over "all flesh" that the minority can go forth preaching the unpopular Truth with impunity (Mat. 28: 18-19).

For our correspondent is quite wrong when he says the doctrine which teaches that the few are to gain eternal life is the most popular. The popular view is that "all flesh" have eternal life as an inherent part of their nature. The doctrine of the immortality of the soul is universally held, though it is not taught in God's Word. Pagans, papists and protestants hold it as a common article of belief, and all believe that they are going by different roads to the same end. This is, of course, true; though the "one" is not according to their beliefs. The Psalmist says, "The wicked shall be turned into hell (the grave), and all the nations that forget God" (Ps. 9-17). On our part, we

see little difference between the doctrine of the immortality of the soul, and the belief that all will be granted eternal life. Both beliefs disregard the plain teaching of Scripture. Both frankly disbelieve the Psalmist who stated that those who lack understanding "shall never see light" (Psalm 49: 19-20) or, in other words, "shall remain in the congregation of the dead" (Prov. 21-16). Both refuse to believe that "the remembrance" of such disobedient and ignorant nations as Amalek shall be blotted out "from under heaven" (Lev. 17-14). Both reject the proposition of Isaiah that there are some who have no hope for the future; who once dead "shall not rise" (Isa. 26-14).

Our correspondent speaks of "light from other Scriptures" endorsing his theory. He does not, however, produce these Scriptures. On the contrary it is not difficult to supplement the clear teaching of John 17 with other references. What does he make of the statement found in Ephesians that Gentiles "having the understanding darkened" are "alienated from the life of God THROUGH IGNORANCE" (Eph. 4-18). Or the declaration of Paul that such are "afar off" from Christ, "having no hope, and without God in the world" (Eph. 2: 12-13). Consider also the language of Christ in John 3: 35-36 which is almost identical with John 17: 2-3: "The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him." Again everlasting life is predicated upon belief and knowledge. True, in this passage, the extent of neces-

sary knowledge is not outlined, except in the general term "believeth on the Son," but even in this general term, can it be said that Trinitarians, for instance, believe on the Son? Do they "know the only true God and Jesus Christ whom He has sent?" The answer can only be in the negative. Then, affirms Christ, "the wrath of God abideth on them."

In passing, just a word or two upon the phrase, "hath everlasting light." The believer "hath everlasting life" in promise only. "This is the promise that he hath promised us, even eternal life" (1 John 2-25). Once a promise has been redeemed it is no longer a promise, but whilst it remains such, the one promised can be said to possess it in prospect. The Scriptures often speak of those things "which be not (but which are absolutely certain to occur) as though they were" (Rom. 4-17). Thus the resurrection of Abraham, Isaac and Jacob is referred to as though it had occurred, and they are represented as being alive before God (Luke 20: 37-38), the proud and mighty are referred to as having been deposed, the promises to Abraham already fulfilled, and so on (Luke 1: 52-55). In the strict sense, these things are all, like eternal life (Tit. 1-2), still a matter of hope, and "hope that is seen is not hope; for what a man seeth, why doth he yet hope for?" (Rom. 8-24). The use of the present tense in relation to eternal life does not denote its actual possession, but the certainty of its bestowal at the time appointed, the return of Christ (Rom. 2: 5-7): Mat. 25-46). The careful comparing of Scripture with Scripture will reveal this to be so.

Our correspondent objects that if

only those who come to a knowledge of the Truth will receive everlasting life, only "one in every thousand . . . can have the least prospect of ever becoming partakers of the priceless gift." This, again, is quite in accordance with Scripture teaching, that emphasises that "few" only will be granted this gift.

"In such a case," we are told, "sin and not the sin-bearer will have gotten the victory." But this is not so. The conquest of sin was first in an individual — the Lord Jesus; secondly, in a community, these "taken out of the nations" for the purpose (Acts 15-14); and finally, eradicated from the world entirely (1 Cor. 15: 24-27). Meanwhile those who ridicule the Bible message and yet superimpose their own ideas upon the Scriptures—their conception of immortal souls, a trinity of Gods, an immortal devil, and similar perversions of Bible teaching can be counted in their thousands. In Scriptural nomenclature the teaching of these doctrines is blasphemy (Acts 13-45; Rev. 2-9; 1 Tim. 6-1). Our correspondent would have these rise to receive a "second chance" whilst those who have been unsuccessful in their striving will be rejected (Mat. 7-22).

Concluding, our correspondent destroys his whole thesis by stating that something more than knowledge is essential to qualify for endless life, namely a change of heart and life. We agree wholeheartedly with our correspondent here, but would remind him that this narrows down even fur-

ther the numbers of those who will gain this great gift. Of those "few" who come to a knowledge of the Truth, still less develop a character suited to the prospects of eternity. They remain "far from God in heart and life," and as our correspondent implies, will not attain unto life eternal. If this be so, where stands the godless multitude of Gentiles who fret out their present existence in a vain pursuit of pleasure and power? Let the divine wisdom of the Word guide us. David declared: "When I went into the sanctuary of God; then understood I their end. Surely thou didst set them in slippery places; thou castedst them down into destruction" (Ps. 73: 17-18). Paul endorses David's words in stating: "He that soweth to the flesh shall of the flesh reap corruption" (Gal. 6-8).

Finally, let us remind our correspondent that when he questions whether "any have really" acquired the necessary knowledge, he is fighting the words of Jesus, not ours. Christ has brought the knowledge of the truth within the reach of all. Previously limited to the Jews, it was made available to all (a Scripture term implying both Jews and Gentiles) by the preaching of the Apostles. Paul could with truth declare, "the word is nigh unto thee" (Rom. 10-8). Therefore we have no alternative than to reject the three concluding reasons of "B.B." because of the all-important and God-honouring reason that they and his thesis are unscriptural and therefore to be rejected. M.H.

I like to be with faithful brethren; but to talk to a stupid, besotted, and gainsaying world on divine things is like fruitlessly squandering one's vitality and time, and beating the air.

—Dr. Thomas,

8 : Jephthah . . . "Pay Thy Vows"

In the honour roll of the faithful of old (Hebrews xi) mention is made of Jephthah, the Gileadite; a man who, originally an outcast from among his brethren, had by his deeds of valour, committed through faith in the God of Israel, won their gratitude and been acknowledged as their leader.

Yet this man had been guilty of one of the greatest of man's follies—that of making rash, unthinking statements, without weighing the consequences. Before joining battle with the Ammonites, "Jephthah vowed a vow unto the Lord, and said, 'If thou wilt indeed deliver the children of Ammon unto my hand, then it shall be that whatsoever cometh forth of the doors of my house to meet me when I return in peace from the children of Ammon, it shall be the Lord's, and I will offer it up for a burnt offering.'"

Jephthah bitterly regretted his rashness, for he was met after a successful battle, by his only and dearly loved daughter. Heart-breaking as it was, and condemnatory of his own foolishness, Jephthah was imbued with the necessity of performing that which he had promised, "And he did with her according to his vow which he had vowed." Our own ideas of what that actually involved matter not. Jephthah was sufficiently faithful to keep his own hurt.

In all ages it has been an accepted thing for a faithful man or women to make a promise of

faithful service in return for some special favour granted by the Lord. We read of Jacob, who said, "If God will be with me, and keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God; and this stone, which I have set for a pillar, shall be God's house; and I will surely give the tenth unto thee." And of Hannah who prayed in the agony of her soul that the Lord should give her a son; promising him, in return, as a servant of the Lord.

It is a good thing to make vows of a faithful service to our God. We learn in these latter days of the vow Brother Thomas made when facing the perils of the seas—that he would never rest until he had brought to light the truth of God from under the rubbish in which it was buried. Its terms are well known. Here is another such vow, not so well known. Brother C. C. Walker, en route from England to Australia, read "Christendom Astray," checked its claims with the Bible, and found it not wanting. He thereupon resolved: "I hereby solemnly and sincerely declare that if it shall please God to bring me to Melbourne and to allow me to be baptised into the name of Jesus Christ, I will thereafter devote myself entirely and exclusively to His service. Amen."

Here we have vows of two different kinds—the one made in the

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anxiety of the moment, without any real consideration of the possible consequences; the other after a thorough consideration of all the circumstances—a promise made in a full realisation of all that was involved. It is to the credit of all those who now would give themselves in faithful service to their God.

God is well pleased with the fulfilment of our vows. He demands it of us! But He also gives warning that we must be careful of that which we undertake to perform. The unthinking vow often is made to our hurt—either in its fulfilment, or in the avoiding of this solemn obligation. Said the wise man: "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God; for God is in heaven, and thou upon earth: therefore let thy words be few. When thou vowest a vow unto God, defer not to pay it; for He hath no pleasure in fools: pay that which thou vowest. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the Angel, that it was an error; wherefore should God by angry at thy voice, and destroy the works of thine hands?"

Have you ever made such a vow? When you were sick—very sick—did you ever pray for your health to be given you again, and vowed in return to give yourself in better and more consistent service to God? When you have sinned, did you ever acknowledge with humility your error, pray for forgiveness, and vow never to commit that trespass again? Have you fulfilled your vows? God expects it of you!

The moral of this recital may not seem particularly outstanding, but it is a solemn one, nevertheless. It can be stated briefly thus:

1. God is well-pleased with promises of faithful service.
2. He demands the fulfilment of such promises.
3. Therefore—
 - a. Be sure you can fulfil your vows before you make them.
 - b. Once made, use every endeavour to discharge your obligations.

* "PAY THAT WHICH YOU VOWEST."

"SUFFER NOT THY MOUTH TO CAUSE THY FLESH TO SIN."

—E.B.W.

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"Discussing everything and settling nothing" is a weakness that will never grow to strength. No good can possibly come of it; and will cause no one to wax valiant in the fight, or "turn to flight the armies of the alien." Some are always learning and never able to come to a knowledge of the truth. Such may unprofitably occupy time, but they can edify no one.

—Dr. Thomas.



## *King, Reign and Kingdom* By Dr. Thomas

*How would you explain the proclamation of John: "Repent ye; for the kingdom of heaven is at hand" (Matt. 3-2), when, to-day, nineteen hundred years later, we are still awaiting it? Or the words of Jesus: "There be some standing here, who shall not taste of death, till they see the Son of Man coming in His kingdom" (Matt. 16-28)? An interesting explanation is given in the following article by Dr. J. Thomas. We recommend a careful perusal of his words, and suggest the Reader examine the Scripture references given.—Editor.*

The word "kingdom," in the Greek "**Basileia**," is of very common occurrence in the scriptures of the prophets and apostles. In the English tongue, it is derived from the two words "king" and "dominion," which, when joined together, with the syllables "inion" cut off, make "kingdom." The radical idea of the word is therefore king's dominion, or a dominion of a king. Kingdom has a plurality of significations in our language, and is not restricted to the idea of authority or jurisdiction. It is sometimes used to signify the territory or country subject to a king; undivided by the interposition of other countries. This is the kingdom proper, or "**the first dominion.**" At other times it is used to signify the inhabitants of the country, or population, subject to a king. This diversity of signification comes from the word dominion, which imports "territory under a government; region; country; district governed, or within the limits of the authority of a prince or state; government; right of governing; persons governed." There may be many countries under the jurisdiction of one and the same king. The plural is then used, and they are styled the king's dominions, of which all that are situated beyond the kingdom proper constitute the "em-

pire" or "**second dominion.**" This distinction is observed in the prophets, as appears from the testimony, "I will make Israel that was cast far off a strong nation; and the Lord shall reign over them in Mount Zion from henceforth even for ever. And then, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the **first dominion; the kingdom** shall come to the daughter of Jerusalem" (Mic. 4: 7-8). The first dominion, then, and the kingdom are the same; but that there is dominion beyond "the first" is also apparent from another testimony which speaks both of kingdom and dominion. Thus, the prophet says, "There are given to one like the Son of Man **dominion, and glory, and a kingdom,** that all people, and nations, and languages should serve him" (Dan. 7: 13-14). Queen Victoria has a **first and secondary dominion.** The United Kingdom of Great Britain and Ireland is the first dominion; while India, British America, the West Indies, etc., constitute the second. So it will be when the Kingdom comes to Jerusalem; the kingdom of Israel then existing on the land of Israel will be the King of Israel's first dominion; while all other nations and countries will be his secondary possession; for "the nation and kingdom that will

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not serve thee O Zion, shall perish; yea those nations shall be utterly wasted" (Isa. 60: 12).

#### Use of Word "Basileia"

The word "kingdom" is not a full translation of "Basileia"; for while it signifies a kingdom, realm; that is the region or country governed by a king; kingly power, authority, dominion, reign; it also signifies royal dignity, majesty, and the title and honour of a king. In short, "Basileia" imports "basileos ta," the things of a "basileus" or King. It is in this way it is used in the Scriptures.

A king's personalia are all expressed by "basileia." Hence it stands for the king's majesty in which he shall appear when he comes in power and great glory, as expressed in these words:—"Verily there be some standing here, who shall not taste of death, till they see the Son of Man coming in his kingdom"—"basileia" (Matt. 16-28). This majesty, in the preceding verse, is called "the glory of the Father," in which the Son of Man shall come, accompanied "with the angels," and at which time "he will reward every man according to his works." The passage might be more intelligibly and quite as correctly rendered, "who shall not taste of death until that they shall behold the Son of Man making his appearance (erchomenon) in his majesty." In some MSS. "basileia" is displaced by the word "doxe," that is, visible glory, splendour, brightness, dazzling light, or majesty. The persons to be thus favoured were Peter, James, and John, who, six days after Jesus spoke the words, became eye-witnesses of the "basileia" or "doxe" with which he will be invested when he confounds the moon and puts the sun to shame

"as his appearing in his kingdom" (Isa. 24: 23; 2 Tim. 4.1). In bearing testimony to this, Peter says for himself and brethren, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the magnificent glory, saying, "This is my beloved Son, in whom I am well pleased." And this voice which came out of heaven we heard, when we were with him in the holy mount (2 Pet. 1. 16-18). The word "coming" in this place is "parousia" in the Greek, from "pareimi," a verb which signifies "to be present, to have come." "Parousia," therefore, imports actual presence; which accords with our rendering of "erchomenon" in the text of Matthew "making his appearance." What the three Apostles saw on the Mount of Transfiguration was the majesty of the Son of Man. This majesty consisted of "honour and glory" received from the Father; and therefore styled "the glory of the Father." When Jesus is actually present on Mount Zion in Jerusalem, it is no cunningly-devised fable to affirm that he will be seen there as he was seen by three mortal men on the Mount of Transfiguration. This is his "parousia en te basileia autou" and the "erchomenos tou whiou tou anthoropou"—his manifestation in his kingdom.

#### The Proclamation of John

The word "basileia" is used in the proclamation of John the Baptist, Jesus and the Apostles, before the crucifixion. They preached, saying "the basileia or king-

dom of the heavens, is at hand." In this instance kingdom means neither territory, population, dominion, reign nor power. Some suppose that John and Jesus announced the approach of the reign of heaven, that is, of the Messiah, which after his resurrection was actually established. But this is contrary to fact. Jesus is king of Israel of right; but instead of his reign being acknowledged by his people, they refused to submit to him, and put him to death. And after his resurrection the national will was still supposed to be his. The Apostles spent their lives in urging his claims to the throne and kinydom of David, which were nevertheless rejected, and brought ruin upon the nation. What sort of a reign was this? The reign of a king over rebels, which is no reign at all.

John certainly did not proclaim the reign of heaven at hand in preaching repentance, because the **basileia** approached. He was too well instructed in the prophets to do this. What he cried was, "Repent, because the kingdom of the heavens has approached." The kingdom here was not something to appear seven years after; but a something that was actually present. "Eggike" is the perfect of "eggizo," and imports what has already come to pass. It does not signify at hand to come, but has come to hand — it is present, in your midst. What is it that is present? The **basileia** — the Lord whose way I call upon you to prepare. "He standeth among you"; and "that he should be manifested to Israel, I am come as his precursor, baptising in water, and preaching the baptism of repentance for the remission of sins" (Mat. 3:2; Mark 1. 3-4; Jno. 1.

26,31). Thus spake John, when in the spirit and power of repent he lifted up his voice in the wilderness in the performance of his mission to announce the presence and approaching manifestation of the king of Israel, and to prepare a people to receive him (Luke 1.17). Hence his proclamation was, "Repent, because the Majesty of the heavens has arrived"; or, "because His Majesty, the king of Israel, and of the nations, is about to appear before you." "I know not who he is; but He that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending, and remaining on him, the same is he who baptizeth with the Holy Spirit"; and when John saw this, he bare record that Jesus is the Son of God (Jno. 1. 33-34).

That "**basileia**" is sometimes put for king, and the country in the Scriptures, appears from these words, "Blessed is He that cometh in the name of the Lord" blessed be the **Kingdom** of our father David that cometh in the name of the Lord" (Mark 9. 9-10). According to another they said, "Hosanna to the Son of David: blessed be he that cometh in the name of the Lord (Matt. 21: 5-9). This he regards as a fulfilment of the saying, "Behold thy King, O Zion, cometh unto thee, meek, and sitting upon an ass" (Zech. 9-9). A third records it in the words, "Blessed be the King that cometh in the name of the Lord." (Luke 19-38). In the prophet Daniel also kings and kingdoms are used synonymously (Dan. 2-44); so that it is according to the analogy of Scripture to render "**basileia**" or kingdom by king, if the scope and context of the place demand it.

## The Psalmist and the Cinema

*"The heavens declare the glory of God, and the firmament sheweth His handywork" (Ps. 19:1).*

*"The day of the Lord of hosts shall be upon . . . all pictures of desire" (Isa. 2, 12:16 Margin).*

The physical heavens testify to the majesty and power of the eternal Creator, declaring His glory, and displaying His handywork. The nineteenth Psalm eloquently expresses the matter.

A closer study of the Psalm reveals that it has a second application. The apostle Paul in Romans 10-18 expounds V. 4 of the Psalm as relating to apostolic preaching, quoting: "Yes verily, their sound went into all the earth, and their words unto the ends of the world." Study reveals that the fulness of the Psalm is yet to be realised. It relates to the New Heavens and New Earth which will be the saints reigning in Millennial glory (Isa. 66-22), at which time "all men shall know the Lord from the least unto the greatest."

At that time, verse 4, which was partially fulfilled by Apostolic preaching, will have its complete fulfilment. Then it will be literally stated concerning the King-Priests of the Age to come, "Their line (rule or direction) is gone out through all the earth, and their words to the end of the world."

The King-Priests of that Age will be those who have walked faithfully in the Truth during their mortal existence. Do you think that it is conducive to a faithful walk to watch three hours of picture-films of the type produced today, in which the lust of the flesh, the lust of the eyes, and

the pride of life is glamourised at untold expense? The answer is given in the quotation from Isaiah at the head of this article. The hand of the Lord shall be upon all pictures of desire, and the loftiness and haughtiness of man (so elevated upon the screen) shall be made low: and "the Lord alone shall be exalted in that day. And the idols (including those of the films) shall he utterly abolish" (Isa. 2: 16-18).

In youth the snare of the silver screen is not realised to the extent that it is when knowledge and experience grows. Then it is recognised that the films present a false conception of life. The flesh, which is held up as evil in the Scriptures, is elevated for worship upon the screen. The wickedness of sin is slurred over. The so-called "moral" revealed in the average "plot" is sickly sentimentality, as far distant from the morality of the Bible as the poles are apart. It is true that Paul declared that "all things are lawful," but in the same verse he also warned that "all things are not expedient." We would suggest that there are better forms of relaxation than are to be found in the picture theatre. The presence of respected brethren at these places of pagan worship (the worship of the flesh) may encourage younger brethren to habitually waste their time at these places also, and may lead to the latter believing that

the former endorse the way of life revealed therein. Let the noble example of Moses be emulated by us. He chose rather "to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Heb. 11: 25).

Now we make a suggestion. As you commenced to read this, did your plans or the next few days include a visit to the cinema? If it did, don't go. Stay home, and study this 19th Psalm instead. Read Dr. Thomas' helpful remarks

in "Eureka" (Vols. 1. p. 140: 2. pp. 277, 536, 583: 3. pp. 431, 679). At 11 p.m., ask yourself, "Would a night at the cinema have been more helpful than this in seeking a place in the Kingdom of God?" And when the answer strikes-you with its full force, resolve there and then to replace all "picture nights" with similar nights of mental relaxation and pleasure around the Word of God.

—B. PHILP.

## STOP PRESS

### ASSISTING OUR GERMAN BRETHREN IN THE PROCLAMATION OF THE TRUTH

In the September issue of "The Logos" we announced that we had received from Brother Bogner of Germany, a corrected copy of a German translation of "The Great Salvation," and intended to print this work for the benefit of the Truth in Germany. In that issue we called upon subscriptions from "Logos" readers to help to that end. Subscriptions have been received, but not as yet acknowledged because we have had great difficulty in obtaining the German type to print the book. Several printers have been approached (including the Lutheran Press) without result. Some could not get the type; the Lutheran Press refused to print the book. At long last, however, we have been able to obtain the necessary type, and by the time this copy is in the hand of the reader, the production of this copy is in the hands of the reader, the production of the book will be under way (God willing). We would therefore suggest that when remitting your subscription to "The Logos" that you include a small donation towards this very necessary work, and thus assist in the best possible manner the proclamation of the Truth by our brethren in Germany. We hope shortly to publish an article by Brother Philp (who is in constant touch with brethren and sisters of that country) on conditions there. Further particulars will be published next month (God willing).

THE LOGOS COMMITTEE.

When the copy for this issue lay before us complete, we quietly browsed through it, comparing article with article, endeavouring to assess in our mind the most valuable one of all. Our choice ultimately fell upon the article by brother Thomas entitled, "King, Reign and Kingdom." We gave it our choice, not because of the language used, or the subject upon which it was written, or the writer of it, but because it caused us to think, and from ideas only hinted at by the author, we made exciting discoveries. We found ourselves putting the article down every now and then, and meditating upon the thoughts expressed.

John proclaimed, "Repent for the kingdom of heaven is at hand" (Matt. 3-2). From such references, Orthodoxy has built up its belief that the Church is the Kingdom of God which commenced from the preaching of Jesus. But brother Thomas gives an exposition of this, and other verses, that does not clash with other parts of the Word. He shows the use of the word can express the glory, or majesty of the Kingdom, and this was approaching in the person of its King, even Jesus. Immediately, the mind conjures up a dozen passages of Scripture which take on a richer, deeper meaning as the result of this article. It is not particularly easy to read. You will find

other articles in this issue of the "Logos" much easier to read and to grasp. The Doctor's mind was too steeped in the knowledge of the Word to make his diction particularly simple. He wrote for thinkers, and not superficial readers who gloss over what they read; who read, often, to put themselves to sleep. Hours of time and preparation would have been put into this article, which is culled from an old copy of the "Herald." We insult the memory of that labor by reading it superficially.

The "Challenge and Reply" based around John 17: 2-3 has arisen out of the distribution of "The Truth Vindicated," and has relation to the Christadelphian stand that universal resurrection is not a sound Scriptural doctrine. Readers will be interested to learn that a copy of this little work has since been sent to the Bishop of North Queensland at the instigation of Sister Reed, of Southport. The Bishop attacked the truth relating to Christ. Our sister replied to him, and requested that a copy of this work be forwarded. This has been done together with an invitation to the Bishop that he discuss the matter further. But it still remains true that God has closed the ears of the "wise and prudent" to the things of the Truth, with the result that converts are mostly to be found among lowly men and women,

The plans of the Soviet for world war III we considered of sufficient interest as to justify the expense of a block to illustrate them. Whilst "E.P." ("A Glance at the Troubled World") has taken up more space than we really can afford, it is difficult to compress one's thoughts in relation to current events. We are living in such remarkable days that we could well fill the whole copy with such references — yet the vital significance of these times does not seem to strike home as it should. The article upon Jerusalem takes us back to A.D. 70, when punishment was meted out against rebellious Israel by their King. We are living at the epoch of the last great act in this drama caused to submit to its when Jewry shall be King.

And so we send this issue of "The Logos" out with its message of hope, comfort and exhortation. We sincerely trust that in the expository matter contained therein, the reader may be mentally stimulated to better understand God's Word and be prepared for the great day of release that seems so near at hand.

"THE LOGOS"  
COMMITTEE.



## QUESTION ANSWERED.

**Q.:** What is the grand object Bible?

**A.:** Paul declares that the things recorded therein were "written for our learning that we, through patience and comfort of the Scriptures, might have hope" (Rom. 15-4). It speaks of the time when "the earth shall be full of the knowledge of the Lord as the waters cover the sea" (Isa. 11-9);



when "nations shall not lift up sword against nation, neither shall they learn war any more" Isa. 2-4); when there "shall be peace on earth and goodwill towards men" (Luke 2-14). The enjoyment of these blessings—fellowship with God through Jesus and all that it means is promised to "whosoever will," but "Faith cometh by hearing the Word of God" (Rom. 10-17).

## LOGOS PUBLICATIONS

### IS WAR WITH RUSSIA INEVITABLE?

\*We are pleased to announce that a further edition of this booklet is now available. This edition has been printed on good quality paper and covers, and makes a particularly attractive booklet. It presents a brief outline of the Gospel message, and graphically outlines the testimony of prophecy leading up to the return of Christ and the Russian attack upon Palestine. It refers to the expectations of Christadelphian writers in the past to illustrate that our exposition of these matters is not made to fit in with current events, and contrasts the statement of Dr. Thomas 100 years ago with the warning of Mr. Churchill to England in our generation.

\*The book is illustrated in colour and includes a specially drawn map of Armageddon, depicting the movements of the various contending powers, including the advance of Christ and the saints against the King of the North in Palestine.

\*Already this book has shown marked success in interesting the alien in the truths contained in God's Word, and we recommend it to the notice of all Gospel Extension Societies and brethren interested in bringing before the notice of the public the truths of the divine purpose on the earth.

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

Price, 16/- per 100, plus postage (1/3).

Or Brother Bruce Philp,  
38 McDonald Street, Lakemba, N.S.W.



# THE LOGOS

*Upholding the Purity of Apostolic Doctrine and Practice*

## Contents for April, 1949

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## ADORATION THE HIGHEST ACT OF CREATED INTELLIGENCE.

What is but the continual command of the Spirit in the Psalms: "Praise ye the Lord." A necessary lesson, indeed, that needs to be continually dinned in our ears! We have come forth from a state of things in which no sentiment is more distant or unreal than ascription of honour and thanksgiving to God. The carnal mind reigns in the world in all its rank development: "It is not subject to the law of God, neither can be." God is not in all their thoughts. They say, "Our lips are our own; who is Lord over us?" If there is one lesson we have to learn more than another, it is that it belongs to our calling in Christ to "offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to His Name." God will be praised. This he declares of Himself, "I will be exalted in the earth" (Psalm xlii. 10). "My glory will I not give another" (Isa. xlii. 8). "He that offereth praise glorifieth me" (Ps. 50-23). He has revealed that all things are formed for His glory; for His pleasure they were created. All intelligence is out of Him, and must bow to Him, as saith the Scripture: "Every knee shall bow to Me, and every tongue confess." Adoration of Him is the highest act of created intelligence. The fear of the Lord is the beginning of wisdom. Nothing exists by itself or for itself. All exist in God; all power, and strength and wisdom, beauty and wealth is of Him. Nothing can be without Him; all would perish by a word if He gave it. But He is great and wise, and kind, and long-suffering; and so the world is established that it cannot be moved.

—R.R.

## *Life in the German Ecclesias Today*

**ECCLESIAS** in Germany are to be found at Stuttgart, Esslingen, Jungingen, Siegburg, Bonn and Berlin. Stuttgart and Esslingen are situated in South Germany, and over 100 brothers and sisters are associated with these two meetings. Jungingen is 60 miles to the east of these centres, and a small group of isolated Christadelphians are in this town. Siegburg and Bonn are situated on the Rhine River, 200 miles to the north-west of Stuttgart, in the vicinity of Cologne. Approximately 50 brethren and sisters are in this district.

Prominent in the latter-day establishment of the Truth in Germany was the late Brother Maier, who fell asleep in the Lord, at Stuttgart in 1944, at the age of 84 years. Brother Maier came from U.S.A. in 1899, and preached the Truth by going 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. Quite a number of the German descendants of Adam came to a knowledge of the Truth through his efforts, among whom was Frederick Weber, a greatly beloved brother of the Stuttgart Ecclesia, and still very active in the work of the Lord.

**War-time Problems** During the recent war, the brethren remained faithful to their calling. For them, the times of distress came long before the sound of the war-trumpet was heard in Allied lands. In 1933 the Ecclesias were informed by the Gestapo that no further meetings were to be held. In 1934 the literature stocks were seized. Before the war broke out, brethren were serving long terms of imprisonment for refusing to serve in the Armed Forces, and with the advent of war came concentration camps and death. The words of the Master were again appreciated: "Be thou faithful unto death and I will give thee a crown of life." They died in faith, in full assurance of the resurrection of the dead who sleep in Jesus Christ.

Hitlerite Germany is crushed—smitten from end to end with the curse of Almighty God. He has long since declared: "I will bless them that bless thee, and curse him that curseth thee" (Gen. 12-3). Hitlerite Germany was doomed from the day the first arm was raised against spiritual and natural Israel. The first dip of the pen of Julius Streicher to sign the first decree against the people of the Book wrote instead the death-knell of a proud nation—Germany. "Precious in the sight of the Lord is the death of his saints" declares the Psalmist (Ps. 116: 15). The cruel treatment of the Ecclesia sealed the doom of Nazism. The eye of the Eternal is ever upon His people and woe unto those who lift up their hand against them.

**Post-War Problems** But triumphant, astride Europe today, is the power of Russia—the Soviet as our German brethren term this power. Europe is prostrate. At terrific cost, the Anglo-American higher command endeavours to keep the way open into Berlin. Day and

night the air-lift planes thunder through the German skies. But finally the Iron Curtain will fall. Atlantic Pacts and every other form of political endeavour will fail. All Europe will be prostrate before the Colossus of Daniel's Image. This we know. The question immediately springs to mind: "How shall our brethren fare when this is done?" The trials and difficulties will deepen in Germany. Brother Unseld, of Jungingen, writes concerning what may be expected: "*It is clear that in our special situation in Germany, being between the two grindstones of the Atlantic and Eastern Empire, and facing the only prospect that we will be ground to dust if the storm breaks out . . .*" In reference to similar circumstances as these, the Apostle Peter wrote concerning the brethren that they "are kept by the power of God through faith unto salvation ready to be revealed in the last time" (I Pet. 1-5). In thoughts such as these our brethren can take hope. Brother Unseld's further words reveal that our brethren find comfort in this anticipation: "*For our Lord's Day is my only Hope, and the firm ground which strengthened me to withstand. That land which has borne me, and given me its language and its culture, its beautiful impressions of our Lord's world, is no longer my fatherland . . . therefore I am longing for the true fatherland of our Hope.*"

The Lord's Day will surely come. As the problems deepen over our German brethren, one day, and that not far distant, an angelic messenger will manifest himself in their presence. "The Master has come and calleth for thee." From Jungingen and from Berlin, from Stuttgart and Bonn, from Esslingen and Siegburg, the Ecclesia will be gathered to Sinai, there to stand before their Lord. O what joy for the faithful. This strengthens our German brethren.

Our brethren are courageous. They have overcome great difficulties in their work in the Truth. The need for secret meetings at night in the homes of the brethren has gone now that Nazism is crushed, but post-war problems are great. Lack of communication between the Ecclesias as a result of troubled national conditions; shortage of paper for circulation literature and ecclesial news; anxieties of daily bread—all have been experienced, some overcome completely, others patiently endured. Despite difficulties, the Ecclesias have progressed, both in the building up in the Faith of those who have heard the joyful sound, and the proclaiming of the joyful sound to those who yet walk in darkness.

**Brother Bogner's Visit to Bonn-Siegburg** We draw attention to a visit made to Bonn and Siegburg Ecclesias at the beginning of last year, by brother Bogner, of Esslingen Ecclesia. The details have been taken from the Newsletter prepared by brother Knupfer, of Berlin, based on the Ecclesial reports submitted by the Recorders of the Siegburg and Bonn Ecclesias, brethren Gottfried Kuhl and Josef Schwan. The report demonstrates the difficulties under which the brethren have laboured during the last few years. Brother Bogner, by the roundabout method of correspondence with U.S.A. brethren and sisters, had established contact with the Rhineland Ecclesias. Arising out of the correspondence which followed, brethren Kuhl and Schwan issued a hearty invitation to brother Bogner to make a visit to their ecclesias. This visit eventuated in the first week of last year,

In order to reach the Bonn Ecclesia, it was necessary to cross the Rhine River at the town of Beuel. A sudden rise in the river had cancelled all ferry-boat services as the river had become dangerous for navigation. A search was made, and finally a ferryman was located who




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*Greetings to  
Australian Brethren  
from  
Esslingen Ecclesia*

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would take them across "at their own risk." The little party in this way crossed the swollen river, and soon was rejoicing with the Bonn Ecclesia. After several meetings, the time came for brother Bogner to move on to the Siegburg Ecclesia, which was on the opposite side of the river. This time the Rhine was impassable, and a long roundabout journey via Cologne had to be undertaken. The Siegburg Ecclesia was reached, however, by the appointed time, and once again the Hope of Israel was the mutual ground of rejoicing. "Brother Bogner," says the report, "*spoke to us about the Kingdom of God, the resurrection of the dead, the conditions for the attainment of the high goal, and on general matters. His words have made a deep impression on us, and will echo for a long time yet in our hearts and finally operate to our benefit.*"

Thus in the face of difficulties not appreciated in other parts, the work proceeds. The report stated: "*Providentially, brother Bogner had brought with him bread and wine, so we could partake of the Table of the Lord together.*" In the Ecclesial News from Siegburg for April 1, 1948, the following had been recorded: "*Owing to want of wine we are not able to have a memorial service often at the present time.*" Let us all value the privileges which we enjoy in happier lands.

**"The Logos" in Germany** Since the visit to Germany of brethren James Mansfield and Peter Hurn, *The Logos* has been sent monthly to every German brother and sister who can read English. In addition to the Australian edition, a typed *Newsletter* has been included with items of particular interest to German Ecclesias. We have rejoiced at this association with the German Ecclesias. The brethren likewise have appreciated the association, as evidenced by their letters. A few extracts will be of interest. Brother Fr. Weber, of Uhlbach, wrote: *"I received 'The Logos' regularly during the last year, and I think a lot of the contents, because through them one remains in spiritual contact with the Australian brethren through the Word of God."*

Brother Karl Waldner, of Stuttgart, said: *"The articles in 'The Logos' are very interesting for us indeed, and brother Weber has translated various articles into German for our Ecclesias in Stuttgart and Esslingen."*

Brother Georg Unsel, of Jungingen, writes: *"I am glad to receive 'The Logos' regularly, and the 'Elpis Israel' notes. Yesterday the October issue arrived. Every letter, every kind word is a sunbeam in our icy isolation. Our Faith separates us from the general attitude and mentality, but the unity and sympathy of all who are in Christ makes this situation bearable."*

Brother Ludwig Knupfer, of Berlin, writes: *"I have since received Nos. 3, 4, 5 and 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."*

Sister Maria Unsel, of Jungingen, also comments: *"I am getting 'The Logos' regularly, and I thank you with my whole heart for such great joy. My brother Georg and I are studying it together, and I greet 'The Logos' always with great joy when it comes."*

**Stamps** Following an appeal for used stamps for Germany, over 10,000 were received from all States of Australia and New Zealand.

The greater number of these have been forwarded to various brethren and sisters. However, in view of Customs difficulties, despatch has been suspended temporarily until further advice is received from Germany. Stamps can still be forwarded to brother Philp, however. These stamps are of use in connection with the translation into German of various standard works as shown later in this article. Brother Knupfer explains the position thus: *The cost of paper, typing and binding amounted to about 145 Reichmark per copy (equal to about the net amount of a monthly salary of a typist). After the currency reform the prime cost will be about 75 marks per copy. As our old money is only worth one-tenth now, it means that the cost of the books will be five times as much as before. It will, therefore, be very difficult now to supply more brethren and sisters with a copy. But we will do our best. A few brethren and sisters have sent me postage stamps (used and unused) and that was a welcome help."* In explanation of this latter point, our brother continued: *"I mentioned the stamps because in our present situation they would be a financial help to carry on the work I have in hand. To explain further, I may mention that a sister sent me a dozen 2½d. English*

*Silver Wedding Jubilee stamps, unused, and I exchanged them for 2000 sheets of paper for 'Elpis Israel.' I would like to finance all the books*



*A Group of Brethren and Sisters in Germany*

*myself, but my accounts were blocked at the end of the war by the Russians, and not released, and my fresh accounts were blocked again last month."*

**German  
Translations**

Brother Knupfer has said: "With regard to the spiritual development of our members, we too regard that as our foremost task. I quite realised some time ago that such a development is not obtained without the standard works of the Truth, and that is why I have made it my task to help in that direction. I hear from brethren in the South that they make similar efforts by writing articles for the little monthly German magazine that brother Bogner is editing, and by writing and duplicating educational articles on different subjects of the Truth."

By 7th July, 1948, brother Knupfer had carried out the following work: Translated: "Elpis Israel," "Thirteen Lectures on the Apocalypse," "What the Bible Does Teach," "The Way to Life" (a collection of 20 booklets bound as one), "The Blood of Christ." Partly translated: "Christendom Astray," "The Bible the Book for Today."

Brother Knupfer has made 14 German copies of "Elpis Israel," cloth-bound. These had been distributed as follows:

3 copies to the Stuttgart Ecclesia.

3 extra copies going to Stuttgart Ecclesia (held up by Soviet forces at the Berlin Post Office).

1 copy to a sister in Berlin.

- 3 copies to interested friends in the Russian zone.
- 1 copy to the Siegburg Ecclesia.
- 3 copies still held by brother Knupfer.

The Ecclesias greatly appreciate brother Knupfer's work in this sphere. Brother G. Bogner, Recorder of the Stuttgart Ecclesia, wrote to brother Knupfer: "*If you can get ready for us a few more copies of 'Elpis Israel' in German, we shall be very glad. There is a continuous call for them.*" Brother F. Weber, of Uhlbach, wrote, after receiving a copy of "Elpis Israel" in German: "*Such translations contribute a great deal to the understanding of Bible truth, and we hope that there will be many more who will find the way that leads to life eternal before our Lord returns.*"

The translation of "Christendom Astray" is another matter which has received attention. Our brother writes: "*I am sorry 'Christendom Astray' is not yet available at the moment. It is this way: I translated the first part of that book about 20 years ago and had 100 copies printed in German. In the hope that at least one copy would be found of those 100 books, I started translating the second part, which is now finished. Brother Bogner told me some time ago that he loaned a copy of that first part, the only copy available to a friend at Bradenburg. But that friend never replies to all our invitations to give the book back. So nothing else is left but to translate the first part again, and that is now being done. I will now have the second part cloth-bound by itself, but would rather wait till the first part is ready too.*"

There is a further point regarding the translation of "Christendom Astray" which we would mention. In a personal letter, brother Knupfer mentioned that he had sold some household articles in order to be able to finish the typing of the translation of "Christendom Astray." He may scold us for mentioning this, considering it to be no more than his reasonable service to the Lord Jesus, who devoted His whole life for His people. But we feel that it will do the brotherhood good to hear of this spirit of sacrifice. This is the old Christadelphian spirit. In difficult circumstances, the Truth shines in the lives of believers and ennobles them. Let us all cultivate this spirit of self-sacrifice in the work of the Truth. That is, the spirit of the Master.

Readers of "The Logos" have been stirred in their hearts by various reports concerning Germany appearing in earlier issues, and have forwarded sums for books to be sent to German brethren. Thus "Thirteen Lectures on the Apocalypse," "Nazareth Revisited," "Ways of Providence," "Visible Hand of God," "Eureka," and bound volumes of "The Logos" have been sent. Amongst those who have helped is an Italian brother and his sister-wife, Brother and Sister Raddatz, of Queensland. What a vivid commentary on the power of the Truth in an age of national hatreds. An Italian, sending money to an Australian, to send a book written by an Englishman, to a German, dealing with the Hope of Israel. The brethren in Germany have appreciated these gifts very deeply. Brother Weber writes: "*Some time ago I also wrote to brother Raddatz and thanked him for the books, 'The Logos,' Vol. 13, and 'Thirteen*

Lectures.' We have several copies of the latter in the German tongue, and the contents the very same. They have proved valuable in spreading the Truth here."

Another vital way in which all can help is by the power of prayer. The brethren in Germany are persuaded of its force. Sister Liesl Schulze, writing from Stuttgart, asked: "Do not forget us. Pray for us, for we are not as fortunate as you are. We pray and pray to our Heavenly Father for our brothers overseas. Pray with us that the Lord Jesus Christ may soon return."

### The Work of Gospel Extension

The German brethren are alive to their responsibility in this regard. In the words of brother G. Bogner: "The work of the promulgation of the Truth is our foremost task, for only by this means can a wholesome development of our community, both interior and exterior, be obtained." Immersions have taken place during the last twelve months, and the brethren feel that the prevailing international conditions can be used to advantage in this work. As brother Weber has expressed it: "As the political situation is becoming worse and compels one to ponder, the people here are seeking the Truth more than ever. May many more enter into the Ark before it is too late. There remains not much more time."

Some months ago, brother Bogner forwarded to us a corrected translated copy of "The Great Salvation." Originally it had been decided to endeavour to print a German edition of "Christendom Astray," but in view of the difficulties already mentioned, it has been decided to push ahead with the printing of "The Great Salvation," and to forward to Germany a supply of same to assist our brethren in the work of spreading the Truth.

Thus the work of co-operation proceeds, calling to mind those wonderful words of Paul: "There is neither Jew nor Greek; there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3: 28-29).

*Bruce Chiles.*

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### Editorial Note.

For some time we have been endeavouring to obtain the necessary linotype for the printing of "The Great Salvation." Unfortunately, German linotype in Australia is mainly controlled by those who are not partial to Christadelphian works being distributed at the headquarters of Lutheran teaching. The result is that our efforts have proved futile. We have, however, at last been assured that the work can be produced, and at the time of writing we are engaged in negotiating to this end. We hope, God willing, to be able to present a favourable report as to the progress of the work in the next issue of "The Logos." Meanwhile, brethren are invited to assist this effort by donations towards its cost.



**SEARCH THE SCRIPTURES (Proverbs 25/2).**

**Conducted by The Lamplighter.**

Dear Readers,

We were greatly encouraged by the many replies received from all parts of Australia, and after much deliberation we decided to award the prize to two competitors, namely:

A. Peden, 22 Pickering St., Brompton Park, S.A.  
Allan Cattermole (address not supplied).

*Answers to last month's Questions*

1. Acts 28, 1-6.
2. Greek; Jewess; Eunice; Lois; Acts 16-1, 2 Tim. 1-5.
3. David (2 Sam. 1-20).
4. Job (1, 1-2 and 18-21).
5. Pilate's Wife (Matt. 27-19).
6. Exposition of all competitors excellent. We may publish later.
7. Romans 15-5 and 13 and 33.
8. "... in the day of trouble; and he knoweth them that trust in him." (Nahum 1-7).
9. Judges 9, 8-15; 2 Kings, 14-9.
10. Nehemiah (1-11; 2-1).

The Editor has been advised to forward to the successful competitors standard Christadelphian works with the compliments of The Lamplighter.

I would like to say that all competitors did well, but please give a little attention to neatness and clarity. The entries from West Australia were particularly gratifying, and the encouraging letters accompanying them were appreciated.

Now, readers, I have set another eight questions, quite simple and straightforward. Don't forget to write in ink and include your name and address.

Send in your entry to The Lamplighter, c/o Logos, Box 226C, G.P.O., Adelaide, S.A., before Saturday, May 7th.

**THE QUESTIONS.**

1. Which Psalm is almost entirely repeated in another book of the Old Testament?
2. What kind of prayer "availeth much," and what Old Testament character enforces this?
3. A woman running with startling news. Two men running in the opposite direction to verify it. One runs faster than the other, but the slower goes beyond the faster. Then the faster one joins the slower. Where is the story?
4. In what verse does "bravery" mean "finery" and not "courage?"

5. Jesus often spoke of the Kingdom of God (or Heaven). Find passages showing that He thought of it as near, future, spiritual, within, invaluable, to be prayed for, to be sought.
6. Can you find three references either to Crete or Cretans?
7. What prophet conducted a mimic siege with the help of a tile and a pan?
8. "God is love." Can you show that the Old Testament teaches this as well as the New?

The answers to the above questions, together with the names of the successful competitors (who will receive useful prizes) will be published next issue.

With fraternal regards,  
THE LAMPLIGHTER.

## A Christadelphian Looks at Life

### **LINKS IN THE GREAT CHAIN**

WE were glad to be able to stand for a while in the sunshine and let the life-giving rays warm and comfort us. We stood on a high vantage point, overlooking one of the great waterways of the earth. In the bay, boats—large and small—nosed their way along. Some vessels were moored alongside wharves. Some were anchored in the stream. We fixed our gaze upon one, and faintly discernible, was a chain holding the vessel to her mooring.

Sometimes the waves outside are fierce. The stormy blast tosses high the waters of the deep, and the little boats run for shelter. As we looked at the particular vessel below us, we wondered what would happen if the sheltered waters were whipped to a greater fury than expected; if the great chain snapped, and the vessel was at the mercy of the waves. Why, it would be dashed against the shore and destroyed. How much depended upon the great chain! Oh, how important became each link!

"Jesus, our anchor!" These are the words of the apostle. And Truth is joined to that anchor in these days by the living Ecclesias, all links in the great chain. New Zealand is the first land upon which the sun shines on the first day of the week. At 11 a.m., when New Zealand saints rise to rejoice before their God, it is 11 p.m. Saturday in England. As the English saints turn to slumber from the sin or sanctity of the evening spent, New Zealand remembers "all of like precious faith wherever they might be," before their God. The sun sweeps onward . . . At 1 p.m. New Zealand time, the saints of Eastern Australia commence their act of remembrance; at 1.30 New Zealand time, the Adelaide saints swell the refrain. 8 p.m. N.Z. and the beloved in Perth are gathered at the table of the Lord. 9.30 p.m. and South Africa contributes its thanksgiving. 11 p.m., whilst New Zealand saints return to slumber, their day's service done, it is 11 a.m. in England—the hour of prayer has come. As New Zealand slumbers through the hours of darkness, the saints on the American continent conclude the joyful day of praise. Links in the great chain.

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# A Glance at A Troubled World

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*We want a government that draws the inspiration of its policy from above and not below: that gives law by inherent wisdom and not by the consent of unenlightened multitudes—a government that cannot be influenced by popular clamour, or overthrown by popular violence, whose right is both might and right of Divine origin; whose laws will over-ride monopoly and obstruction—will judge righteous judgment, showing no respect of persons—a government that will be able to achieve and preserve a right distribution of the land and property, and a right organisation of human life in all that concerns occupation and surroundings—the state of towns, the hours of labour, and the form and spirit of public institutions. We want a government that will bring God to the front: that will encourage and develop the nobleness of earnest submission to His will, and repress and finally extinguish the frivolities and folly in which human energy is now ignobly expended. We want glory to God in its real and rational form, then peace and goodwill among men will ensue as the results of intelligent Godliness.—R.R.*

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## A POLITICAL RELIGION.

Prominent Communists in various countries of the world have publicly declared that in the event of war with Soviet Russia they would refuse to fight, or, in some cases, would actually aid Russia. It is not that these Communists prefer Russia or the Russians to their own respective nation, but because Communism is more than a political creed, it is a political religion. Thus it does not recognise States, or Nations, or Countries, but only Classes. Communism looks forward to the time when the barriers of nationality and of class shall be equally dissolved, and when mankind shall not be divided economically and politically as at the moment, but shall be united as one. It anticipates the time when Nations and even the State will no longer exist, and mankind will enjoy the bliss of a stateless, classless society.

Communism is playing an important role in the fulfilment of prophecy. It is helping to cement Europe into a single bloc, answering to the confederacy of Ezekiel 38, whilst, at the same time, "weakening the nations" that remain outside the influence of modern Babylon (Isaiah 14: 12).

But Communism is not merely a political issue; it enters the lists against religion. It claims not only to alter the political life of a nation, but to care for the morality of its citizens as well. Those who have any experience of Gospel Extension work are finding that the doctrines of Communism are opposed to the preaching of the Gospel. The churches are decadent; the preaching of the clergy is divorced from reality, it does not touch the needs of today; and in the vacuum thus created, Communism

finds a place. This does not mean that those who are attracted to the theories of Marx are necessarily advocates of Communism. The Marxian theory is a materialistic philosophy, and the more its ideas or even its influence spread, so the greater difficulty will be experienced in supplanting its doctrines with the virtues of faith and spirituality.

Karl Marx was a Jew, and his theories are, in large measure, adaptations of the vision of the Hebrew prophets. The Truth makes its most powerful appeal to the oppressed and unfortunate at all times, and Marx has adapted elements of its hope to Socialism. Thus Communism becomes the bitter enemy of the Truth and vice versa, and in this is discovered the reason for Marx's bitter tirade against religion as being the "opiate of the masses."

Bertrand Russell, the celebrated philosopher, provides the following dictionary of terms for interpreting Marxism:

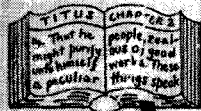
| <i>Christianity</i> | <i>Communism</i>                |
|---------------------|---------------------------------|
| The Deity           | = Dialectical Materialism       |
| The Messiah         | = Karl Marx                     |
| The Elect           | = The Proletariat               |
| The Church          | = The Communist Party           |
| The Second Coming   | = The Revolution                |
| Hell                | = The Punishment of Capitalists |
| The Millennium      | = The Communist Commonwealth    |

Interpreted in the above terms, there is a superficial similarity between the Truth and Communism. Christadelphians look for the establishment of the Kingdom of God on earth; Com-

munists anticipate the world converted to Communism. Christadelphians recognise that the Kingdom of God will not be established without force; Communists likewise recognise that force is necessary to establish their "classless society." Christadelphians refuse to fight for any nation but that of the Kingdom of God at the return of Christ (Ps. 149); Communists will not shed their blood for any other power but that of the Communist State. The evil of this system is apparent, inasmuch as it undermines the hope of the Gospel, by proposing to bring "righteousness" on earth apart from God. What the churches do in a spiritual sense—that is, destroy the doctrines of the Scriptures—Communism does in a materialistic sense. The Communist believes in a Messiah, but it is Karl Marx. His system provides for the elect, but it is the proletariat. He has his church, but it is the Communist party. He believes in a Millennium, but it is the establishment of Communism all over the world.

Of course Communism is based upon premises that are utterly false. The Bible teaches that sin is inherent in man; it springs from the heart. "Out of the heart proceed evil thoughts, murders, adulteries, thefts, false witness" and so forth (Mat. 15: 19). "The works of the flesh are hatred, variance, wrath, strife, seditions, heresies, envyings, murders" and so on (Gal. 5: 19-20). Communism believes that evil is due to the economic state of man. Christadelphians believe that the flesh must be suppressed; Communists believe that if the means of production are altered, the morals of man will be elevated.

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## English Supplement

of *The Logos*



No. 8.

April, 1949.

### TIDINGS BY SEA AND AIR.

Precedence is given this month to a letter from brother Holton, of Birmingham. Whilst penned with the intention of encouraging us in our labours, we feel that the thoughts expressed are so valuable as to warrant more than our individual perusal. This was the first letter received at the opening of the New Year, and its encouraging, exhortatory message was received at a most opportune time.

Dear brother Philp,

Greetings in the love of the glorious Truth entrusted to us.

I would like to encourage you in the excellent testifying work "The Logos" is doing—it is truly refreshing to receive a magazine which offers the nourishing meat of the Word.

So many of the "Israel of God" are starving and dying (spiritually) for want of solid food—the tragedy is that they know not that too much milk is sickening, and they cannot grow thereby.

Israel after the flesh suffered from blindness, and God sent into them His prophets to open their eyes and turn them from their downward path. But Israel resented God's prophets, saying, "Speak unto us smooth things"—so they hearkened unto their own false prophets that said, "Ye shall have peace." "Behold I am against the prophets that steal my words," saith the Lord. "They make you vain, He that hath my Word, let him speak my Word faithfully" (Jer. 23).

Blindness in part has happened unto the Israel of God TODAY, as saith the Spirit, "Thou knowest not that thou art wretched and miserable and poor and blind and naked" (Rev. 3: 14). But God has raised up His faithful prophets as your magazine amply testifies. These faithful brethren are regarded as "Jeremiahs," no doubt, but nevertheless they speak God's Word faithfully.

One of the most misunderstood words in our day is the word "Love," and it is generally considered to be "unloving" and "un-Christianlike" to testify faithfully. The greatest act of love which we can do is to convince a brother of his error, and pull him out of the fire."

*Faithful brethren realise the responsibility committed unto them as Watchmen. Like Ezekiel of old they "blow the trumpet" and warn the people (Ezek. 33: 3). "Turn ye, turn ye from your evil ways, O house of Israel" (v. 11). "But if the watchman blow not the trumpet and the people be not warned, his blood will I require at the watchman's hand." So, dear brother, strengthen your hands—be of good courage. Ezekiel was told to speak unto his own brethren, "Whether they will hear or whether they will forbear." He was not sent to those "outside the truth," not to "many people of strange speech, and of an hard language whose words thou canst not understand" (Ezek. 3: 6), but to the house of Israel.*

*"But the house of Israel will not hearken unto thee for they will not hearken unto Me—they are impudent and hard-hearted" (v. 7). "Nevertheless if thou warn the righteous man, that the righteous man sin not, he shall surely live, because he is warned" (v. 21).*

*Continue then in the things that thou hast learned. Give a sound testimony. Lift up thy voice like a trumpet, O Logos, the people are perishing for lack of knowledge. Oh give us faithful brethren; give us men like brother Thomas, and fill the pages of "The Logos" with their faithful words.*

*Fraternally your brother,*

*W. G. HOLTON.*

## COMMENTS.

The conditions our brother laments are not restricted to England, but are to be found in all parts of the ecclesial world. Apathy to the Truth, even amongst "the sons of God" is only to be expected as the return of Christ draws ever closer. He, himself, *warned* that the period immediately preceding his return would be Noahic in character. Indifference to the calamities which threaten the world is evident on every hand, whilst conditions within the brotherhood remind us of the words of Jesus: "When I come, shall I find THE FAITH?"

Our brother's letter is not the hysterical outburst of an unthinking bigot. An uncompromising contention for THE FAITH was the foundation of the lives of the prophets and apostles—a constant plea to Israel and the early ecclesia for faithfulness to the principles of wisdom and knowledge as revealed in the Word. These men were misunderstood by many. The majority looked upon them as reactionary, narrow, uncharitable and harsh. The majority did not appreciate that the uncompromising witness was expressive of their anxious thought for their brethren; their desire that their brethren might be saved; their sorrow that Israel should fritter away their great opportunities for the unsatisfying pleasures of the moment. The prophets were more than men of faith. They matched their faith with their courage. We need men of faith and courage *today*, that the torch of light and truth may continue to be held aloft despite the acrimony and opposition that a faithful witness attracts.

The Jews of Christ's day declared that they were indifferent to their predecessors. If *they* had lived in the days of Jeremiah and Isaiah, they would not have maltreated the prophets. **BUT THEY CRUCIFIED CHRIST.** Spiritual Israel today repeats the boast of the Scribes and the Pharisees. But many today listen with impatience to the words of warning that issue from their brethren in the spirit of the prophets, and **CRUCIFY TO THEMSELVES THE SON OF GOD AFRESH**, and put him to **AN OPEN SHAME** (Heb. 6: 6) by their love of the world and its ways.

## “LOVE”

“Love,” declares our brother, “is greatly misunderstood by professing Christadelphians.” The Lord Jesus is our great exponent of this word. He revealed two main principles in the quality of “love.” Firstly, love for God. Secondly, love for neighbour. The first is pre-eminent, and the second must never be elevated above it. The Ephesian brethren manifested their love for God, by refusing to tolerate “them which are evil,” and revealing the false prophets to be liars (Rev. 2: 2). Their love was therefore sometimes expressed in hate: “This thou hast, that thou hatest the deeds of the Nicolaitanes which I (Jesus) also hate” (v. 6).

When Christ walked amongst the people, he was forthright in his message. He condemned the religious sham of the age. The Scribes and the Pharisees could not see much “love” in Christ when he openly and vigorously denounced the iniquity of their ways and motives, their hypocrisy and wickedness, and “in anger” turned upon the leaders of the synagogue (Mark 3: 5). They thought he hated them. But see him as he sits upon the hillside overlooking the city, hear those words, see those tears! “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together . . . and ye would not.” Christ’s anger, his denunciation, equally with the acts of mercy sprang from his earnest desire to do his Father’s will.

It was exactly the same position with Jeremiah. His contemporaries thought him devoid of love as they heard his stinging denunciations. But read the Lamentations of Jeremiah—what intense love for the people is revealed therein.

## THE WRITINGS OF DR. THOMAS.

As our brother mentions, it is a fact that these do not receive the attention they deserve. Brethren and sisters are not generally encouraged to read such words as “Elpis Israel” and “Eureka.” Many of our youth do not progress past the “milk” stage, and “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” (Heb. 5: 13-14). “Elpis Israel” was originally written to interest **STRANGERS** in the Truth. We have reached a stage when **BRETHREN AND SISTERS** profess it is too deep for them! Converts are immersed on the basis of understanding developed from a couple of pamphlets and

the "Declaration." As a result, many do not appreciate the depths of wisdom revealed in the Word of Truth. Failing to comprehend the true beauty of the Word, its power has not the command over their minds that it should have, and thereby is created the opportunity for the influence of the world to make its presence felt. The antidote is **PERSONAL STUDY** of the Word. The fireside study with "Elpis Israel" and "Eureka" at hand is the answer. "Eureka" and "Elpis Israel" Classes are features of English ecclesial life which are worthy of development in every ecclesia. It is pleasing to know that the work is growing in England and Scotland.

### A WORD OF WARNING.

This comment is rather lengthy, but we must add a few words more. There are some who would hinder the work of these Classes by claiming that they elevate brother Thomas's writings above the Bible itself. This is incorrect. The Bible is the enlightener. If men would be truly wise let them possess an intimate knowledge of its message. The operation of these Classes encourages and fosters a deep study of the Bible. The writings of brother Thomas contain exposition of the Scriptures which is without equal. Other Christadelphian writings—splendid as they are—are as the candle to the sun compared to a book like "Eureka." Christ rules in the ecclesias (Rev. 2: 1) and when he required one to re-establish the Truth in these last days, Christ selected the proper man for the purpose. Christ, who is the Truth, permitted the Revelation to be understood, and an exposition of it to be printed, for the comfort of the brethren in the last days. Christ approves of "Eureka" study—even if the critics do not! Surely this is a sobering thought. The reader will show wisdom if he will heed the words above, and make a study of these invaluable works.

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**"The Logos" will be pleased to assist in the study of "Elpis Israel" by arranging for free Study Notes to be forwarded to any Brethren desirous of commencing a group (or private) study. These Notes are already being used in England and Scotland.**

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The natural man is not given to the study of the Scriptures, where alone at present the Divine aspect of life is revealed, and whose treasures are yielded only to assiduous and loving attention.

—R.R.

Can a man advocate the truth of God, and continue in harmony with Public Opinion? Impossible! With such opinion there must be war even unto death.

—Dr. Thomas.

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Secretary, "The Logos," English Edition: Brother Bruce Philp, 38 McDonald Street, Lakemba, N.S.W., Australia.  
 English Representative: Brother Arthur Cherry, 22 Northfield Road, Kings Norton, Birmingham 30, England.



Christadelphians believe that unless man is subjected to a change of heart by the understanding of the Truth, he will go his evil way: Communism maintains that if the economic system is altered in accordance with the precepts of Marx, man will be changed thereby. Christadelphians believe that apart from a change of heart, even "in the land of uprightness will man deal unjustly, and will not behold the majesty of the Lord" (Isa. 26-10); Communism denies this essential feature. Christadelphian teaching elevates the majesty and worship of God; Communism is essentially self-elevating. It elevates the so-called "rights of man" and denies the majesty of the Deity. Finally, Christadelphian teaching declares that the end does not justify the means, but that the means must be righteous, just and good, and in accordance with the precepts of the Master. The precepts of Marx declares that the end justifies the means. If material good is to come from bloodshed and revolution, then bloodshed and revolution is justified. In "The Communist Manifesto," Marx wrote: The Communists fight with the bourgeoisie whenever it acts in a revolutionary way . . . but they never cease, for a single instant, to instill into the working class the clearest possible recognition of the hostile antagonism between bourgeoisie and proletariat, in order that after the fall of the reactionary classes, the fight against the bourgeoisie itself may immediately begin."

These few points may assist the reader to more clearly follow the policy of Communism and of the Soviet in a troubled world. Communism is an international

force; so is Roman Catholicism. Prophecy indicates that some alignment between these two forces can be expected. At present this seems unlikely. Catholicism and Communism are antagonistic to each other. But as we have seen, the principles of the latter are to use any possible means to ultimately dominate the world, even if, at a later date, Communists have to destroy the power they used to gain ultimate control. Prophecy will prevail. Some compromise between these two world influences shall prevail to weld them for a time. In the face of the combined power of Russia, Rome and confederated Europe, the cry of "Peace and safety" will be heard (1 Thess. 5-3). But this cry of confidence will be rudely shattered by the roar of the seven thunders of the Apocalyptic "mighty angel" (symbolical of Christ and the saint) of Revelation 10: 1-3. The saints shall be manifested in power. The "high praises of God will be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written; this honour have all his saints" (Ps. 149: 6-8). In the face of this manifestation of power, Communism together with all other powers—religious and political—shall fall.

Meanwhile Communism is performing its work of confederating Europe and weakening the nations. In Australia, a prominent member of the party has been prosecuted on a Sedition Charge, for having allegedly declared:

## 9 : Advice to Timothy

—“*Think on these things.*”

Recently, I came across a short poem which impressed me greatly as being particularly applicable to those who have come to an understanding of the Truth in Christ. The first verse was this:—

*“If you stand very still in the heart of a wood,  
You will hear many wonderful things,  
The snap of a twig, and the wind in the trees,  
And the whirr of invisible things.”*

How true are these words! All nature speaks to us of the wisdom and might of the Creator. As the Psalmist has said: “The heavens declare the glory of God, and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard.” But this voice is not heard by all. For the most part the world goes on unheeding. One must stand “very still” to hear this voice: One must stop awhile, and “listen,” and think.

This was the second verse:—

*“If you stand very still in the turmoil of life,  
And wait for the voice from within,  
You will be led along the quiet paths of wisdom and peace,  
In a sad world of chaos and sin.”*

To what “voice from within” can those without “Truth” listen, that will comfort, and direct them in peace and wisdom? Most people today shun quiet meditation, for in it they can see no hope for the world, and their hearts “fail them for fear.” So the world hurries on to its doom.

But for those few who know the “Good news” of Peace, the comforting “Voice” of God Himself can be heard, if they will but “stand still” awhile and listen. For through their understanding of His Word, He speaks words of comfort which make possible that peace of mind “which passeth understanding.” Thus shall their “hearts and minds” be “kept,” and their paths directed in peace, amidst the chaos of the world, and the sins of men.

The third verse was this:—

*“If you stand very still, and hold fast to your faith,  
You will get all the help that you ask;  
You will draw from the silence the things that you need,  
Hope, and courage, and strength for your task.”*

This verse, surely, is for us! “Draw nigh to God, and He will draw nigh to you,” is the assurance we are given, and in quiet meditation one the things of God is a sure way of drawing nigh to Him. By that “inner voice,” He will speak to us, and we will from Him draw all those things necessary that we might be “conquerors through Him that loved us.”

All this was recognised by the worthies of old. Thus we see Isaac walking quietly in the fields "at the eventide," meditating on the promises of God (Gen. 24: 63). We see Paul walking overland from Troas to Assos, when he could have gone by ship. Why? Paul was well aware that he was going to meet extreme danger very soon (Acts 20: 22-24), and on his lonely journey he "drew" such "strength and courage" from above that he could say: "None of these things move me." We see Jesus retiring "a stone's cast" from his disciples just before his supreme trial, pouring out his soul to his Father, and seeking His aid (Luke 22: 39-43). He did not plead in vain. "There appeared an angel from heaven, strengthening him." He drew all the help he needed! The same source of strength is open to us, for are not the angels "ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

Paul passed on the benefit of his own experience in his advice to Timothy: "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all" (1 Tim. 4: 15). And Deity Himself exhorted Joshua to "meditate day and night" in the Book of the Law. Then he would have "good success" (Joshua 1-8).

The things we think about regulate the actions of our lives. Jesus said: "Out of the heart proceed evil thoughts which lead to evil actions. David realised it. That is why he prayed: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my Strength, and my Redeemer" (Ps. 19-14).

We will be wise men and women if we cultivate the habit of "standing still" and meditating on things Divine—and often! Thinking thus on the Divine Way, we will indeed "draw from the silence" the "hope, the courage, and the strength" necessary for "good success."

**"IF THERE BE ANY VIRTUE, AND IF THERE BE ANY PRAISE, THINK ON THESE THINGS."**

—E.B.W.



Atheism may gain ground, and lead to that spirit of selfishness and innobility, which it naturally engenders, and which, in the long run, finds vent in acts of unprincipled violence. This is the gloomy aspect of the situation, but the bright side is the side seen by those who know the truth . . . "Come, Lord Jesus; come quickly."

—R.R.

# Jerusalem...



## Daniel's Seventy Weeks

God's great love for Daniel resulted in the angel Gabriel being sent to enlighten him concerning the future of Jerusalem. Yet Daniel declared of much that he was told: "I heard but I understood not." Living at the end of the ages we are in a better position to comprehend that which the prophet failed to perceive. The Revelation of the Lord Jesus Christ has assisted in this direction, and to us the words have been directed: "Blessed is he who readeth and they who understand the words of this prophecy" (Rev. 1-3). The destruction of Jerusalem was a focal point in the plan of God. It marked off the end of an epoch, and the beginning of a new dispensation.

THE siege of Jerusalem by the Romans, which was dealt with in last month's issue of "The Logos," fulfilled numerous prophecies of both Old and New Testaments (see Deut. 28: 52; Jer. 19-9; Psalm 79; Mat. 3-10; 24-34; Luke 21-20). Perhaps the most striking of all was that given to Daniel in the following words: "Seventy weeks (of years = 490 years) are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and three score weeks; the street shall be built again, and the wall, even in troublous times. And after three score and two weeks shall Messiah be cut off, but not for him-

self; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate" (Dan. 9: 24-27).

At the time this prophecy was delivered, Jewry was in captivity under Darius, B.C. 534. In B.C. 456, Artaxerxes issued a command to "restore and build" Jerusalem (Neh. 2). Artaxerxes was contemporary with the prophets Ezra and Nehemiah. Probably by the influence of the latter, who was his cup-bearer, he was most kindly disposed to the Jews. In the performance of his duties, Nehemiah was daily in the King's presence, and the latter

would undoubtedly benefit by the wisdom and counsel of his servant. This had been the case with those other servants of God, such as Daniel, Joseph and Mordecai, who were constantly in contact with powerful rulers. Both Artaxerxes and his queen were apparently interested in the welfare of Nehemiah, and manifested a sympathetic concern for the welfare of his people (Neh. 2-5).

History records that Artaxerxes' reign was blessed with peace. Here is another example of the fulfilment of the covenant made with Abraham, "I will bless them that bless thee." Similar examples abound in Jewish history. All who love the Truth are lovers of Jerusalem and haters of Rome (Gen. 12; Ps. 122-6; Isa. 62-7; Zeph. 3-19).

Jerusalem had been "restored and rebuilt" long before the conclusion of the 69 weeks (Dan. 9-25). Its beautiful temple erected on Zion's most exalted position glistened in the keen sunlight, and commerce flourished in its streets. A week remained for the completion of the prophecy. During this period an event was to occur that was to be held in perpetual remembrance by the faithful (1 Cor. 11-24), even as the Passover has been remembered by Israel. This seventieth week was to introduce to Judea and Jerusalem "the Messiah" in the direct lineage of Abraham and David. His mission was to fulfil the prophecy of Daniel noted above. Through his understanding of Scripture, he knew exactly that which was required of him. He realised that death was demanded of him. Daniel had been told, "Messiah shall be cut off"

(9-26). His mission comprised the following propositions:

1. To fill up Judah's transgression.
2. To make an end of sin.
3. To make reconciliation for iniquity.
4. To bring in everlasting righteousness.
5. To seal up the vision of prophecy.
6. To anoint the most Holy.

In fulfilment of Isaiah 40: 3, John the Baptist was sent forth to prepare the way for this consummation. Judah heard, "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God." The completion of the mission was to be revealed at the conclusion of the seventieth week, or the last seven years of the 490. "He shall confirm the covenant with many for one week" predicted Daniel (Ch. 9-27). John's work occupied the first half week, and the ministry of Jesus completed the period.

Thus John was the first to appear publicly. He called the people to repentance. He spoke of the manifestation of that one who would be the Lamb of God to take away the sin of the world. He called upon his listeners to publicly testify their changed state of mind by being baptised. His language was not popular with many. Like his Master who followed him, he had no compunction at openly denouncing the enemies of the Lord (Mat. 23; Luke 3). The Truth held only in theory was not sufficient for either. They both called upon their hearers to "bring forth works meet for repentance." At the close of John's mission, his

Lord, for the first time, presented himself before John and was baptised, the Holy Spirit from heaven testifying, "This is my beloved Son in whom I am well pleased." John's work was finished, and the ministry of Christ commenced. In the words of our Hymn:

*"The true Messiah now appeared  
The types were all withdrawn."*

Immediately after baptism, the Spirit led him into the wilderness that he might be tested. He emerged triumphant and fitted for the ordeal he had to undergo. In his constant reading of the Scriptures (Luke 4-16), the importance of his mission would have been revealed to him by the innumerable prophecies relating to it. He seemed to have understood the prophecy of Daniel, for time and again he declared: "My time hath not yet come." On another occasion, when the Pharisees informed him of Herod's intention to slay him, he replied,

"Go, tell that fox, behold I do cures today and tomorrow and the third day (or year) I shall be perfected." After the close of the 3½ years, or second half of the week, he was raised and perfected in nature, angels and authorities being made subject unto him.

At his trial, his persecutors had shouted, "His blood be upon us and upon our children." Some 37 years later, in A.D. 70 this plea had its answer in one of the most terrible sieges in history. Jerusalem was taken, the Temple destroyed, the nation scattered. The transgressions of Judah had come to a full, and the nation and the land "was made desolate, until the consummation, and that determined shall be poured out upon the desolate" (Dan. 9-27).

—J. MANSFIELD.

Note: Dates quoted above are taken from "Chronikon Hebraikon," which is bound with "Elpis Israel."—Ed.).

## Ministry of Zephaniah

### YAHWEH ELOHEYCHA AS WARRIOR: Zeph. 3: 16-18.

*"The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing."—Verse 17.*

THE concluding verses of Zephaniah's prophecy demonstrate that the future glory of Israel will be due to the exploits of "Yahweh Eloheycha" (or Yahweh thy Elohim, rendered The Lord thy God), and not to the prowess of the nation whose hands will be "slack" with despondency, and who shall "fear greatly" when "the enemy shall come

in like a flood." Hatred for Israel is a prevailing characteristic of all nations, and will be given expression to at Armageddon. Gogue, in the plenitude of his power and success will commence to undo all that accomplished by the Jews. Jerusalem shall be taken; half of the city shall go into captivity, and to Israel it will appear as though

their Commonwealth, which they have laboured so diligently to establish, is on the point of dissolution (Zech. 14-2; Ezek. 37-11). Speaking of that time, Micah declares: "Many nations are gathered against thee, that say, Let her be defiled, and let our eye look (or "gloat") upon Zion" (Ch. 4-11).

#### Warlike Manifestation of Deity.

Deity will not look upon this crisis in the affairs of His people with impunity. The covenant made with Abraham demands some intervention, whilst the triumph of the nations will reflect upon the God of Israel, with the result that His name will be blasphemed. The attitude of God is revealed in the words of Isaiah: "What have I here, saith the Lord, that my people is taken away for nought? They that rule over them make them to howl, saith the Lord; and my name continually every day is blasphemed. Therefore my people shall know my name; therefore they shall know in that day that I am he that doth speak; behold it is I." (Isa. 52: 5-6). Looking forward to the time when Yahweh "will be merciful unto his land and to his people" (Deut. 32-43), and particularly to the world crisis which shall precede this manifestation of mercy, the Spirit through Moses declared: "Yahweh shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up or left" (V. 36). As in the days of Pharaoh, a great cry will ascend unto heaven from His persecuted people. In answer thereof He shall belligerently manifest Himself on their behalf. "If I whet my glittering sword, and

mine hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh; and that with the blood of the slain and of the captives, from the beginning of revenge upon the enemy." (Vv. 41-42).

Earlier, at the Victory of the Red Sea, Moses had praised the warlike manifestation of Deity's power. He had sung, to the accompaniment of Miriam and the women of Israel, "Yahweh is a man of war: Yahweh is his name . . . . Thy right hand, O Yahweh, is become glorious in power; thy right hand, O Yahweh, hath dashed in pieces the enemy. And in the greatness of thine excellency thou hast overthrown them that rose up against thee; thou sentest forth thy wrath, which consumed them as stubble" (Exodus 15: 3, 6, 7). The triumph of Israel over Egypt has been commemorated ever since in the yearly Passover Feast, but is shortly to be superseded by an even greater victory over the King of the North, where Yahweh as "a man of war" will again be belligerently manifested in action. Thus Jeremiah prophesies: "It shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt; but the Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them; and I will bring them again into their land that I gave unto their fathers." (Jer. 16: 14-15).

Zephaniah, also, in the quotation at the head of this article, presents Deity in warlike mani-

festation, howbeit a little obscurely due to the translation. This declares that "The Lord thy God in the midst of thee is mighty." "*Mighty*" is a translation of the Hebrew word "*Gibbor*," which signifies "a warrior," "a conquering hero," or "a mighty one." By using this word, Zephaniah gave expression to the same idea as Moses in Exodus 15-3, namely, that Yahweh thy Elohim is a man of war. It will be in consequence of his victories that Israel will be exhorted to "fear not," and "let not thine hands be slack," as stated in Verse 15. The issue will not be left in doubt. With such a warrior on the side of the nation, the foreigner will be driven from the land. Salvation, rejoicing and joy will come to Israel as the result of his successes.

#### **Christ and the Saints Comprise the Heavenly Army.**

In Isaiah 9-6 the title of *El Gibbor* (rendered "The Mighty God") is given to the Lord Jesus Christ. *El Gibbor* signifies the "Warrior of God" or the "Mighty Warrior." It is a title that Christ has not, as yet, assumed, but one which he will manifest when revealed in the earth again. He shall then "strike through kings in the day of his wrath. He shall judge among the heathen (nations), he shall fill the places with the dead bodies (of the enemies of the Lord), he shall wound the heads over many countries" (Ps. 110: 4-6). The reader is invited to consider the evidence of Revelation 19: 11-16, in relation to this aspect of Christ's labours. He shall go forth "in righteousness to judge and make war" (V. 11); he shall "destroy them which destroy the earth"

(Rev. 11-18). This manifestation of power will subjugate the earth to his rule. He will reign as the representative of Yahweh on earth. He will be clothed with the nature; exhibit the glory; and manifest the power and authority of Deity. He will be given "a name above every name" except that of Deity Himself. He will be King of kings over whom he is Captain (Heb. 2-10). He will be subordinate only to his Father in heaven (1 Cor., 15-17).

Christ will lead an army of immortal warriors (Rev. 19-16), capable of vanquishing the enemies of the Lord. They shall "execute the judgment written" by "binding kings with chains, and nobles with fetters of iron" (Ps. 149: 6-9). This shall continue until an end is made to all opposition, so that "wars cease unto the end of the earth" (Ps. 46-9), and Christ assumes his title of Prince of Peace. Thus in Zephaniah 3-17 the title of "*Gibbor*" is not that of an individual, but a community—the saints. It is "Yahweh thy Elohim" which will appear as a man of war for the salvation of Israel. Though "Yahweh" is in the singular number, and signifies "He Who Will Be," "Elohim" is plural and denotes "Mighty Ones." The title speaks of Deity manifested in a multitude. The word "Elohim" is used quite often for the angels in Scripture. In Psalm 8-5 the statement, "Thou hast made him a little lower than the angels," is, in Hebrew, "Thou hast made him a little lower than the Elohim." Zephaniah, however, was referring to Elohim not yet manifested. "Yahweh Eloheycha" signifies "He who will be thy Elohim." It points forward to Elo-



him who are yet to be manifestations of Yahweh in belligerent action. In Luke 20-36 Christ speaks of the glorified saints as being the equals of the angels (Luke 20-36). They will be the Elohim of the Age to come, being made "Abraham's seed" by baptism into Christ (Gal. 3: 26-29). Thus, in the time of their glory, they will become Yahweh Eloheycha to Israel.

The title "Yahweh Eloheycha" is expressive of the purpose of Deity to take out from the Gentiles "a people for His name" (Acts 15-14). Each individual so selected is expected to manifest in his mortal life the character of Deity as exhibited by the Lord Jesus Christ. Those who attain unto a sufficient standard of excellence, will be given a nature equal to that of Deity (2 Pet., 1-4).

#### **A Multitude Represented as an Individual.**

But "Gibbor" is in the singular number, and signifies a warrior, whilst "Elohim" is plural, meaning "Mighty ones." The question may be put, Can a multitude be represented as a man? Paul uses such an analogy in Ephesians 4-13. He anticipates the time when the Ecclesia shall "all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Christ is represented in Scripture as an individual and a multitude, those "in Christ" being members of the latter. They are the foot, hands, eyes, etc., of the multitudinous Son of God (1 Cor. 12). In "Eureka," vol. 3, p. 454, Dr. Thomas writes:

"This personification of Jesus and his brethren as constituting ONE MAN is illustrated

in Exodus 4-22, where the whole multitude of Israel, of which the adults were estimated at 600,000 (Exod. 12-37) is styled the Son and First-born of Yahweh. *The 'He who shall be'* promised to Abraham 430 years 'before the foundation of the world'; and prophesied of to Moses in the 'Memorial' apocalyptic at the bush, is the Eternal, by his power, incorporate and manifest, *first* in Jesus of Nazareth, and *hereafter* in his resurrected, accepted, and quickened brethren, 'glorified together with him.' These all as one glorified body are the 'ONE YAHWEH' manifested in 'One Name,' which, enthroned in Jerusalem is 'king over all the earth' (Jer. 3-17)."

Collectively, this "one Body" of Christ is represented as "the Name of the Lord." His "Name," says Zechariah, "shall be one" (Ch. 14-9). "Behold," prophesied Isaiah, "the name of Yahweh (Christ and the saints) cometh from far, burning with his anger, and the burden thereof is heavy; his lips are full of indignation, and his tongue as a devouring fire; and his breath, as an overflowing stream, shall reach to the midst of the neck to sift the nations with the sieve of vanity." Here is a warlike body of people represented as a conquering warrior ("Gibbor"), rendering vengeance to the nations, and bringing salvation to Israel. "Yahweh shall cause his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones" (V. 30). Though this will be the manifestation of Yah-

weh's power, it will be expressed through the Elohim of the future—the glorified saints. They will be the “voice” and “arms” of Deity; they will unleash the tempest, and send forth the flame. They will manifest Yahweh as a conquering Hero, a mighty Warrior, a Man of War. It will not be Yahweh in person, but Yahweh in manifestation that will perform this for the ultimate benefit of all mankind; of the “Jew first and also of the Gentile.”

#### **The Divine Purpose Compressed in a Name.**

In Deuteronomy 28-58, Moses records that “all the words of this law . . . are written in this book that thou mayest fear this glorious and fearful name, YAHWEH ELOHEYCHA — THE LORD THY GOD (Yahweh thy Elohim).” As we have seen, the purpose of God is compressed in this title. It is expressive of a glorious unity in plurality as manifested in the family of God. Deity is the Father, Christ is the elder brother, and the various members

of the family are those whom “he is not ashamed to call brethren” (Heb. 2-11). In this divine family, there is beautiful and harmonious unity. They are all one. They have reached that stage for which Christ prayed: “That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us.”

Zephaniah exhibits this divine family, this Man of War, in “the midst” of Israel, “resting in his love” (V. 17). He speaks of Israel as “sorrowful,” and burdened with reproach. The revelation that they crucified the Messiah will doubtless cause this state of mind. Hosea speaks of them “sorrowing for the burden of the king of princes” (Ch. 8-10). The final picture, however, is one of transcending glory. “The moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously” (Isa. 24-23).

—H.P.M.



# THE LOGOS

*Upholding the Purity of Apostolic Doctrine and Practice*

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### Thought for the Times.

#### "This Is Love . . ."

"This is love," says John, "that we walk after His commandments" (2 John 6). No man loves after the Spirit's fashion who disobeys. Apostolic "love" is that state of enlightenment and appreciation in relation to the things of God that impels a man to be "a doer of the word." John gives this an application that was special to his day; and yet is at all times appropriate wherever the same need and the same danger manifest themselves. "This is the commandment," he says, "that as ye have heard from the beginning, ye should walk in it." We are wondering what he means when presently the light dawns: "for many deceivers are entered into the world who confess not that Jesus Christ is come in the flesh." He means that they should hold fast to the doctrine of Christ as originally delivered; because many were drawing the disciples away therefrom. The obedience of this commandment is the evidence of New Testament "love," and it is necessary also for our acceptable standing before the presence of the Lord's glory at his coming. This is John's view, as evident from the words immediately following: "Look to yourselves, that ye lose not those things which we have brought; but that we receive a full reward." There would have been no need for these words if the things that had been "wrought" were not imperilled by the doctrines of the deceivers of which he is speaking.

—R.R.



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

No. 9

JUNE, 1949

Vol. 15

DEVOTED TO THE SPIRITUAL ADVANCEMENT  
OF A PEOPLE CALLED OUT OF GENTILE  
DARKNESS UNTO DIVINE LIGHT

Acts 15: 14

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

J. Thomas.

THE ORGAN OF THE CHRISTADELPHIAN "ELPIS  
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**"The Name of the Lord is a strong tower; the righteous runneth  
into it and are safe."**

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## OUR POLICY

Is to extend the knowledge of the Truth; to defend it against error, and to assist brethren and sisters in their comprehension of the Bible in every way possible, but particularly by the invaluable aid of the finest non-inspired expositions of the Scriptures available—the writings of our pioneers, brethren J. Thomas and R. Roberts.

We aim to follow the Apostolic advice to "contend earnestly for the faith which was once delivered unto the saints" (Jude 3: 4). We thus preach peace to those holding the Truth in its purity, but are definitely against false doctrine, in our ranks or not. In this connection we are not called upon to give a hearing to error merely because the errorist thinks he is otherwise; Scriptural precept and common prudence rather counsel a contrary attitude (see Prov. 19-27: 1 Tim. 6: 3-5; Titus 1: 10-11; Exod. 23-2). "The Logos," therefore, will not lend support to the publication of erroneous teaching now current, viz.: Partial Inspiration, Non-Resurrectional Responsibility of Enlightened Rejectors, Immortal Emergence, Unscriptural Teaching regarding the Sacrifice of Christ, the Present Possession of Eternal Life (Aionian Zoe), etc.

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

—Paul.

# THE LOGOS

*Upholding the Purity of Apostolic Doctrine and Practice*

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### What to look for in "Eureka"

## *Deity Manifest in Flesh and Spirit*

### The Development of the Elohim of the Age to Come.

*"Men were not ushered into being for the purpose of being saved or lost. God manifestation, not human salvation, was the great purpose of the Eternal Spirit. The salvation of a multitude is incidental to the manifestation, but it was not the end proposed. The Eternal Spirit intended to enthrone Himself on the earth, and in so doing to develop a divine family from among men, every one of whom shall be Spirit, because born of the Spirit; and that this family shall be large enough to fill the earth, when perfected, to the entire exclusion of flesh and blood."*

(Brother Thomas, in "The Herald of the Kingdom," 1858, pp. 84-5).

THESE words of Brother Thomas summarise our theme, which is called by the Apostle Paul, "The mystery of Godliness" (1 Tim. 3-16). For a detailed study of the purpose of Deity to "make man in the image and likeness of the Elohim" we recommend "*Phanerosis*," "*Eureka*" (especially Vol. 1, pp. 87-111, and pp. 275-283), and the chart by Brother Thomas reproduced in this number. We make this chart the background of all

that we shall write in this article. Frequent reference to it will clarify the subject.

NAMES AND TITLES OF DEITY Deity has been pleased to make Himself known by Names (and especially a Name), which declares His purpose and character. At our baptism, the formula is used from Matt. 28-19: "Upon this your confession of your faith, you are bap-

tised into the *NAME* of the Father, Son and Holy Spirit," which illustrates the importance of understanding the Names of Deity. The Divine message contained in these titles is obscured by the use in the Authorised Version of the two terms "Lord" (meaning *Master*), and "God" (meaning *Good*) to do duty for all the original and intentional variations. As "God is taking out of the Gentiles a people for His Name" (Acts 15-14), we shall inevitably have much to say concerning His Titles.

**AIL OR EL** This is the basic title (**Power**) of the Supreme Eternal Spirit. It signifies **POWER UNDERIVED**, or the "Great First Cause" of which men speak. This is "He whom no man can see, dwelling in light which no man can approach unto" (1 Tim. 6-16). He is represented in the chart by the Sun in the top left corner. From everlasting to everlasting He is Ail (Ps. 90-2). Before Him there was no Ail (El) formed, neither shall there be after Him (Isa. 43-10). Elohim have been, and will be, formed after Him, but certainly no other El, for there can be but one source of a universally extended and Supreme Power. "I am EL and there is none else" (Isa. 45-22). "I am EL and there is none like me" (Isa. 46-9). So affirms He who stands alone, high above all that He has created; before whom we feel but dust and ashes.

**ELOHIM** The Eternal Spirit (**Mighty One**) (EL) worked in consort with the Elohim to constitute all things terrestrial. The Elohim are "Mighty Ones," whose power is not their own, but derived from EL who created them and who is the

**POWER OF ALL POWERS**—the El Shaddai (rendered in our versions "God Almighty," see Exod. 6-3).

The angels are such Elohim, and their connection with the Eternal "EL," clarifies the whole principle of God Manifestation. That the angels are Elohim will be seen by comparing Psalm 97-7, "Worship Him all ye gods (Heb. *Elohim*)," with Heb. 1-6, where Paul uses the word "angels" for "*E'loh'im*." In Psalm 8-5 (quoted Heb. 2: 6-9) the translators have done likewise, the word "angels" being in the Hebrew "*E'loh'im*." The Elohim (God) of the burning bush who called unto Moses (Exod. 3-4) is spoken of in v. 2 and by Stephen, as an angel (Acts 7: 30-35). (Also compare Exod. 19-9, 20-1 "Elohim (God) spake" with Acts 7: 38, 53, and Amos 4-11 with Genesis 19).

They are subordinate beings, yet the power in which they excel (Ps. 103: 20-21) is that of EL. They are a vast plurality of agents, yet animated only by the One Great Power, wherefore the verb describing their actions is in the singular. Thus "Mighty Ones, He sees," instead of "they see" is not bad grammar, but a doctrinal expression, for when doing the work of Deity, their personal identity is submerged. Thus they speak as the Deity, whose *NAME* is in them (Exod. 23: 20-21).

No man can see EL and live (John 1-18; 1 Tim. 6-16), whereas man can see Elohim—the angelic mighty ones who bear His Name and Power. This is illustrated when the elders of Israel saw God (Elohim) and ate and drank in the angelic presence (Exod. 24-10). The parents of Samson saw the angel of Yahweh, or "*God*" (as the word "*Elohim*" is translated in the

A.V.) and lived (Judges 13, especially v. 22). Jacob also saw Elohim face to face (Genesis 32-30).

**THE ELOHISTIC LABOURS** The crowning labour of creation was that described in Genesis 1-26 when Elohim (i.e., the Eternal Spirit operating through His mighty ones) said: "Let us make man in our image, after our likeness." Man was made in the model, form, or shape of Elohim, with the ultimate purpose that there should be superimposed upon this clay *Image*, a moral and mental likeness to the Elohim, so that man should become a further extension of Divine being. This ultimate purpose is expressed by Christ in Luke 20-36, "the children of the resurrection will be like unto the angels."

The whole work had but one object, the filling of the earth with the glory of the Eternal Spirit (Rev. 4-11; Num. 14-21). The means whereby the glory should appear is termed in Romans 8-19, "The manifestation of the sons of God."

The purpose was developed by selecting Abraham and his seed (natural and adopted) as the medium of the manifestation. Israel (prince with EL) is the Holy Nation (Exod. 19-6; 1 Pet. 2-9), and to it must belong all who would be in the likeness of Elohim, part of the Divine family (Eph. 2-12; Gal. 3-29). To this race was committed the Divine Mind, expressed in the Holy Prophetic Oracles (Rom. 3-2), whereby the Elohistic likeness may be fed and all Serpent likeness is constantly reprov'd.

**THE NAME OF YAHWEH** In the Name *Yahweh*, described to Moses at the bush, we have the wonderful purpose of

Deity, summarised in a phrase, which is so pregnant with meaning as to thrill the heart of every "Israelite indeed."

Moses desired to know by what Name Deity would be understood in Israel. This was the crucial moment of their history, the inauguration of their national life as the channel of Divine operations. Hence Deity replied (Exod. 3: 14-15): "*EHYEH ASHER EHYEH*," i.e., "I WILL BE who I WILL BE" (R.V. Margin), i.e., "I WILL extend my BEing in others WHO I WILL BEcome." The proclamation has been *incorrectly* rendered "I am that I am" in the A.V.

Brother Thomas writes: "*In the Name and Memorial thus revealed at the bush, the Deity declared that He would be a person, or persons not then manifested.*" To summarise this declaration and "to keep it constantly in remembrance, He imposed upon Himself the Name of *Ehyeh* (I will be)." "Say unto the children of Israel *EHYEH* hath sent me unto you" (Exod. 3-14). "*Ehyeh* (I will be), on the lips of mortal men, is naturally transferred to the third person ("*He will be*," the "*He who shall be*") in the beautiful title *YAHWEH*. (The name *EHYEH* is seen in the midst of the Sun on the chart).

**YAHWEH ELOHIM OF ABRAHAM** In the proclamation "I WILL BE WHO I WILL BE" Deity announced that His intention was one of *selecting* certain persons to be the medium of His manifestation. The *selection* is limited to the true seed of Abraham (Natural and adopted); and this is revealed by the remainder of the proclamation: "Thou shalt say unto the children of Israel, *YAHWEH ELOHIM OF*



YOUR FATHERS, the Elohim of Abraham, the Elohim of Isaac, the Elohim of Jacob, hath sent me unto you. This is My Name for ever, My memorial for a generation of the race (Heb. "*ledor dor*," i.e., "a class generated out of the race").

Redemption had been promised through the seed of Abraham. The proclamation at the bush, speaks in terms of that Covenant. Deity announced Himself as:

YAHWEH (He who shall be manifested in) ELOHIM (the Mighty Ones) OF ABRAHAM. This, He declared, is His Name (purpose) for ever. It memorialises that He is generating a class out of the human race:

The use of the title Yahweh therefore conjured up in the mind of the intelligent Hebrew, the guarantee of the Covenant to Abraham, in which is made known the Divine intention to "take out from among the nations a people for His Name" and to reproduce His glorious likeness—mental, moral and physical—in men and women of sinful flesh. All this is implied by "the glorious and fearful name YAHWEH ELOHIM" (Deut. 28-58) of Whom Moses declared: "Hear O Israel, the He who shall be our mighty ones (Yahweh Elohim—Lord God in our version), is *one* who WILL BE" (Deut. 6-4).

**THE GLORY OF THE YAHWEH NAME** The moral and mental qualities of this Name—of the Eternal Spirit and those whom He will inhabit (Eph. 2-21) were revealed to Moses as recorded in Exodus Chs. 33 and 34.

Moses beseeched to be shown the glory of Yahweh (Ch. 33-18), who replied: "I will make all my *goodness* pass before thee, and I will proclaim the Name of Yahweh be-

fore thee; and *will be* gracious to whom I will be gracious, and show mercy on whom I will show mercy." (Future purpose to extend grace and mercy in the channel of the Name). Moreover Yahweh said that He would put Moses in the cleft of a *rock* and cover him with His hand, while he passed by, thus permitting Moses to behold the dazzling brilliance of His rearward glory, but not of His face. Fruitful consideration can be spent upon the typical significance of being in the Rock which is associated with the Spirit power, Word and Name, of Yahweh (Deut. 32: 3-4; 2 Sam. 23: 2-3; Isa. 26-4 (margin); 1 Cor. 10-4; Luke 6: 47-48; Matt. 16-18; 1 Pet. 2, 7-8), and the covering hand (Isa. 51-16; Ps. 20-6; Ps. 48-10; Ps. 80-17).

For the present, however, noting the overpowering physical brilliance associated with Deity, we pass on to the proclamation of the Name of Yahweh (Ch. 34-6: "And Yahweh passed by before Him, and proclaimed YAHWEH, YAHWEH ELOHIM, merciful and gracious, long-suffering and abundant in goodness and truth, *keeping mercy* for thousands, *forgiving* iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children unto the third and fourth generation.")

So the Yahweh Name gathers a fulness of meaning. The Spirit of the Eternal, pervading His purpose of manifestation, is a spirit of mercy and grace. None in the human race have right to partake of this Name. If He should mark iniquity in those who love Him, none should stand. His Spirit is a spirit of long-suffering, a spirit of forgiveness, a spirit that is keeping, or storing up, mercy for

thousands, even for a generation of the race. Yet his Spirit is a spirit of hating the guilty who love Him not, nor trust Him. He will not clear the wicked who constitute the vast majority of mankind. Behold, then, the *goodness* and *severity* of God!

These moral characteristics are to be wrought in all who bear the Yahweh Name, and they are demonstrated throughout the Word.

(a) LONG-SUFFERING, etc.

Manifested to Israel and even to Nineveh and illustrated in the heartfelt pleadings of the prophets.

(b) NOT CLEARING THE

GUILTY. Manifested in the continuous denunciation of flesh, its ways and its thoughts which are at enmity with Deity.

**THE FIRST DEVELOPMENT OF THE YAHWEH NAME**

Deity could have created man in the complete Elo-histic likeness from the commencement, but He wisely chose to dwell in beings whose characters should be developed under trial, learning to discern between good and evil; and who should possess the humble appreciation of His abounding grace. This appreciation springs from a realisation of their own insufficiency, and from first having this treasure in earthen vessels.

If flesh, "of the earth, earthy," could have risen *unaided* to the Divine standard, it would have boasted. That it could not was manifested in Eden. Wherefore from Eden onwards, by promise and by type, Yahweh, who is the Saviour (Isa. 43-11; Isa. 49-26: 60-16) promised to provide a Mighty One (Eloahh) who should be IN HIM-

**SELF THE MEETING PLACE OF DEITY AND MAN.**

Brother Thomas writes: "Had we lived in the days of Moses, speaking the Hebrew as our mother tongue, His proclamation would have created in us an expectation, that, at some future time, HE, the Possessor of the Heavens and the Earth, the Most High, who admitted Abraham to His Friendship, would appear in the midst of Israel; and that then, consequently, whatever His Name might be called, He would be IMMANU-AIL—GOD WITH US (Isa. 9-6; Mat. 1-23)."

Thus in due time, Yahweh focalised the purpose expressed by His Name, in Jesus. God extended His *being* by begetting a Son. Thus "I will be who I will be" became a fact. Deity said, "I will be," and if one should ask, "Who wilt Thou become?" the answer is firstly "Jesus is who I will be" (and later those in Jesus).

The Divine Spirit entered into the womb of a Virgin of a seed of Adam, Abraham and David, to produce the first extension of Deity, the first manifestation or development of the Yahweh Name. The Holy Spirit came upon Mary; the Power of the Highest overshadowed her, and the *holy thing* born of her was called the Son of Deity (Luke 1-35).

These facts are expressed in the chart by the converging declarations from the "I WILL BE" to the "WHO I WILL BE." Let us never lose sight of the intimate connection between Yahweh and His flesh manifestation. If Jesus were a mere man, then the whole plan of Deity to manifest himself, breaks down. We would not consciously deny this, but, in combating Trinitarian error, we sometimes tend to go to the other extreme. Let us not lose the focus

of our faith. We can only be "in Deity" by being "in Jesus," who was the tabernacle of the Eternal Spirit, specially provided as the meeting place, wherein flesh may be transformed into Spirit.

**THE NAME OF JESUS** In extending His being, Yahweh also extended His Name.

This is manifest from the very special instructions given by the Angel to Mary: "Thou shalt call his Name JESUS" (Luke 1-31). Peter tells us that there "is none other Name under heaven whereby we may be saved" (Acts 4-12). We read that it is "a name *above* all other names." Whatever we do after baptism we are to do "in the Name" of the Lord Jesus Christ; people act in a certain way "for His Name's Sake"; some held His Name fast; some denied it; the faithful will have the Name written in their foreheads.

What, then, does the Name of Jesus signify? It is the Greek form of JEHOShUA — YAH SHUA, YAHWEH SHUA, or "YAHWEH SHALL SAVE." Thus the Yahweh Name, and the whole of the Truth is enigmatically wrapped up in the Name "Jesus." In it is expressed the Truth that "God was in Christ, reconciling the world to himself" (2 Cor. 5-21). Christ Jesus was the bearer of the Yahweh Name, in His Name and in His Character.

**JESUS THE GLORY BEARER** He was the word made flesh (John 1-14), i.e., the expressed mind of Deity (revealed in Genesis to Malachi) walking the earth as a man. Deity has spoken to us by a Son (Heb. 1: 1-3). Jesus, the only *begotten* Son, declared the character of the Father Spirit who tabernacled in His flesh (John

1-18). In Him the Word (Logos) "tabernacled among us, and we beheld His *glory*, as of the only begotten of the Father, full of grace and truth" (John 1-14). As a result of His paternity and the measureless Spirit Anointing at Jordan, He was Yahweh walking in the midst of Israel, demonstrating in action the moral qualities declared to Moses in the rock (Exod. Chs. 33, 34)—GRACE and TRUTH! Gracious, merciful, long-suffering, forgiving, yet not clearing the guilty. Let the reader study the record of the life of Jesus and note the goodness of Yahweh, in both its aspects, demonstrated by the Glory bearer, Immanuel. Let the reader draw nigh to the Deity, to behold the reality and the tangibility of the mercy and grace of He whom no man can see, by seeing these qualities at work in Yahweh's firstborn. Neglect not to note also that, like His Father, the Son would not clear the guilty. Ponder daily, walk in His steps and the glory of the Name shall be thine also.

**I AND MY FATHER ARE ONE** This holy origin and holy mission of Jesus Anointed is frequently described in the gospel record of John. The Father dwelt in Him so that he could say: "He that hath seen me, hath seen the Father; believest thou not that I am *in* the Father, and the Father *in* me the words that I speak unto you I speak not of myself; but the Father that *dwelleth in me*, he doeth the works" (John 14: 9-11). "The word which ye hear is not mine, but the Father's which sent me" (v. 24).

All things that he heard of his Father, he made known unto the disciples (John 15-15). He told them that "the son can do nothing

of himself, but what he seeth the Father do; for what things soever He doeth, these also doeth the Son likewise, for the Father loveth the son and sheweth him all things that Himself doeth" (John 5: 19-20). "I can of mine own self do nothing; I seek not mine own will, but the will of the Father which sent me" (Ch. 5-30). "My doctrine is not mine, but His that sent me" (Ch. 7-16). Here was the LIGHT OF THE WORLD, whom to know, was to know the Father also (Ch. 8: 12, 19), who could say, "I and my Father are one" (Ch. 10-30).

When he spake, the words which dropped from his lips were those of the Eternal Spirit, as illustrated in His conversation with Nicodemus: "We speak that we do know and testify that we have seen and ye receive not our witness." (John 3-11). This could only be said because "He whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto him" (John 3-34).

Thus, as we listen to Jesus Christ, the Anointed Yahweh Saviour, we are listening to the Eternal Spirit; and as we behold his deeds and reactions, we are learning the character of the Father Spirit, who tabernacled in his flesh, who has become a Son.

**"HE WAS BEFORE ME"** Being the literal son of God, the mind of God was

wrought in his being in a way not possible in any ordinary man. Brother Thomas writes: "*The Eternal Spirit created a body from the material race of Adam, and filled it with His own power and wisdom without measure.*" This process of Deity "veiling Himself in flesh" was commenced with the conception of Jesus, and completed

by the visible descent of the Spirit at Jordan.

"The Apostles showed that Jesus was son of God, as well as son of man. This was the great development of the Father's purpose that they had themselves seen; this was the good pleasure by which He intended to perform all things promised to the fathers of old. He had given a son, one built up out of Mary's substance, yet in the inception of his being 'not of the will of the flesh, nor of the will of man, but of God' (John 1-13). Thus he inherited a quality of mind by which it was possible for him to fulfil all his Father's will. Here, indeed, was the perfection of wisdom, goodness and Divine power in providing one qualified to redeem a chosen generation of Abraham's seed, and also qualified to be the heir of all things, and the bearer of the Glory in the day of inheritance (Heb. 1-2; Zech. 6-13)."

Thus Jesus has no equal among the sons of men, and, being the "Word made flesh," then, as Brother Roberts says (*Nazareth Revisited*, p. 481): "It is impossible to disconnect his mentality from the Eternal Power in which he was rooted; and that although as the son of David and the MAN Christ Jesus, his existence dates from his conception of the Holy Spirit, yet the consciousness within him, whose foundation was laid by the Holy Spirit, may have reflected previous relations in a way of which pure earthborns like ourselves have no experience."

The passages we have already considered demonstrate the fact that his essential being (i.e., Yahweh, the Father Spirit), obviously did pre-exist.\* Realising this Jesus was the first one whom Yahweh was to become, we can then comprehend the passages, which, on the chart, diverge from the mouth of the "Man, Yahweh's fellow"

(Zech. 13-7), of whom John the baptist said: "though born after me, HE was before me" (John 1-30). Let us face it. Of course HE (Deity) was. Jesus was the dwelling place of Yahweh; and Yahweh existed from all time, though He had only recently veiled Himself in flesh.

With this principle before us, we can understand how it is written of Jesus: "He came down from heaven" (John 3: 13, 6-38): "He that cometh from above is above all" (John 3-31), and "ascended where he was before" (John 6-62), "who proceeded forth and came from God" (John 8-42; 13-3; 16-27); who therefore was before Abraham (John 8-58), in His essential being, which was Yahweh's, and who, unquestionably, "had glory with the Father before the world was" (John 17-5)\*

As Brother Roberts again says: "All these expressions, from the

mouth of Jesus, imply reminiscence of the pre-existing relation of things, which cannot be surprising if we realise that all wisdom and knowledge and memory are stored in the Eternal Father Spirit, of whom Jesus was the expression. The Father element in Jesus must always be kept in view in judging the expressions that come from his mouth."

Understand the Father extending himself to produce a son; understand the Yahweh Name; and these passages are not to be regarded as "awkward ones," to be explained away to Trinitarians only with difficulty, but are positive expressions of the glorious truth of DEITY MANIFEST IN THE FLESH.

Nevertheless, we **JESUS THE** must equally avoid **SIN BEARER** the other extreme.

We must realise that Jesus, the firstborn son of Yahweh was flesh, tempted in all points like as we are, yet without

\*EDITORIAL COMMENT: We are particularly anxious that this section of Brother Wille's article be not misunderstood. Jesus of Nazareth had no corporeal existence prior to his birth of the virgin Mary. The theory of a pre-existent Christ current in Church and Chapel theology finds absolutely no support in Scripture nor in this article. Many of the expressions used by Christ, and which are used by theorists to support their error of a pre-existent Christ, are to be understood in the sense of God-manifestation. The Deity tabernacled in Christ, Jesus. Paul declares: "God was in Christ" (2 Cor. 5-19): "God was manifest in the flesh" (1 Tim. 3-16). John wrote: "We beheld his glory, the glory as of the only begotten of the Father" (John 1-14). The Lord used difficult language at times, and those who only saw the "supposed son of Joseph" and did not perceive Deity veiled in the flesh, could not understand its meaning. The doctrine enunciated by Christ was not his, but God's who sent him. It was the Spirit speaking through Christ, as it had previously spoken through Moses and the prophets, with this difference, that in Christ it was given without measure. John the Baptist could declare: "He whom God hath sent speaketh the words of God, for God giveth not the Spirit by measure unto him" (John 3-34). Thus such statements as, "I am the bread which came down from heaven" are "the words of God," and should be interpreted as such. The Jews, who did not comprehend his divine origin or mission declared: "He is the son of Joseph, how can he say he came down from heaven?" (John 6-42). The Gentiles, who accept him as the Christ, likewise fail to understand his words, and the doctrine of God manifestation, and concoct such fallacies as the pre-existence of Jesus of Nazareth. The truth is expressed by Paul: "God sent forth his son, made of a woman, made under the law" (Gal. 4-4), and by John, "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (1-13). The doctrine he proclaimed was from heaven, the character he exhibited was divine, the miracles he performed were done by the power of the Holy Spirit (see John 5-30), the will he obeyed was not his own, but that of his Father. That which was manifest in Jesus existed before Jesus, and it is in this sense that these expressions are to be considered.

In similar manner to Jesus, Isaiah could proclaim: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness . . ." (Isa. 62-1). Who is the "I" in this case? Certainly not Isaiah; but Deity. And did Deity pre-exist, or exist before Isaiah? Of course He did. In a more complete sense, the Lord Jesus, in whom the Spirit of God tabernacled as in no other mortal, could affirm of himself: "He that hath seen me hath seen the Father." In a lesser degree, it is expected of us, that we should so let our "light shine before men, that they may see our good works, and glorify our Father which is in heaven" (Mat. 5-16).—Editor.

sin. Why then did the Father Spirit veil Himself in flesh?

The whole work of God-manifestation, had as its basis and medium, this substance called flesh. Flesh (which we hope to consider more fully on another occasion) has ever been at enmity against God; the lust of the flesh, the lust of the eyes, the pride of life (1 John 2-16), these are the blind forces of our being. There is nothing "of God" in our being, as Paul testifies in Romans 7-18. The mind of the flesh acts according to the desires of its own intellect and propensities, and does not naturally relate all its actions to the Will of God. Even the higher faculties do not naturally lead to God, but need to be indoctrinated by His Word. Flesh showed its real character in Eden and, "He saw that there was no man . . . therefore His own arm brought salvation."

The purpose of Deity to manifest Himself is therefore wholly one of grace and mercy. Flesh weak and earthy, has nothing whercof to boast (Eph. 2-9), and cannot attain unaided to Godlikeness. However, such substance was very suitable for the purpose God had in mind. When the mind of God is indoctrinated into it, there is induced:

- (a) Humility and abundant appreciation, born of a realisation of our utter unworthiness.
- (b) A conflict in the attempt to let Deity reign in our members; and in the effort to overcome flesh in ourselves; and to withstand it in the world, and in the ecclesia.

A stronger material which could have attained to perfection, would not have glorified God, as does this development of a humble and dependent disposition. By the bitter

conflict and trial involved in the introduction of "treasure into earthen vessels," a few are developed out of the vast mass of mankind, unto a perfection of spirit, fit for fellowship and co-substantiality with Deity.

But how could this conception be imposed upon the people called into the Name? The grace of God is revealed only by a due grasp of His mind and will. Wherefore God gave His son to set forth the necessary principles to reconcile us unto Himself. The Father had a plan for a morally sanctifying declaration to men, in which the son lovingly co-operated.

A living soul, a natural body from the ground does not receive the Divine impress by its own powers. Hence it fails.

Jesus, as we have seen, did receive the Divine impress, directly, in the germinating seed. He was the "body prepared" (Heb. 10: 5; Ps. 139, 13-16), "the man made strong by Yahweh" (Ps. 80-17). Thus he was perfectly obedient to his Father's will. This was not a conquest for the flesh. Jesus was righteous, in spite of the flesh. DEITY IN CHRIST produced perfection (though our Saviour's sufferings in attaining thereto are beyond our comprehension). Flesh, even in Jesus, the righteous Son of God, "profited nothing" and hence was nailed to the cross. The material from which Divine things do not naturally spring was destroyed. This was the "destruction of the devil" of Heb. 2-14; the "condemnation of sin in the flesh" of Romans 8-3, "the putting off the body of the sins of the flesh" of Col. 2-11; and the "declaration of God's righteousness" of Romans 3-21.

The life of Jesus revealed or

manifested the Father. His death was the completion of the revelation of the Father's mind, in showing the true value of flesh. As a brother writes: "Men will fairly readily admire the righteous ways of God revealed in the life of Jesus, but they will not accept the other side of the picture, God's view of their natural worth. Only a few humble, taught by the word of God will accept the declaration Jesus made on the Father's behalf, of the character of flesh; that like Adam, they are but flesh and blood souls made out of dust and the energising spirit of God, earthy, weak, having no glory, self-centred and unprofitable in the beings of God."

We are permitted to make our moral identification with the principles set forth in His death by the act of baptism. Paul says, "We are buried with him by baptism into death" (Rom. 6), or again, "We are crucified with him" (Gal. 2-20: 6-14: 5-24). In a figure he has then "borne our sins" as prophet and apostle testify. We accept the things set forth in his death (together with the revelation of the Father in his life, and the whole of Scripture is in harmony with it). Then our faith in these things, our humble state of mind, and our act of obedience in baptism are accounted to us for righteousness. God will accept us, will blot out our iniquities, and will admit us as prospective heirs of His glory.

The whole development of the Yahweh Name is based on the cross and Jesus the Saviour of Man (those prior to Jesus, acknowledging the same principles in the sacrifices which foreshadowed him). Before a man can become Divine he must be purged of flesh. Flesh and blood cannot inherit the King-

dom of God. We enter the Most Holy Condition only through the veil, that is His Flesh.

Like the brazen serpent in the wilderness, flesh was lifted up, as having no part in the glorious manifestation, which was all of Deity who "was in Christ reconciling the world unto himself."

Thus the "*I* who will *be*" is Deity, not flesh; and the whole purpose implied in the Yahweh Name is for the glory of the Eternal Spirit, not for the glory of flesh: for the extension of God, not of man. Deity is to be "ALL and in ALL." Flesh is to be obliterated as having no part in the glorious result.

**JESUS THE FOUNDATION STONE OF YAHWEH'S TEMPLE** Brother Thomas sums up what we have said: "Jesus Christ, in the days of His weakness had two sides, the one Deity; the other Man. The Eternal Christ-Power veiled in, and manifested through the flesh created from the ground; which flesh had wantonly transgressed the Divine law, the penalty of which sent it back into the dust from whence it came. This is Jesus Christ the true Deity whom to know is life eternal" (*Ambassador*, 1869, p. 215).

Modern believers in the Trinity and certain adherents of the "clean flesh" doctrine, in reality see only the Divine side of Jesus. On the other hand, in combating them, we must take care to avoid "seeing nothing but the flesh in Jesus." We must heed the injunction of Christ that "all men should honour the Son, even as they honour the Father" (John 5-23: 6-29) for to know Yahweh we must know Jesus.

The Jews of his generation failed to see him as Deity manifest in flesh. Therefore they were condemned to die in their sins (John 8: 23-24). They could not become Divine when they refused to re-

cognise the only channel through which the Divine Nature can be communicated to man. Jesus, the Son of God, is the Divinely laid foundation stone of the Zion system of things (Isa. 28-16). On this stone Israel stumbled (Rom. 9-32; Ps. 118-22; Isa. 8, 14-15). Upon him the holy Divine Temple is built. To be part of this temple, or development of the Yahweh Name, we must first be *in* Jesus, the antitype of the Mosaic blood sprinkled mercy seat, concerning which the Deity says, "There will I meet with thee."

Divine life is deposited in Jesus. Hence our emphasis on the Divine side of Christ. This divine life is made available to those who become the extensions of Jesus, who make up the multitudinous Christ, and who are founded on the principle of the rejection of the flesh. In Jesus are living waters which in the believer are a well of water springing up into everlasting life (John 4-14). He is the bread of life, and except we intellectually eat his flesh and drink his blood we have no life in us (John 6-35, 53). "As the Father hath life in Himself; so hath He given to the Son to have life in Himself" (John 5-26). This is another way of saying, "I will be whom I will be." But the "life" or "being" extends beyond the individual Son, "For God hath given unto us eternal life, and this life is in His son." "He that hath the Son hath life" says John, writing to us who "believe on the Name of the Son of God" (John 5: 11-12). Thus already we can mentally and morally partake of the Divine Being extended through Jesus to us. "Of His fulness have all we received" (John 1-16). For "as many as received him to them he gave power to become the sons of God, even to

them that believe on his name" (John 1-12).

The New Testament exhibits through this process of laying hold of the life which is deposited in Christ. We must have the Spirit of Christ (Rom. 8-9), for as many as are led by the Spirit of God, they are the Sons of God (v. 14). We are to be transformed by the renewing of our minds (Rom. 12: 1-2); we are sanctified in Christ, we are God's building on the foundation of Jesus Christ (1 Cor. 6-20); always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body (2 Cor. 4-10); being new creatures (2 Cor. 5-17), who must cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God (2 Cor. 7-1); we must come out from the world, and Deity will receive us and become our Father (2 Cor. 6: 14-18): Christ must be formed in us (Gal. 4-19); already we are raised up to sit in heavenly places in Christ Jesus (Eph. 2-6); for us to live is Christ (Phil. 1-20); our life is hid with Christ in God (Col. 3: 1-5), wherefore we must mortify our members on the earth; for the purpose of our existence is that we should show forth the excellencies of him, who hath called us out of darkness into his marvellous light (1 Pet. 2-9). These are but a sample of the many apostolic amplifications of the one work in life, that of being conformed to the image of His Son, that he might be the firstborn among many brethren (Rom. 8-29).

Being in Christ, we become what he is. Brother Thomas expresses this thought very beautifully in "Eureka," Vol. 1, p. 226:

"Now to men of such faith and practice as this, the apostle says,



'Ye are all the sons of Deity in the Anointed Jesus through the faith; for as many as have been immersed into Christ, have put on Christ. There is neither Jew nor Greek; there is neither slave nor free; there is neither male nor female; for ye are all ONE in Christ Jesus. And if ye be Christ's then are ye Abraham's seed and heirs according to the promise (Gal. 3-26). Thus of 'twain one new man is made,' and he is called the 'Jew inwardly' (Eph. 2-15). This inward Jew is multitudinous; and consists of all in Christ, and because in Christ, in Abraham. Believing men and women, slaves and free-men, Jews and Greeks 'are all one in Christ'; and being in Jesus, share with him in all his national, official and divine relations. He is a Jew; therefore all in him are Jews; He is Son of the Deity; therefore all in Him are sons of God; He was circumcised; therefore all in him are circumcised by the circumcision of Christ; He is King and High Priest; therefore they are 'kings and priests for God'; He is the Christ; therefore all in him are his Body, the Mystical Christ; He is the seed of the Woman, and of Abraham, and of David; therefore all in him are their seed also: the righteousness of the law was fulfilled by him; therefore the righteousness of the law is also fulfilled by all in him who walk not after the flesh, but after the Spirit. In short, as no one can inherit the kingdom and glory of the paradise of the Elohim unless he become of the Jew, who is the circumcised son of Abraham, David and the Deity; priest, king, and anointed one of Israel, and the subject of the righteousness of God; and as men of all races are but sinners under sentence of death, and therefore cannot acquire this position upon hereditary and natural principles—they can only become of 'the Jew,' and therefore Jews, elementary parts of a majestic whole, by putting on Christ, by entering into him, and so being 'IN HIM.' By this arrangement, though by nature destitute and naked, they become complete, as saith the Apostle: 'Ye are complete in him who is the head of all principality and power; in

whom also ye are circumcised' (Col. 2: 10-11)."

**THE SAINTS COMPLETE IN HIM** The whole purpose of Deity to manifest himself, first in Jesus, then in a multitude, is expounded in that lovely prayer of Jesus in John 17. To understand this prayer is to understand the Yahweh Name. The reader would benefit by now turning to it and reading it on the background of what we have deduced from the Word.

In this chapter we have Jesus saying he had manifested the Name of Yahweh to a band of men given to him out of the World (v. 6). He had kept them in the Name (v. 12), by giving to them the Word or expressed mind of Deity (v. 14), and by them to us (v. 20). His prayer for this class generated out of the race (Exod. 3-15) is a repetition in different terms of the declaration of the Name to Moses at the Bush.

*To Moses:* "I will be whom I will be," i.e., I will extend my being in a person and persons whom I will become.

*By Christ:* "I pray that they all may be one; as thou Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the GLORY which thou gavest me I have given them: that they may be one, even as we are one. I IN THEM AND THOU IN ME, that they may be made perfect in one and that they may be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world . . . I have declared unto them THY NAME and will declare it; that the love wherewith thou hast loved me may

(Continued on page 240)

## EXPLANATION OF THE CHART

(Our thanks to A. Summerton who reproduced the Chart overleaf)

WRITING to Brother Coffman three months before his death, Brother Thomas said: "Enclosed I send you a sketch illustrative of the Great Mystery. It is in the rough. I have a more artistic drawing in my book. This I keep as a copy for the lithographer, if ever I may be able to publish it. It is thought by those who have seen it, to be very beautiful and to simplify the matter wonderfully.

In the upper corner on the left, you will notice the letter "I" surrounded by rays of light. See 1 Tim. 6-16, for what is represented: Unapproachable light, in which dwells the *Invisible I*. (NOTE: In the final picture, "I" was changed to "I will be" and "Who" to "Who I will be," and one or two other changes). You will also notice that the lines all converge to a point, which is the mouth of the figure, over whose head is the word "WHO" (See the note above.—Ed.), the *Visible Who*: the I (will be) manifested in the WHO (I will be). From the mouth of the "WHO I WILL BE," all the lines diverge. Between the converging lines are the prophetic sayings of the *Invisible "I"*: and between the diverging lines from the oral point of the visible "WHO," are the New Testament oracles concerning him. By comparing these utterances, it will be seen that it is the *Invisible I* (i.e., Deity.—Ed.) who is the Speaker throughout.

The visible "WHO," the image

of the invisible God, you will perceive is standing upon the earth, His future dominion, under which is the ancient monogram, I.H.S., consisting of the initials of the sentence, "Jesus Hominum Salvator," which signifies, "Jesus the Saviour of men." In my original, it has Moses, addressing a company of Israelites, in the lower corner of the left, and pointing to the "I" and the "Who" as the practical illustration of Deuter. 6-4! In the lower corner of the right is John the Baptist, pointing to the visible "Who I will be," and declaring that He was before him. At the feet of WHO is a symbol of WHO'S relation to Judah, as the lion of the Tribe of Judah, the root and offspring of David. If you imagine the human figure removed, the convergence to and divergence from a common centre, would be destroyed, and the utterances would all be confined and without consistent signification. The flesh is the focus of the invisible I's converging utterances and assumed power, as a vial for the purpose of condemning sin therein; after which the same power (Ail) converts it into His own substance—Spirit. Take away the converging Power, indicated by the lines following upon the back of WHO'S head, and you have an illustration of the mere-manism of the profane babblers of our time; blasphemers, who make a mere man affirm that he came down from heaven, and is the equal of God."

# This is Life Eternal to Know Thee the Only True God &

## Gifts of the Prophetic Oracles.

From Everlasting to Everlasting, Thou art All

WHOM NO MAN HATH SEEN

אֵלֹהִים

**EHYEH**

**I WILL BE**

IS

**MY NAME**

which no man can approach

Dwelling in the light

I Tim vi 16

Before Me there was no Ail formed; neither shall be after Me" - Isa 43-10

I am Ehyeh your Holy One, the Creator of Israel, your King - V-15

"The Son's name shall be called Wonderful, Counsellor, the Mighty Ail, the Everlasting Father, the Prince of peace" - Isa 9:6

I am the first One and the Last Ones. - Isa 41-4

I will be who I will be: I WILL BE this is my name for the Olohim and this is My Memorial for generations of the race - EXOD. 3-15

Eheh, Yahweh, Jehovah; or Yah, is a man of War - EXOD 15:3

I am Eheh, that is My Name; and my glory I will not give to another - Num: 14-21

As I Live, the Whole Earth shall be full of my glory - Isa 43:11

I am Ehyeh (or Jehovah) and there is none else. Beside Me there is no Saviour.

אֵלֹהִים

WHO I

Rev. 5:8

The Roots Offspring of David

of the Tribe of Judah

וַיִּקְרָא שְׁמֵוֹ אֵלֹהִים

THE ELOHIM of the WHC



Moses' Proclamation Rendered from the Hebrew of Deut. vi. 4

## Pictorial Illustration of De

# Jesus the Christ, whom Thou hast sent

## Days of the Ministry of John & Jesus Christ.

Zech XIII. 7.

יְהוָה יִלְלוּ

WILL BE



The VEIL, that is to say HIS FLESH <sup>Heb. 10:10</sup> shall be called <sup>Heb. 10:10</sup> EARTH

IS

I am the Alpha & the Omega, the Beginning & Ending, Who is, Who was & Who is to come, The Almighty <sup>Rev. 8</sup>

I am the Bread that came down from heaven, As Moses lifted up the Serpent, so must I be lifted up: <sup>Jhn. 6: 33-35 Jhn 3:14-</sup>

The Bread I give for the life of the world is My Flesh. <sup>Jhn. 6: 51.</sup>

Before Abrahami was, I am, I and my Father are One. <sup>Jhn. 8: 58 10:30</sup>

My words are spirit & life. The Deity is spirit. <sup>Jhn. 6: 63. 4:24</sup>

He that hath seen Me hath seen the Father. <sup>Jhn. 14: 9.</sup>

The Father is in Me & I in him: I proceeded & came forth from him. <sup>Jhn. 14: 10 8: 42</sup>

The Father hath committed all judgment to the Son, that all should honor the Son as they honor the Father. <sup>Jhn. 3: 29</sup>

We speak that we do know, & ye receive not Our testimony. <sup>Jhn. 3: 11.</sup>

I am the image of the invisible God, first borne every creature, by whom all thing were created. <sup>Heb. 1: 3 Col. 1: 15: Jhn. 1: 10</sup>

The Flesh profiteth nothing <sup>Jhn. 6: 63.</sup>

He will glorify Me with himself with the glory I had with him before the world was. <sup>Jhn. 17: 5</sup>

I go to the Father who is greater than I. <sup>Jhn. 14: 28.</sup>

I was in the world & the world was made by Me but it knew me not. <sup>Jhn. 1: 10.</sup>

I am Ehyeh the Saviour (i.e. JESUS) the Anointed King of Israel. <sup>Isa. 44: 6: 49: 26</sup>

I will ascend where I was before, but I will come again, as a thief Blessed is he that watcheth <sup>Jhn. 6: 62: 14: 3: Rev. 16: 18.</sup>

Though borne after He was before me!



John, "the Burning & Shining Light" John 1:30.

Manifested in the Flesh

## DEITY MANIFEST IN FLESH AND SPIRIT

(continued from page 236)

be in them, and I in them" (Jhn. 17: 21-26).

**THE NAME WRITTEN IN THE FOREHEAD** Being "one" with Jesus in the Father is no mystical or "magical" process. It is a matter of being sanctified by the Word of Truth (v. 17). Deity will become us, as expressed in the memorial Name, in quite a literal fashion. His mind must be inwrought in our being by the Word, and by the Word made flesh. There must be engraved upon our actual brain flesh something which is of Deity.

The Science of the mind shows how character is built up of impressions being physically embedded in the brain flesh. These impressions embedded in our Sensorium must be divine, for these alone are permanent, and can be transferred to the Spirit's record; and then endowed with a house from heaven (2 Cor. 5). Mentally and morally we must become partakers of the Divine Nature now (2 Pet. 1-4) if we are to ascend physically to the nature of the Elohim in the age to come (Luke 20-36).

Therefore we must breathe the atmosphere of Deity's Holy Spirit Word. "As new born babes desiring the sincere milk of the Word." This process is termed by the Spirit, "being sealed in the forehead" (Rev. 7, cf. "Eureka," Vol. 2: pp. 290-294).

Brother Thomas writes: "Seals are engraved with devices that when pressed upon a softened surface, the device might be transferred thereto as the mark of the owner of the seal. The Deity has a device which He has Himself engraved upon His own seal, the mark of which is transferred to the hearts of those who are impressible,

and they become His sealed servants. It is written in Job 33-16, 'the Deity openeth the ears of men and sealeth their instruction.' From this we learn that sealing has to do with teaching; and consequently as the seal of the Deity is applied to a surface capable of thinking, His seal is that which impresses His ideas or 'thoughts and ways' upon the brains of His creatures."

"Now all the true servants of the Deity are thus sealed in their foreheads which, hieroglyphically, are symbolical of their intellects and affections." The Doctor then proceeds to show how the anointing of Jesus was the sealing of his brain with the teaching of the spirit. "The seal of the Deity is Divine teaching. This may be sealed or impressed upon the brains or foreheads of men directly or indirectly. Jesus was sealed directly . . . He heard in his sensorium what no one heard but himself. This was inspiration . . . select ones alone were thus sealed (e.g., the Apostles). This was the divine sealing direct, without any human intervention. The Father could have sealed or taught all men in this way . . . It would have been a system of infallible teaching which would have left them nothing to think out; so that for the want of use their brains might have become enervated . . . But, except in the class of cases adduced, the Father requires men to *use their foreheads* upon what He causes to be presented for their faith . . . 'Faith cometh by hearing, and hearing by the Word of God' . . . The New Man these sealed ones 'put on' is 'made new by exact knowledge after the likeness of Him who created him,' for 'they are the Deity's workmanship, created in Christ Jesus for good works.'"

**LIVING INCORPORATIONS OF THE TRUTH** God has arranged His Word in such a way as to make this sealing possible in an

interesting manner. There in the Scriptures we find specific events, persons and things, whose history as sketched by God for man yield principles of faith and conduct. These and a thousand wonderful symbols all work upon the mind of the humble reader to bring a distinct impression of the goal of his probation—GOD-LIKE-NESS. God could have declared His purpose in a ten-page pamphlet. He chose to reveal Himself in a manner which would involve search, as for hid treasure (Prov. 2: 1-5). There must be a conscious daily digging; and as we do so our minds expand to marvel at the wondrous things out of God's law (Ps. 119).

By this process we become living incorporations of the Truth. We develop spirit minds which see things as Yahweh sees them. We are "born of incorruptible seed, by the Word of Deity which liveth and abideth for ever" (1 Pet. 1-23). Thus we each embody the mind or word of Deity. Many words make an epistle, and so, individually and collectively, we become "an epistle of Christ written with the Spirit of the living God" (2 Cor. 3-3). In the case of the Corinthians, the writer was God; the pen was Paul; the ink was the Spirit, and the paper the hearts of the Corinthians.

Godly character is moulded by the Spirit, through the medium of the Truth believed and obeyed, and such a character (reflecting the qualities revealed in Exod. 34 to Moses) is therefore part of the Spirit of God, in its mental and moral aspects. It is our high calling to sustain a relationship with the spirit of God.

Those who become the 144,000, redeemed from among men have their Spirit-character restored at Resur-

rection. He who restores to life, also stamps or rewrites the New Man or New Creature, formed by the Word in the old body of the present state upon the New body in the future. The exhortation is that this must be created now, if it is to be there for restoration.

**DEITY ALL** Thus the great work  
**AND** given to each one of  
**IN ALL** us at present, is to  
 co-operate with Deity, dwelling daily in the presence of His Son, and feeding all day upon the Word, so that His being may be projected into ours. These are the sublime and enchanting truths locked up in the Name of Yahweh. If we meditate upon them, they have power to transform us into the likeness of the Elohim.

The dispensation of the fulness of times is at hand, wherein He will gather together in one all things in Christ (Eph. 1-10). All things are out of Spirit—all, in Jesus, will again become Spirit, though retaining personal identity. The earthy bodies will be transfigured in the twinkling of an eye and changed into the likeness of the quickening Spirit, by which the redemption celebrated in the song of the 144,000 on Mt. Zion is made complete (Phil. 3-21; Rev. 14).

Thus the name YAHWEH gives us Deity saying, "I WILL BE!" We ask, "Who?" The answer is, "WHO I WILL BE." We ask, "Who is that?" The answer is "Jesus." We ask, "Who else?" The answer is "All in Jesus."

Then "I WILL BE WHO I WILL BE" means that the great Eternal One says: "I WILL BE JESUS," "I WILL BE PAUL," "I WILL BE JOHN," "I WILL BE PETER," "I WILL BE JOHN THOMAS,"

"I WILL BE YOU"—Yes, you and me, dear brother and sisters, if we remain steadfast unto the end.

*Deification!* That is our destiny. With our leader and redeemer, we may then hope to be part of the "Name of Yahweh that cometh from afar, burning with indignation" (Isa. 30-27). Constituents of Yahweh Tz'vaoth (He who shall be Armies); who shall rid the earth of all the oppositions of flesh to the Deity.

This militant manifestation of the Yahweh Name will advance to world conquest, in which we hope to participate. This work is visualised in Ezekiel's vision of the cherubim (Ch. 1 and 10), in Daniel's vision of the "one man" (Ch. 10), in Zechariah's vision of the four chariots (Zech. 6), and in John's vision of the One Man Multitude, like unto the Son of Man (Rev. 1), of the twenty-four elders and four living ones (Ch. 4-5), of the Rainbow angel (Rev. 10) and the rider on the white horse (Rev. 19).

As a result of these operations, human rule and thought will be suppressed, and the New Jerusalem community of Kings and

Priests will take over the reins of power. At the end of this millennial aion there will be the harvest of those who, during it, have qualified for the rank of Elohim, and participation in the Yahweh Name. Sin will be obliterated; death destroyed; nations abolished. Deity will be all and in all. His tabernacle shall be with men.

Yahweh will then have become the Elohim of Abraham, Isaac and Jacob. The purpose will then be complete and the earth shall be filled with the glory of Yahweh as the waters cover the sea.

Oh! the depth and the riches of His mercy. What manner of love the Father hath bestowed on us, that we should be called the Sons of God; therefore the world knoweth us not because it knew him not. Beloved now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like him; for we shall see him as he is. And EVERYONE THAT HATH THIS HOPE PURIFIETH HIMSELF, EVEN AS HE IS PURE.

—Edgar Wille, Birmingham, Eng.



To invest at least a portion of this life's exertions in the life to come, is not an extraordinary feat of wisdom, and yet it is what few are equal to; and the result is—the cemetery, which to mankind in general is the ignominious goal, while to the servants of God it is but a temporary resting place, in which their short sleep is over before they are aware they were put there.

—R.R.

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

—Dr. Thomas

**THE PURPOSE OF DEITY**

"All the earth shall be filled with the glory of the Lord."—Numbers 14-21.

WE pay the reader the compliment of publishing a long article this month upon a deep and interesting subject. Those familiar with the thought provoking dissertations of Brother Thomas upon the subject of God manifestation, will appreciate the observations made in this issue. To all we earnestly suggest that this article be given detailed consideration in the light of the Scripture references appended. The subject is closely bound up with the manner of life that we should exhibit from day to day. We have been "begotten (see R.V.) . . . through the word of God" unto "a living hope" (1 Pet. 1: 23, 3 R.V.), by which we are expected to manifest the "fruits of the Spirit" (word), (Gal. 5-22; John 6-63). By the daily contemplation of the Word of life, and the earnest attempt to live in conformity with that word, Christ is being "formed within us" (Gal. 4-19); and to the extent that we manifest the attributes of Christ, we reflect the Divine glory in a mental (or doctrinal) and moral capacity.

Of course, at the moment, we are only in embryo that to which we hope to attain unto. We await the birth of the Spirit (John 3-5) at the revelation of the Lord Jesus. Then will be exhibited the full "manifestation of the sons of God" (Rom. 8-19). Each individual saint will manifest the full "glory of God" (Rom. 5-2). They will be mentally and morally rejuvenated and physically changed to conform to the complete image of the Son (Phil. 3-21; 1 John 3: 1-2). The flesh with its limitations, its lusts,

its anti-God thoughts, will be completely "put off" and will be replaced by glorious spirit bodies. Then there will be no need to "renew by knowledge" the "new man," so as to be "conformed to the image" of the Son, for we shall be complete in him (Col. 3-10). The world which will witness this transformation shall give expression to it in the words: "Surely God ('EL') is in thee" (Isa. 45-14).

Meanwhile, the manifestation is necessarily incomplete, and limited to a mental and moral *approximation* to the Divine attributes only. When we compare the righteousness of God as exhibited in the Lord Jesus Christ with our oft recurring imperfections and weaknesses which despite our efforts to suppress continually assert themselves, we can exclaim with the Apostle: "O wretched man that I am! Who shall deliver me from this body of death" (Rom. 7-24, margin). The answer is, "I thank God through Jesus Christ our Lord."

We tend to turn from these deeper subjects of the Word, and erect a mental barrier against the understanding of them. Let us break down these barriers of the flesh, and permit the pure light of the Spirit-Word to penetrate the darkest recesses of our minds. Then, influenced by the mind of the Spirit, we shall have power to combat the mind of the flesh, and so establish a good foundation against the time to come.

If any reader finds any section of the article difficult, and would like to discuss it further, we shall be pleased to hear from him.





## A Glance at A Troubled World

*Troubles are almost universal—there is scarcely any end to the list of troubles that exist, or threaten to invade the peace of society. The “sure word” of prophecy explains it all, and much more yet of the same kind which before it is finished will strike terror into the hearts of many who are still trying their best to think lightly of the troubled situation.*

**SUPER**-abundance of other matter in “*The Logos*” this month has demanded that our review of current events be compressed “within the shortest possible compass.” The thoughts expressed above from the pen of a brother reveal the difficulty of our task. So rapid is the progress of human history, so widespread are the “signs” revealing the fulfilment of prophecy and the return of Christ to the earth, that it is difficult to keep abreast of current events. Pre-eminent, of course, is the growth of Russian influence in China, the continued antagonism between Russia and the Western Democracies over Germany, and Jewish affairs in Palestine. Also of great interest and significance is the recent Conference of Dominion Prime Ministers in London, the threat of depression in U.S.A., the strikes and industrial unrest everywhere apparent. These all exemplify the words of Scripture relating to events at the return of Christ.

The progress of Communism in China is significant of the plans of Russia for world domination. Descending from the north, the Communist forces decisively defeated the Nationalist army, and

Shanghai fell almost without resistance. These successes have elevated the importance of Japan as a buffer state between Russia and America. The need of some stabilising influence in the South, to stem the spread of Communism in the Pacific area is also evident. As a means to this end, India has been encouraged to retain her support of the British Commonwealth of Nations. The success of Russia in the Far East, and her efforts in the West, are in the nature of two great pincer movements in the diplomatic war that at present wages. The nations are sharply divided into two blocs; antagonism between them is keen; and it is obvious that when World War 3 does break out, the fighting will be on a global scale exceeding even the last war. The 7th vial will be poured out “into the (political) air.” It will be universal. The war will engulf all—contestants and civilians alike. But Scripture also indicates that before the 7th vial is poured out “into the air” (Rev. 16), the saints will be taken out of the trouble and assembled at Sinai to meet their Lord.

Meanwhile the “cold” war continues over the future of Germany.

The policies of Russia, and of America and Britain clash. Daniel records of the ancient Kings of the North and South that "their hearts shall be to do mischief, and they shall speak lies at one table" (Dan. 11-27). The modern representatives of these powers are not a whit behind their predecessors in this regard. The recent conference at Paris can only be regarded as an abject failure as far as unifying the policies of Russia and the Anglo-Saxon nations. The flat rejection of the Russian Foreign Minister (M. Vyshinsky) of the Western Powers' plan for a United Federal Republic in Germany, followed by his uncompromising speech concerning the differences between East and West, serve to illustrate the truth of Dr. Thomas' interpretation of prophecy of 100 years ago, that the world will be divided into two sections headed by Russia and Britain with the assistance of America. He wrote that Britain is "reserved of God to antagonise Russia" ("Elpis Israel," p. 328). How true these words are in the light of current events. On page 437 of "Elpis Israel" he wrote

of "The Lion of Tarshish . . . beholding "the prince of Ros, Mosc, and Tobl possessed of Constantinople, and contending for the Gogueship of Magogue." Though as yet Russia still lacks final control over Constantinople, what do we see in Europe, but the "Prince of Ros contending with Britain over the Gogueship of Magogue?" Russia wants control of Central Europe, and she will ultimately gain this control. The point is whether this will occur before or after the return of Christ. But eventually the British and American forces must leave the Continent, and Gogue will be "Lord paramount of East and West." Britain and America realise this, but they hope before leaving to establish a Germany strong enough to resist the Russians from the East. Thus circumstances are forcing Britain and America to assist their enemies of yesterday (Japan and Germany) against their Allies. So the seeds of future conflict are sown. True did Isaiah write: "Cease ye from man whose breath is in his nostrils; for wherein is he to be accounted of?" (Isa. 2-22). —E.P.

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"The Ecclesia" is the light of the world, and the salt of the earth; but if the light become dark, and the salt insipid, putrefaction reigns, and judgment must follow.

—Dr. Thomas.

No man could be an earnest servant of Christ without being looked upon as a fool by the world. Where a man was in good odour with the world, it was evidence of a conformity that was dangerous.

—R.R.

"All systems of religion, or forms of faith, are blasphemies or abominations," which uphold dogmas subversive of the promises of Jehovah. Piety of disposition in the worshippers, or moral precepts commingled in their ethics, will not transform blasphemies or indignities into things worthy of God. His doctrine and word are blasphemed when they are brought into disrepute, and contempt is generated in men's minds respecting the things they set forth.

—Dr. Thomas

# “Robert Roberts”

## A STUDY OF LIFE AND CHARACTER

By Islip Collyer.

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Brother Roberts, like his predecessor, Dr. Thomas, occupied a unique position in Ecclesial affairs during his lifetime, and the present generation can well welcome this biography by Brother Collyer, who had personal contact with the subject of his book. It is hoped that this estimate of the life of Brother Roberts may remove some of the prejudices that have surrounded his name as a result of the ecclesiastical storms and tempests of sixty years or more ago, and which have prevented some from gaining the benefit from his writings that are to be obtained. The first eight chapters of the book comprise a condensation and interpretation of the autobiography “*My Days and My Ways*,” whilst some 30 volumes of old magazines, plus personal reminiscence were searched for the material to complete the 29 chapters into which the book is divided. The whole is a very readable and interesting account of Brother Roberts, and the Ecclesial conditions which provide the background to his life. We are shown glimpses of his early life when he first came in contact with Brother Thomas, and under the influence of the latter’s lengthy address fell fast asleep; of the greater interest that was created later when he commenced the reading of “*Elpis Israel*” at the age of 13, and found the contents so interesting that he read late at night, and rose early in the morning to complete his studies. Once possessed of a con-

viction of the Truth, the things of the world had no hope of competing with its demands. Such matters as personal ambition, or worldly advantage were sacrificed for the Cause. This brought with it restrictions which Brother Roberts endeavoured to circumvent with schemes that were far from successful, and only increased his difficulties, and were a source of embarrassment to him and his friends.

The background to the story is of absorbing interest. We are taken back to 1866 when the community of brethren in Birmingham was so small that it could not attempt anything spectacular in the way of the proclamation of the Truth. The Catholic Apostolic Body, however, took the Birmingham Town Hall to proclaim their message of the Second Advent. The publicity caused great excitement. Thousands of people were turned away from the doors, and lingered in the open space by the hall, evidently loath to go home. Brother Collyer comments: “In 1866 only one (Christadelphian) in the city had the capacity to speak without notes or preparation, to quote Scripture from memory, and to meet the hecklers who are always to the front in an open air meeting. Someone found Brother Roberts, someone else found a chair, whilst others informed the people that there was to be an address on the subject which had called them together. R.R. mounted the inse-

cure pulpit and addressed the people for over half an hour . . . ”

In the course of this address, the Roman Question came in for some discussion. We are told by the narrator: “There were many Roman Catholics present who considered that the Pope was being insulted. There were also some young students who cared nothing either for papal dignity or for protestant zeal, but who thought it would be distinctly amusing if the red bearded orator were to fall on the top of his supporters, or better still if the chair collapsed under him. The crowd began to heave and to behave like the waves of the sea . . . ” In spite of these difficulties the address continued, until the crowd became so menacing as to force the police to intervene, and the oration to cease.

On another occasion at Dorchester, a hostile crowd listened to our brother lecture on the unpopular doctrines of the Truth in the Town Hall. Brother Collyer reports: “When the meeting was over there was an ugly rush for the platform. The lecturer and his friends were let out at a back door. In the street at the back it seemed that pickets had been stationed, and a wolf-like howl brought the mob charging round from the front.” Finally police intervention again saved the situation. Despite this disturbance the lectures continued. Each night brought a similar repetition. “The third night, however, was worse than ever, there

being turmoil and confusion in the hall, and in spite of the police, there was serious mobbing on the way home. Stones were thrown, always a sign that the devil has broken loose . . . ” The last address of the series was cancelled on the request of the Mayor, who had been informed that arrangements had been made for an organised riot.

To maintain the fight for the Truth under such conditions required a faith and courage of an extremely high order. We live in a different environment today.

The book records matters of a more domestic nature. Here is told the background to such works as “*The Bible Companion*,” “*Christendom Astray*,” “*Seasons of Comfort*,” and so forth. It inevitably draws comparison with its predecessor, “*My Days and My Ways*.” For style and general interest we feel that the latter is superior to this new work. On the other hand, the scope of this biography is wider, and the fact that the life of the subject is presented through the eyes of another adds to its interest. Personally, we would not like to be without either work. “*My Days and My Ways*” is, at present, out of print. Meanwhile this biography of Robert Roberts is obtainable from your Librarian, or from “Logos Publications,” Box 226C, G.P.O., Adelaide, South Australia, price 7/6, plus postage. In England, it is obtainable from the office of the “Christadelphian.”

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There is such a thing as growing in knowledge. Union with Christ in baptism is predicated upon faith in the testimony concerning him, as the sin-bearer, priest, judge, and king of Israel, and not on exhaustive knowledge of details, which would involve the anomaly of a new-born babe appearing in the full stature of manhood.

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## Ministry of Zephaniah.

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### *“I will save her that Halteth” — Zeph. 3*

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THIS article concludes our consideration of Zephaniah's prophecy. It ends on a glorious note, revealing a regenerated and happy people, transformed into “a blessing” instead of “a curse among the nations” (Zech. 8-13). It foreshadows a triumphant Israel to whom all nations shall be subordinate. The tail will become the head. The despised will become famed. Universal cursing will give place to universal praise. “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. 3-20). In the words of Zechariah: “It shall come to pass, that ten men (representatives of the nations) shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you” (8:23). In that day, God's strength will be made perfect in weakness, not only by manifesting His power through His saints, who in the time of their morality were perhaps the least accounted in their generation: but also in the changed state of Israel, to-day the most despised nation among men. “I will strengthen them in the Lord; and they shall walk up and down in his name saith the Lord” (Zech. 10-12).

The prophet uses strange language to describe this future change. He declares: “I will save

her that halteth.” The subject of this statement is Israel which here, as in many other parts of the Word, is symbolised as a woman (e.g., see Ezek. 23). The reference in Zephaniah links the final state of the nation with incidents in the life of its progenitor, Jacob. We refer particularly to the circumstances of Genesis 32: 24-31. This records the incident of Jacob wrestling with the angel. “And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him . . . and he halted upon his thigh.” (Vv. 25, 31). The circumstances of this wrestling is unmeaning if it is taken as a mere trial of physical strength. In such a case, Jacob would have been ignominiously defeated, for the angel would have been the match of more than a dozen such as he. Like much of the records of Genesis, the incident was parabolic of the future. It foreshadowed events to come. It taught valuable spiritual truths. The following points should be noted:

1. The wrestling of Jacob with the angel;
2. The prevailing of Jacob;
3. The halting of Jacob consequent upon the angel putting his thigh out of joint;
4. The length of the contest—all night;
5. The blessing of Jacob as the morning dawns;

6. The revelation, expressed in the naming of the place Peniel—the "Faces of Elohim;"

7. The preservation of his life;

8. The rising of the sun;

9. The building of the altar and its name.

The background of this event should not be overlooked. Jacob was in fear of his brother Esau. He had sought to appease him with a gift. His fears did not eventuate. The anger of Esau had evaporated. Jacob received "fame and praise" from Esau, and the incident closes with the building of the altar which he called El-elohe-Israel at Shalem, the "city of peace."

In this night of fear, and anxious thought, and striving with "God", Jacob lived the night of Israel's dispersion among the Gentiles. In the revelation of the following morning, when he found his life preserved, his name changed, and his fears dissipated, he experienced the blessing that is yet to come upon his race. In the building and naming of the altar, he confessed his faith in the redemption of Christ Jesus, and typified the attitude of his people when they "shall look upon him whom they have pierced."

Jacob's name means "Supplanter." His life was one of contention. To Pharaoh he confessed, "Few and evil have been my days." He had contended with Esau in the womb; he had contended for the birthright; he had contended for the blessing; he had contended with Laban for both his wives and for his possessions; he had contended with the inhabitants of the land; he had even contended with his own sons because of his preference for Joseph. In all his contention with men, though he might experience great adversity and privation at

times, he had succeeded. He might confess, as also might his posterity since, "In the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes" (Gen. 31:40). But still he prevailed. The flocks of Laban became his; the birthright and the blessing became his; and those who cursed Jacob themselves suffered the curse. In his triumph over men the blessing of God was with him. In his contention with God he likewise "prevailed," but only to his physical detriment. He came out of the contest lame, and "halted upon his thigh." Moreover, let it be noted, no man could thus "wrestle all night" unless he were supernaturally strengthened to prevail. This also is true of the nation. "I am with thee, to save thee" is the declaration of Deity to his "servant Jacob" (Jer. 30:10-11).

Jacob is a type of the nation. It, too, has contended with men and has prevailed. No nation that curses Israel succeeds. All are "supplanted" as were Esau, Laban and the other contemporaries of Jacob. The nation has even endeavored to contend with Deity, saying concerning His Son, "We will not have this man to reign over us." But here the contention has not succeeded. The nation has been lamed with persecution. It figuratively "halts upon its thigh." Its paths are not even. All through the long night of Israel's dispersion the striving against God has continued. Israel has "prevailed" only because Deity has respect to "His Name's sake," and because of His covenant with Abraham, Isaac and Jacob. But it has been wounded. And it is this one "that halteth," namely Israel, whom God

will save, as saith the Lord through Zephaniah.

As the long night of wrestling came home to Jacob that the "man" with whom he was striving was actually an angel of the Lord. "I have seen God (Elohim) face to face," he declared, "and my life is preserved" or "redeemed" as it has been translated. The antitype will come when Jacob again, in a national sense, sees the Elohim (Christ and the saints) face to face. "They shall look upon him whom they have pierced, and shall mourn;" but in the revelation there will be found national redemption. Then will come the blessing. The nations will no longer see Jacob (the Supplanter) but Israel (He whom Ail rules or commands). In the words of Zephaniah: "I, the Lord, will make you a name and a praise among all people of the earth" (Zeph. 3-20).

As he passed over Peniel the sun rose upon him" (Gen. 32-31). Here is the beginning of a new day—a new regime in the earth. David clearly saw this new day, for speaking of the coming ruler over men, he declared: "He shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by the clear shining after rain" (2 Sam. 23:4). Malachi prophesied in similar terms: "The Sun of righteousness shall arise with healing in his wings" (4-2). This new day—the day of the Lord, will be one of hope and joy for Israel. As Jacob found the anger of his brother had gone, so Israel will find the antitypical Esau submissive (see Obadiah 21). "The sons of strangers shall build up thy walls, and their kings shall min-

ister unto thee; for in my wrath I smote thee, but in my favour have I had mercy on thee" (Isa. 60-10).

The last act of this prophetic drama was the erection of an altar at Shalem — the city of peace. The altar is styled "El (Strength of Power) Elohe (Mighty ones) Israel." In "Phanerosis," brother Thomas writes beautifully upon the significance of this altar. Christ is represented as the believer's altar (Heb. 13-10), and as "God was in Christ reconciling the world to himself" (2 Cor. 5-19), so the altar was typical of the Deity in sacrificial manifestation. This is revealed in the name given to the altar by Jacob which signifies: "The strength of the Mighty Ones of Israel in sacrificial manifestation." The Mighty Ones (Elohim) of Israel will be Christ and the saints in glory; their Strength is the Deity; and the sacrifice is the offering of Christ. In this act Jacob gave expression to his conviction that the redemption of his life, his preservation will be due to the Lord Jesus Christ — the Strength of the Powerful Ones of Israel in sacrificial manifestation. In its typical or parabolic significance — and this incident in Jacob's life cannot be properly viewed from any other aspect than this—it speaks of the final conversion of Israel to the true Messiah, the crucified Lamb of God. Sacrifice will be reinstated in the Kingdom, and will then point back to the offering on Calvary. Thus Jacob was taken by stages through conditions which his descendants have and will experience, until this final glorious consummation is reached. The confession at the Altar testified that God had saved "him that halteth."

Upon this hopeful note, the prophecy of Zephaniah closes. The final words, "When I turn back your captivity before your eyes, saith the Lord," are encouraging words of anticipation. The return of the Jews to Palestine in our day, the prosperity that is gradually being developed there, and the establishment of a Jewish State are significant of mighty changes. They provide the "nucleus" (as Dr. Thomas terms it in "Elpis Israel") of what is to be developed when Christ is apocalypsed in glory. The

mighty events that are transpiring in the earth speak of the imminence of this our hope. The prophecies of Zephaniah are topical. The fulfilment is not to be looked for in the remote distance, but near at hand. Well may we pray, "Even so, come quickly, Lord Jesus."

H.P.M.

(It has been suggested these articles on Zephaniah be reproduced in book form. We would appreciate any comments by our readers—Editor).

## Cogitations.

### 10. *Covenant Making*

**BACK** in the days when there were no lawyers to draw up agreements "according to Law," they had a picturesque, and apparently most effective method of making and enforcing agreements, or "covenants." When two parties—nations or individuals—desired to effect a covenant, the procedure was after this nature: "A sacrifice was provided, its throat was cut and its blood poured out before God; then the whole carcass was divided through the spinal marrow from the head to the rump, so as to make exactly two equal parts; these were placed opposite to each other, and the contracting parties passed between them, or entering at opposite ends, met in the centre and there took the covenant oath."—Dr. Adam Clarke.

The same authority tells us concerning the enforcement of such covenants: "For whatever purpose a covenant was made, it was even ratified by a sacrifice offered to God and the passing between the divided

parts of the victim appears to have signified that each agreed, if they broke their engagements, to submit to the punishment of being cut asunder, which we find from Matthew 24-51; Luke 12-46; was an ancient mode of punishment."

Thus we read (quoting from brother Boulton's "Epistle to the Hebrews"): "Abraham and Abimelech cut a covenant (Gen. 21-27); Joshua and the princes of Israel 'cut a covenant' with the Gibeonites (Joshua 9: 15-16)" and so on.

The same system was used by Yahweh himself in His dealings with His people and certain individuals among them. It was something which they understood, and God in His mercy ever comes down to the mental comprehension of His people. (This is a blessing which brings with it a responsibility—for we may not say, "I could not understand"). The most explicit record we find in Jeremiah 34: 17-20. Here God speaks of the punishment to be meted out to



those who had covenanted with him "when they cut the calf in twain and passed between the parts thereof," and who had not kept their promises.

On a still higher plane is the covenant made between Yahweh and Abraham as recorded in Genesis 15. Abraham asked for a proof of the statements of blessing made to him. He was commanded to take a heifer, a ram, a she-goat, a turtle dove, and a pigeon; to divide them in two, and to lay each half over against the other. A deep sleep fell upon Abraham, and "behold a smoking furnace and a flaming torch that passed between these pieces." Thus was the covenant of promise typically confirmed, and made sure unto Abraham.

But it was a type only, of the real confirmation made many centuries later. How has it been confirmed? The writer to the Hebrew leaves us in no doubt. Speaking of the Messiah he says (Ch. 9: 15-17 Diaglott version): "He is Mediator of a new covenant . . . for where a covenant exists, the death of that which has ratified it is necessary to be produced; because a covenant is firm over dead victims, since it is never valid when that which ratifies it is alive."

With the death of Jesus, the Covenant-Victim, the covenant between Yahweh and all who make themselves amenable to it has been confirmed, and "made sure." Who are they? The answer is plain: "For as many of you as have been baptised into Christ have put on Christ . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Baptism inducts into the bonds of the Covenant, and gives us there-

fore the unfailing promise of glory and life everlasting in return for the fulfilment of the terms of the contract. In baptism we meet God through the Body of the Covenant-Victim, and "take the Covenant oath."

We renew it week by week in the partaking of the Memorial Supper. For "as the parties to a covenant partook of the sacrificial food together, so week by week those who forsake not the assembling of themselves together partake of the covenant meal, proclaiming thereby their intention to conform to the terms of the Covenant. In the bread we discern 'the broken body,' and in the wine 'the blood of the covenant.' Jesus referred to this when he said, 'Take this and eat it; it is my body . . . drink from it, all of you: for this is my blood which is to be poured out for many for the remission of sins — the blood which ratifies the Covenant'" (Mat. 26: 27-28 Weymouth's translation).

Yes, there are conditions, as well we know. We are called forth, so Peter says, "a royal priesthood, an holy nation, a purchased (margin) people, that we should show forth the virtues (margin) "of the Deity. We are commanded to "come out and be separate, and touch not the unclean thing." If we do these things Yahweh on His part has promised to "receive us, and to be a Father unto us, and we shall be His sons and daughters."

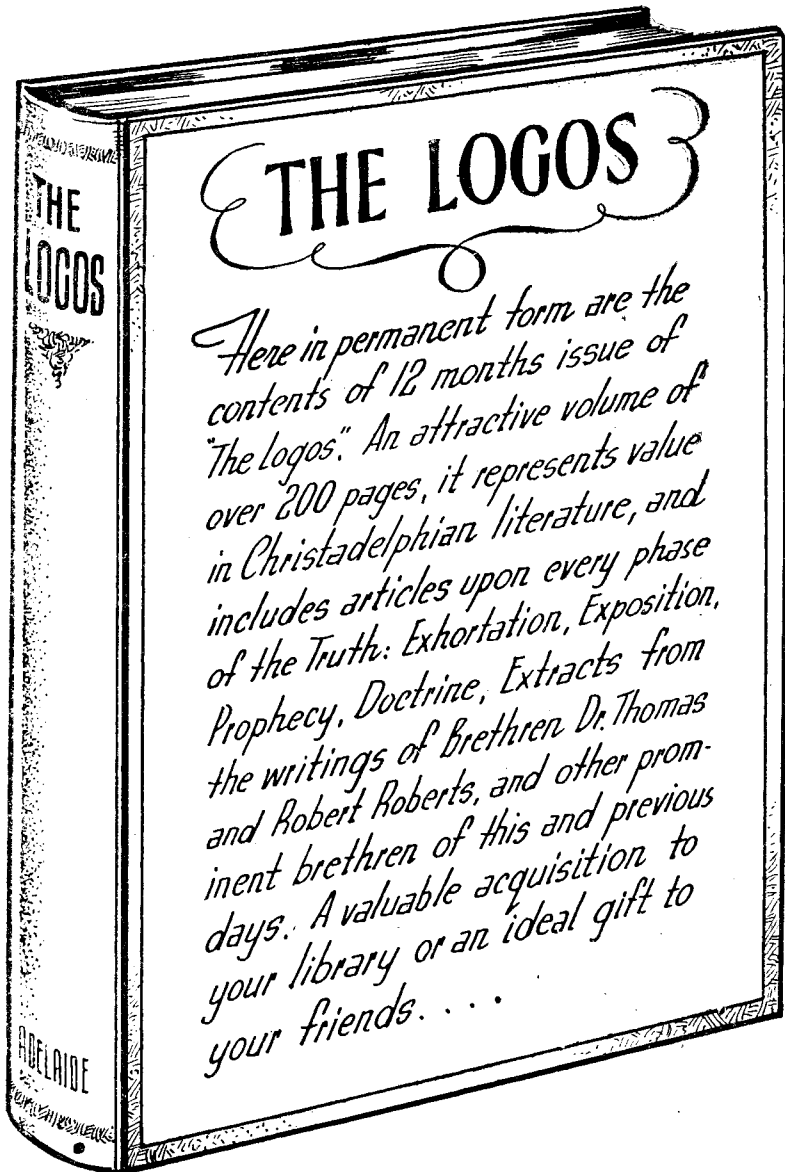
The Covenant stands firm! God will surely fulfil His part thereof. Our own destiny depends entirely upon our observance of our part. If we fail, the penalty is death. There can be no excuse for failure!

—E.B.W.



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“GIVE ATTENDANCE TO READING”—Paul.



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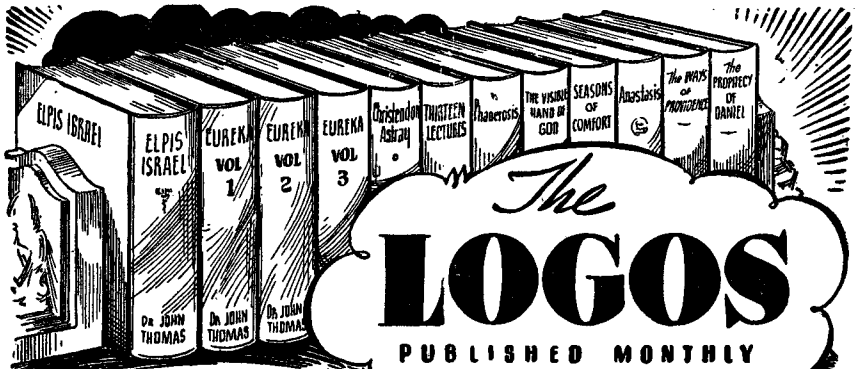
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No. 10.

July, 1949.

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

—Paul.

## Special Article on page 267

# THE LOGOS

*Upholding the Purity of Apostolic Doctrine and Practice*

### Contents for July, 1949

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### Thoughts for the Times

## *Laying Aside Every Weight*



Another lesson affecting our lives is contained in the words: "Let us lay aside every weight, and the sin which doth so easily beset us, and run with patience the race set before us." Men on a journey do not unnecessarily burden themselves. A man running to catch a train puts up with the dust and discomfort of his hurried exertion. The principle is the same. In the race for life eternal, there are many things lawful enough in the abstract; but that viewed in relation to the object to be attained, are highly inexpedient, and to be "laid aside" as Paul advises. It is a simple and a safe, and a reasonable, and a wise rule, and one that will give as much cause for joy at the last, to dispense with every habit and pleasure, or occupation, or friend that hinders our progress in the narrow way. This is but another way of saying what Christ said: "If thy right eye offend thee, pluck it out. It is better for thee to enter into life with one eye, than having two eyes, to be cast into the fire of Gehenna." It is better to make our calling and election sure at the expense of worldly friends and engagements, and find at last that we have cherished them at the expense of Christ's approbation, and have to pay for them with the loss of the Kingdom of God.

—R.R.



# A Glance at A Troubled World

*"The restless frog-spirit elements are leavening all nations, so that their rulers, kings, princes, and statesmen are every one filled with anxiety or 'fear of what is coming on the earth.' All is indicating an approaching revolution, or 'great earthquake.' Such a state of angry confusion as is to be concurrent with 'the time of the dead, that they should be judged,' and that his servants, saints, prophets and fearers of God's name, small and great, should be rewarded."*

—A Brother.

**THE** effects of the most disastrous coal strike in the history of Australia would be most depressing were it not for the revelation of God's Word. There is no pleasure in restrictions of light and power, unemployment, blackouts, lack of fuel, and the other incidentals associated with the present crisis. Even nature seems to have played its part to add to the general confusion. The rain and cold which God "has reserved against the time of trouble" (Job 38-23) has deepened the general misery. Parts of Australia have been inundated with some of the worst floods in the history of the nation.

But Australia is not alone in this suffering. Other nations are having their quota of industrial disputes and wrangling. Letters from England speak of disrupting strikes of wharf labourers; advices from Germany, America and Canada tell a similar story. All these things are perturbing to the natural man, and would be so to us were our confidence placed in the flesh. The Word of God gives a different perspective to the general view. In the light of its revelation these depressing circumstances are pregnant with the greatest possibilities. Though wharf strikes may hold up transit of the Truth's literature from England to Australia; though

coal strikes in Australia may make the printing of the "Logos" a matter of difficulty; and though restrictions may force housewives to do their cooking over kerosene heaters, and meetings have to be held with the aid of pressure lamps and the like, we can rejoice in the fact that these signs herald the closing days of Gentilism, and the transference of the rule of the flesh to that of the spirit manifested through Christ and his saints. Therefore, that which is depressing to the world is stimulating to us because of the possibilities associated with it.

**FROGLIKE SPIRITS** The Scriptures speak of the latter-day Lucifer, king of Babylon (the Russian Gogue) as "weakening the nations" (Isa. 14:12), as "enlarging his desire as the grave and as death, and cannot be satisfied, gathering unto himself all nations, and heaping to himself all people" . . . thus "lading himself with thick clay" (Heb. 2:5-6). In Revelation 16-13 it speaks of three froglike spirits "which go forth unto the kings of the earth and of the whole world to gather them to the battle of that great day of God Almighty" (Rev. 16-13). In "Eureka," volume 3, Dr. Thomas shows that "three frogs" is the heraldic symbol of the people of

France, and that the French Revolution brought the people of France (as distinct from the Kings of France — the Bourbons, whose symbol was three lilies over three frogs) political power. "They ascended up to (the political) heaven in a cloud; and their enemies beheld them" (Rev. 11-12). As a result of this political emergence of "Red republicanism" (the Doctor's words) a revolutionary spirit swept through Europe, and still continues to sweep the nations, bringing them to that "angry" condition referred to in Rev. 11-18: "The nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants." In the past few weeks, in Australia, we have seen just how "angry" the nations can become as a result of this revolutionary strife. Even a socialistic, labour government has been goaded into full page advertisements in the daily Press, denouncing the strike as a Communistic weapon against democratic liberty.

How clearly the Scriptures permit us to look beyond the troubles of the moment! Consider the following words by Dr. Thomas in "Eureka," vol. 3, p. 561:

"It was necessary . . . to bring a more revolutionary agency upon the stage . . . a restless, revolutionary, progressive spirit, essentially hostile to the papacy, priestcraft, and all the governments that sustain them. This spirit was widely diffused among the people of Europe in 1848; but intensely active in France, Italy and Germany (the headquarters of Marx.—Editor). . . . There was a general rising of the people throughout Europe against the governments which oppressed them; and every throne tottered to its foundation. In France, the kingly form of government was utterly repudiated; and the

DEMOCRATIC AND SOCIAL REPUBLIC upon the basis of 'Liberty, Fraternity and Equality' established in its stead. Here was a revival of the Republic of 1793, founded upon the fall of the Bourbons, and subverted, or perverted, by Napoleon I. The battle was fought by the workmen in the streets of Paris; the victory was theirs; it was the VICTORY OF THE FROGS over the Fleur De Lis."

The froglike spirits, brought into the open by the French Revolution, have been felt by various nations since. The various Trade Union movements, Labour political parties, Socialism, and above all Communism give expression to it. They have been brought into existence by the oppression of the ruling classes in ages past (James 5-4), but to-day "their enemies behold them" in the political heavens (Rev. 11-12).

The reader should compare the Doctor's remarks in "Eureka" with his statements in "Exposition of Daniel," p. 91. Louis Napoleon established himself as the "Emperor of the Frogs" (France—"Eureka," p. 563) and declared his object of assisting the revolutionary elements of other nations. Palmerston of England declared: "There is to be no more fighting for conquest or aggrandisement, or selfish advantage between France and England, but for the liberties of oppressed nations, and to establish the freedom and independence of Europe" (Exp. of Daniel, p. 91). "The age of conquest is past for ever," concluded these statesmen of the nineteenth century. Dr. Thomas, educated in the Scriptures, could see beyond the darkness of this political forecast. He knew that despite the proclamation of the principles of the Frog Power as "Liberty, Fraternity and Equality," which cry was echoed by revolution-



aries of other countries, once they received power, they would themselves become the greatest despots. He wrote:

"There never has been such an age of conquest as that which will soon open upon the world; and as to the establishment of European freedom and independence, the war to be initiated is the setting in of an overwhelming inundation that will submerge them under one of the most terrible and scorching despotism that ever wrung the heart of nations" (Ibid p. 91).

**IRON MIXED WITH MIRY CLAY** Dr. Thomas was able to show from the Word of God that Russia would weld the nations into one confederacy. In Daniel 2 they are likened to "iron mixed with miry clay." Russia uses both elements. She mixes the iron of Imperialism with the clay of Communism, so that we see a combination of both in world politics. She is using the "spirit-like frogs" to great effect to weaken her future enemies. What an apt symbol this is! The frog with its restless croaking, filling the air with its agitation, is a fit symbol for those vain, loquacious talkers and agitators who delude and seduce the minds of men. They refuse to be quieted. Busying themselves in the mud of society, they stir it up, and refuse rest to the whole of creation. Thus strikes, industrial disputes, and political trouble is generated. Thus the nations are "made angry," and there is found upon earth "distress of nations with perplexity (Luke 21-25) without "a way of escape," "men's hearts failing them for fear for those things that are coming on the earth."

In March, 1919, Lenin established the Communist International which issued decisions to the Com-

munist parties of every country. When Germany threatened Russia this International was dissolved as a gesture to the Allies. In October, 1947, however, it was reformed under a different title, the Cominform. The programme was significant. After denouncing the United States and Britain, the Cominform declared:

"The Communist parties must grasp in their hands the banner of national independence and sovereignty in their own countries. If the Communist parties stand fast on their outposts, if they refuse to be intimidated and blackmailed, if they courageously guard over the democracy, national sovereignty, independence and self-determination of their countries, if they know how to fight against attempts at the economic and political subjugation of their countries and place themselves at the head of all the forces ready to defend the cause of national honour and independence, then and then only no plans to subjugate the countries of Europe and Asia can succeed."

The breeding ground of Communism has been oppression. In ages passed the rich have made the poor to squirm with their oppression (James 5-4). It is now the time for the rich "to howl." But Communism is not the solution to the evils of mankind. It is establishing a further despotism over man. We can turn with relief from these philosophies of the flesh, which are inadequate to meet the needs of the moment, and turn with confidence and joy to the prospects of true liberation that will come from the reign of Christ on earth. Then all political and religious creeds also will be torn to shreds, and the King in Zion will "break in pieces the oppressor" (Ps. 72-4). The restless, troubled nature of current events is a great sign of the times. It shows that the Gentile economy

is breaking up, and in view of its manifest wickedness, and the glory that is yet to be revealed, we can only rejoice in its destruction.

—E.P.

### “ELPIS ISRAEL” IN BERLIN AND JERUSALEM

**R**ECENT news from brother Knupfer advises that ten postal parcels of books have been despatched from Berlin to other German Ecclesias. They comprise typed translations of “*Elpis Israel*,” “*Christendom Astray*,” “*God’s Way*,” etc. It is particularly pleasing to hear of this, for recently three copies of a German translation of “*Elpis Israel*,” along with over half a million other parcels, were detained at the Berlin Post Office by the Russian authorities.

It is interesting to reflect that Russian soldiers thus stood guard over three copies of a book which had predicted, 100 years earlier, that they should dominate Germany. When we were in Germany, a few months earlier, 80 per cent. of the cities were still in ruins.

A copy of “*Elpis Israel*” is also to be found on a shelf in the Jewish National and University Library of Palestine. This was donated by the Adelaide “*Elpis Israel*” Classes in 1947. Since then the State of Israel has become a fact.

In “*Elpis Israel*” brother Thomas declares:

“But as we have seen elsewhere, the Austrian and German empire is doomed to extinction by fire and sword; so that when this is

broken up the Gogueship will be assumed by the Autocrat, or ‘prince of Ros, Mosc and Tobl.’”

“There is then a partial and primary restoration of Jews (to Palestine) before the manifestation (of Christ) which is to serve as the nucleus, or basis, after he has appeared in the Kingdom . . . they will emigrate thither as agriculturists and traders in the hope of ultimately establishing their commonwealth. . . .”

These words, based upon the Hebrew prophets, have had wonderful fulfilment, and it is fitting that in the very countries concerned copies of “*Elpis Israel*” should be in existence. We should feel impressed with the manner in which the revealed plan of God moves majestically towards its climax. Furthermore, we should appreciate the urgent necessity of making our calling and election sure.

Brother Thomas reminds us in the preface to “*Elpis Israel*”:

“When Russia makes its grand move for the building-up of its image empire . . . the end of all things is at hand . . . 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.’”

These “signs” are impressive witnesses to the exhortation that **NOTHING ELSE MATTERS** apart from the development of a character in accordance with the principles of our great Exemplar, the Lord Jesus Christ.

—J. Mansfield (Sydney, N.S.W.)

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Truth can stand any tset. Truth is immortal; and fears nothing but the lukewarmness of her friends, in whose house she is more frequently wounded than in conflict with her foes.

—Dr.T.

Gentile philosophy denies the re-appearance of Jesus in Palestine to build again or restore the Kingdom and Throne of Israel. Against all this philosophy we proclaim implacable and unending war.

—Dr.T.

## 11.—Ananias : Giving Unto the Lord.

### *Our Reasonable Service*

IT was a remarkable situation that existed in the early Ecclesia, and one which must have manifested clearly that here was a people separate from all others. "All that believed had all things common; and sold their possessions and goods and parted them to all men, as every man had need." This evidently grew out of the fact that many of the Jewish converts to the "new" Faith were extremely poor, and in the new-found spirit of Christian love it was not to be countenanced that some should have plenty and to spare while others hungered.

Among the benefactors one man gains a special mention in the Divine honour roll — Joses Barnabas, a Levite, who, "having land, sold it, and brought the money, and laid it at the Apostles' feet." This man had been impressed deeply by the things he had learned; so much so that he was prepared to part with his worldly possession for the benefit of others. Here was a faith that worked!

Barnabas enjoyed a certain fame for his charitable action. But he was envied also for that fame. And "a certain man named Ananias, with Sapphira his wife, sold a possession." From their subsequent actions it is quite obvious that they too desired the approbation of their fellow-Christians. They brought of the proceeds of the sale "and laid it at the Apostles' feet."

This of itself was a worthy action. But they did not receive any thanks for it. For they were not honest in their offering. They professed that what they had brought was the full price obtained by them for their land. They suffered for their sins!

Peter's condemnation of these two deceivers is instructive, and a grave warning also to those who would render a service to God, and to His Ecclesia. "Whilst it remained, was it not thine own? And after it was sold, was it not in thine own power? Why has thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God."

God does not compel service. He asks for it. It is our "reasonable service" that we should give Him our whole-hearted service. But we are at liberty to give, or not to give. Our lives, and our service, are our own, to give to whom we will. At least that was the position formerly! Now it is different. Having given ourselves to God, and undertaken to serve Him, dare we keep back "part of the price"?

Some of us are not prepared to give more than a half-hearted service, despite our vows of a complete surrender of our lives. That is our own affair, and we are answerable to our God for our defection. Others are happy to give their all, if such be necessary, for the welfare of the Cause. Such people are manifest by their faith and their works, and will enjoy a

reputation with their brethren and their God. These classes are known to all for what they are. But the

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**PRINTING OF GERMAN  
LITERATURE**

We require a Government permit to proceed with our venture in regard to the printing of literature in German, and have approached Canberra for same. All other details have been arranged for the preparation of linotype. Meanwhile subscriptions have been received as follows:

|                            |       |    |   |
|----------------------------|-------|----|---|
| Previously acknowledged    | £12   | 7  | 0 |
| E.C.P. (Q.) . . . . .      | 0     | 15 | 0 |
| I.F. (Q.) . . . . .        | 0     | 8  | 0 |
| H.N. (S.A.) . . . . .      | 1     | 0  | 0 |
| S. & M.C. (S.A.) . . . .   | 1     | 0  | 0 |
| B.B. (Q.) . . . . .        | 0     | 4  | 0 |
| Glennormiston Ecclesia . . | 10    | 0  | 0 |
| B. & S.R. (Q.) . . . . .   | 5     | 10 | 0 |
| B. & E. (N.S.W.) . . . .   | 0     | 5  | 3 |
| M.B. (W.A.) . . . . .      | 0     | 10 | 0 |
| J.W. (Eng.) . . . . .      | 6     | 5  | 0 |
|                            | <hr/> |    |   |
|                            | £38   | 4  | 3 |

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Ananias class, those who desire the approbation of their brethren, while secretly "keeping back" a part of

their service, is a blot on the Name of Christ.

"You cannot serve God and Mammon" is a warning we should heed most carefully. You may be able to deceive your brethren with a show of piety and of good works, while secretly indulging in the aspirations and pastimes of the world, but such "lies" are discerned by the Holy Spirit, and will be manifested in the Day of Account. The "possession" we had — our "old man" instincts, and the right to indulge them — has gone, and we have no right to retain any part of it.

If we are wise we shall be quite sure that the service we give, to our Master and to His Ecclesia, is of a like nature with that of Josés Barnabas, "the son of consolation." To follow Ananias and Sapphira is to invite a just and certain punishment.

"Offer unto God thanksgiving; and pay thy vows unto the Most High."

**"IT IS A FEARFUL THING  
TO FALL INTO THE HANDS OF  
THE LIVING GOD."**

—E.B.W.

I should be very sorry to see you (R.R.) "quit the field," so long as you are loyal and valiant for the truth. Sink or swim by this. Do not be discouraged by the lukewarmness or abuse of your contemporaries. If you belong to the gold and jewels of the temple, the wood, hay, and stubble will be sure to honour you with their envy, hatred, and malice. You must have a face of flint and nerves of iron if you would do real service in the house of God. It was only by such a constitution of face and nerve the prophets were able to acquit themselves worthily in the presence of a stiff-necked and perverse generation. They maintained the truth without compromise; they cried aloud and spared not."

—Dr. Thomas.

I have written Earl Granville, and told him that, oppose Russia or not, Russia will succeed; for it is the prophetic and manifest destiny of Europe to be Cossacked, which England cannot prevent. I advised him to seize Egypt, hold on to the Suez Canal, strengthen himself in the Red Sea, and colonise Palestine with Jews, the natural enemies of Russia, and, therefore, the natural allies of Great Britain. . . .

Dr. Thomas (1870).

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Suggested Bible Markings for the Student

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*"The Adoption"*

*"We groan within ourselves waiting for the adoption. . . ."*

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THE word "Adoption" is used exclusively by the Apostle Paul, and occurs, in all, five times in the New Testament. The believer is represented as having received "the spirit of adoption" (Rom. 8: 15), "waiting for the adoption" (Rom. 8: 23), "predestinated unto the adoption of children" (Eph. 1: 5), in anticipation of receiving "the adoption of sons" (Gal. 4: 5), whilst Romans 9: 4 declares: To Israel

**The Meaning of the Word.**

"Adoption" has been selected to do duty for "*Huiothesia*" in the Greek text. "*Huiothesia*" is compounded of two words: "*huios*," a son, and "*thesis*," a placing. Thus the word signifies "*placing or establishing as a son*" or "*sonship*" rather than "*adoption*." The idea is of one leaving childhood, and coming to full status of sonship. In Galatians 4: 2 Paul notes: "The child is under tutors and governors until the time appointed of the father." When the "time appointed" arrived, he was no longer considered a child, but assumed a new standing, that of sonship. According to Jewish custom, the emancipation was a gradual process. At thirteen, the child was called "the son of the commandment" because he was thenceforth bound to observe the law. At fourteen he was permitted to choose his own tutors, and to act legally in the disposal of property. At fifteen he was taught to dispute on questions in the Gemara. At eighteen he could marry, whilst at twenty the emancipation was complete, and the young man became his own master. In the word "*adoption*," or "*sonship*," as it could be better rendered, the principles of the Jewish custom are used in relation to the believer's standing in Christ.

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**JEWISH CHILDREN RELIEF FUND**

|                             |      |    |   |
|-----------------------------|------|----|---|
| Previously acknowledged     | £93  | 6  | 0 |
| J.E. (Canada) . . . . .     | 0    | 6  | 0 |
| B.S. (Vic.) . . . . .       | 0    | 10 | 0 |
| A "Logos" Reader . . . . .  | 2    | 0  | 0 |
| L.W. (S.A.) . . . . .       | 0    | 14 | 0 |
| B. & S.B. (N.Z.) . . . . .  | 6    | 5  | 0 |
| Mrs. L. (N.S.W.) . . . . .  | 0    | 5  | 0 |
| J.M. (S.A.) . . . . .       | 10   | 0  | 0 |
|                             | £113 | 6  | 0 |
| Cheque forwarded to         |      |    |   |
| Youth Aliyah Fund . . . . . | 100  | 0  | 0 |
|                             | £13  | 6  | 0 |

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"pertaineth the adoption." Let the reader examine these references in the light of the current understanding of the word "Adoption," and immediately confusion is evident. In what sense are we "predestinated unto the adoption of children?" What does the Apostle mean by his words, "waiting for the adoption"?

**The Child**

Under the Law, the Jew had not come to full status of sonship. "The heir, as long as he is a child, differeth nothing from a servant

(slave) though he be lord of all" (Gal. 4:1). He had no freedom. As a child was bound to obey the will of tutors and governors (often themselves slaves), so the Jew had to obey the law. In Galatians 3-24, the Apostle likens the Law to a "schoolmaster" or "paidagogos," a child conductor, to bring the nation to Christ. The advent of Christ was at "the fullness of time" appointed of the Father for the nation to enter into a new state, that of sonship (the Adoption), in Christ Jesus, the Son.

So Paul wrote: "When the fullness of the time had come, God sent forth His son . . . to redeem them that were under the law, that we might receive the adoption (the sonship, or the liberty) of sons" (Gal. 4:4). The time for emancipation had come: The "adoption" (sonship) pertaineth to Israel" (Rom. 9-4). In a national sense, Israel is God's first-born son (Exod. 4:22; Deut. 14-1, Jer. 31-9; Hos. 11-1), yet, when "the fullness of the time came," Israel, like Esau, sold its privilege for a "mess of pottage." The nation repudiated the liberty and responsibility of sonship.

#### Gentile Children

Thus the emancipation of sonship (the adoption) has come to Gentile believers. In Romans 8:14 Paul writes: "As many as are led by the spirit of God they are the sons of God. For ye have not received the spirit of bondage (the Law) again to fear; but ye have received the spirit of adoption (the liberty, privilege, and responsibility of sonship); whereby we cry Abba, Father, the spirit itself beareth witness with our spirit that we are the children of God" (Rom. 8:14-17). Here is contrasted the spirit of adoption (sonship) with the spirit of bondage, the liberty of

emancipation with the restrictions of servitude, the freedom of adulthood with the dependence of childhood, the compulsion of law, with the free-offering of enlightened love.

The true spirit of sonship is reflected in the loyal, loving obedience of one who has reached adulthood but who continues to exhibit submission to his Father.

#### Full Adulthood Not Yet

Those who have been "born of water" have received the "spirit of adoption." They yet await the birth of the spirit, or complete adulthood. We have seen that the emancipation of the Jewish child was a gradual process occupying some 7 years in all. So Paul speaks of those who have already "received the spirit of adoption" yet "awaiting the adoption to wit, the redemption of the body" (Rom. 8:23). Only when the "birth of the spirit" has come, when mortality has put on immortality, and corruption has given place to incorruption, will full adulthood in Christ be realized. Then the flesh will be "put off" completely. In contrast to our present state we shall "sin no more" for "that which is born of God cannot sin" (John 3:9). Meanwhile, "begotten of the word of God" (1 Pet. 1-23, R.V.) we are through the influence of the Word developing a character which shall find approval at Christ's return. This character manifests that we are "the children of God." We are "led by the spirit (Word) of God," and through that Word develops fruit "unto life eternal."

John wrote: "Beloved now are we the sons of God" (1 John 3-2). The Greek word used, however (*Teknon*) implies a child rather than a grown adult. This is in conformity with the subsequent words of John: "And it doth not yet appear

what we shall be, but we know that when he (the Son of God) shall appear, we shall be like him. . . ."

Christ was manifest as the Son of God on three notable occasions. Luke 1-35 declares that as the result of the virgin birth "he shall be called the son of God"; John 3: 22 declares that as He was anointed with Holy Spirit the heavenly Voice proclaimed: "Thou art my beloved Son in whom I am well pleased." Romans 1-4 declares Christ was "declared to be the Son of God in power . . . by his resurrection from the dead." Here are three progressive stages in the emancipation of the Lord as the Son of God. Firstly dependant upon his mother Máry, secondly anointed with the power of Deity, thirdly emancipated from the flesh, and in every sense the Son of God. Those "in Christ" follow this sequence also. They are firstly viewed as "begotten of the Word"; secondly "led by the spirit" (Word), and finally emancipated from the flesh when they stand forth in the full glory of the adoption (the sonship) the redemption of the body.

In "Eureka," vol. 3, p. 584, Dr. Thomas has written: "The apocalypse of the Sons of the Deity" (Rom. 8: 19), which is 'the adoption' or 'redemption of our body'

(v. 23), cannot occur in the absence of our Lord Jesus Christ, because he is 'the resurrection and the life'; and till he revisits the earth, there can be neither."

Finally, the word "adoption" is used in Eph. 1-5 which speaks of us being "predestinated unto the adoption of children," or "the adoption of sons" in accordance with the R.V. Here, again, the predestination is unto the "sonship of sons," the complete emancipation and revelation of the saints as adult sons. The Diaglott rendering more clearly illustrates the matter: "having in love previously marked us out for Sonship through Christ Jesus."

The present state of the believer is a process of development. Growth is needed until we come to the "fullness of the stature of Christ Jesus, unto a perfect man." In due time the complete "adoption" or sonship will be manifested in the "redemption of our body." Well could the Apostle write: "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God" (Rom. 8: 18-19). At that time the "adoption" or the sonship shall be complete.

—Bible Student.

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

—Dr. Thomas.

New York City is a sort of Gomorrah, where people care very little for God or His word. The flesh reigns, and its abominations increase in enormity every day. Things scarcely could have been worse in the days of Noah; yet vast sums are squandered upon ecclesiastical establishments—an evidence that they are neither positively demoralising or impotent for good. We are at war with the whole system, asking no quarter and giving none.

—Dr. Thomas.

## 28. Concerning Death

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### Cleansing the Taint of Death.

**EVERYTHING** associated with death was defiling (Num. 19-11) and purification was demanded on penalty of death (Num. 11:13). The cleansing consisted of specially prepared "water of separation" being sprinkled by a clean person over the unclean on the 3rd day. To cleanse a building defiled by death a clean person was to take hyssop and dip it in the water and sprinkle the tent or building, together with the contents, with it.

How was the water of separation prepared? "A red heifer without spot, wherein was no blemish, and upon which never came yoke" (v. 2) was brought to the High Priest. He then led it out of the camp, and an assistant slew it before his face. The priest then sprinkled the blood towards the tabernacle of the congregation seven times. The assistant then burned the body of the heifer — the priest casting cedar wood, hyssop and scarlet into the midst of the fire. Afterwards a clean person — not the priest or his assistant — gathered up the ashes of the heifer and laid them up without the camp in a clean place, to be kept for use as "a purification for sin." When required, some of the ashes were to be mixed in a vessel containing water taken from a running stream.

The whole process was for cleansing, and yet it defiled those who took part in it! The priest and his assistant, together with the "clean" man, who gathered up the ashes, were accounted "unclean until the even" (vv. 7, 8), and were

to "wash their clothes and bathe their flesh in water."

### Why the Law Viewed Death with Abhorrence

Men see death merely as "a law of nature." They do not search into the reason of its origin, and therefore do not attach the odious character suggested by the provisions of the Mosaic Law regarding it. Death is the result of sin, and not the necessary quality of the nature with which man was endowed in the first instance. The presence of death, the touch of death, means the presence of sin, and sin is the awful thing that fools make a mock at; the crime of insubordination against the wish, will, or law of the Eternal Author and Proprietor of Creation.

What is life? Man does not know. Revelation, however, tells us that with God "is the fountain of life" (Ps. 36:9). "He is the living God who giveth life to all" (Acts 17:25; Ps. 104-30). Being, in essence, the life of the universe, and incorporating that life in divers forms for His own pleasure, we may understand how death, as the negation of His own work, and the penalty of treason against Himself, should come under the peculiar reprobation manifest in the Mosaic ordinance, that contact with death made a man defiled with a defilement calling for instant cleansing.

### Curing Death by Death

The ashes of a slain heifer applied to a man defiled by death, was a curing of death by death. This is precisely what has happened



in the antitype: Christ "through death, destroyed that having the power of death, that is, the devil" (Heb. 2:14). How could he do this if he had not in himself the power of death to destroy by dying? He has destroyed death. But in whom? In himself alone as yet. Believers will obtain the benefit by incorporation with him at the resurrection; but, at the present time, the victory is his alone. The fact is plain to everyone.

This aspect of Christ's offering is important to understand. A man approaching God believing that he has a right to be heard and saved because his sins have been provided for substitutionally in the death of Christ, as one man may satisfy the debts of another, is not in the frame of mind that is acceptable to Him. "Grace reigns through righteousness" (Rom. 5-21). We are forgiven, not because another has been punished for our sins, but because we recognise this righteousness in all the facts surrounding the death of Christ.

God's ways are higher than ours (Isa. 55:8-9). Therefore these subjects are not easy to comprehend at first sight. The principle of sacrifice is one of humility for the offerer and exaltation for God, and of everlasting obligation to Christ. The essentiality of this subject is illustrated by John's remarks in 2 John 7-10; 1 John 4-3.

The substitutionary idea of Christ's offering implies the bribery of God, and is repugnant to righteousness.

### Tracing the Antitype

The details of the preparation of the ashes of the red heifer for the purification of death-tainted Israelites are full of light on the question. The colour (red) speaks of the nature born by our Lord. Its phy-

sical perfection foreshadows his spotless character. The stipulation upon which never came yoke" tells of the Lord's total dedication to His Father's business. The beast was to be given to the high priest for offering, but another was to slay it (Num. 19-3). Christ, as High Priest, "offered up himself" (Heb. 9:11-14), but the killing was done by Jews and Romans. The high priest was to "sprinkle the blood directly before the tabernacle seven times" (v. 4) which was fulfilled by Christ in the sense of Heb. 9:11, 24. The "seven times" speaks of perfection, in Christ's case the "one sacrifice for sins for ever" (Heb. 10-12). The body of the beast with addition of cedar wood (the "sweet smelling savour" of righteousness), hyssop (cleansing power for others), and scarlet (the sins of the people laid upon him) was burnt. The antitype is the change of nature Christ experienced when he put on immortality.

Because the whole operation was intended to purify from the taint of death on the principle of taking away death by death, therefore uncleanness attached to everything accessory to the process until it was complete. All associated with the offering partook of the uncleanness (Num. 19-7). Thus when Jesus rose from the grave, Mary was prevented from touching him because of the defilement associated with the law (John 20-17).

The object of the laws associated with death is stated in Lev. 15:31. It emphasised the holiness of God (Lev. 20:26).

How much needed is this lesson in a day like ours, when men are drifting further and further away from all reverence in divine directions. How much needed even among those who have been called

to holiness, for few seem to adequately realise the holiness of the calling to which they have been called (1 Cor. 3:17, 1 Cor. 6, 19-20, 2 Cor. 6-16).

The lesson of the Mosaic shadow is plain in this bearing. Unholi-

ness of body or spirit will evoke death; but the antitypical sacrifice brought in the hands in daily prayer will ensure forgiveness if holiness is followed, "without which no man shall see the Lord" (Heb. 12:14).

## Book Review

### THE MYSTERY OF THE COVENANT OF THE HOLY LAND EXPLAINED

By John Thomas

*In "The Herald of the Kingdom" for 1855-6, brother Thomas wrote a series of articles under the above heading. They are now published for the first time in booklet form by brother Edgar Wille, Packwood Haugh, Hockley Heath, Birmingham, England (Price 1/6 English Currency). Copies are available from "The Logos" Office, price 2/- Australian Currency.*

IT is a fascinating and stimulating work, not all easy to read, but once it is mastered there is a greater gain than from a more superficial work where the author does all the thinking for the reader. As brother Thomas says in "Eureka" on the section "Sealed in the Forehead" — "God expects men to use their foreheads." And brother Thomas wrote for those only who were prepared to give the soul-stirring topics of the Word their full attention.

The lesson that stands out from this booklet is the Israelitish nature of our calling. "As the promises pertain to Israelites (Rom. 9:4) Gentiles must become Jews before they can claim them." The reading of this pamphlet emphasises to us that the Truth is not merely a matter of so-called "Christian morality" with the correction of certain erroneous doctrines current in the churches. No! It is a matter of Deity making a *Covenant* with flesh and blood. The things promised are concrete and material, everlasting possession of the Holy Land for Abraham and his seed,

leading to their dominion over the whole world, and the blessing of all Nations for the glory of Yahweh. The Covenant is ratified by the shedding of Messiah's blood, and we are sprinkled by that blood of the covenant when we enter the Commonwealth of Israel by baptism.

Brother Thomas also clarifies the position of Israel after the flesh in this pamphlet. He contrasts the New (Abrahamic) Covenant with the Old (Mosaic) Covenant, showing that the latter could give no title to everlasting life in the Land. He goes on to demonstrate that salvation comes only by individuals having *faith* in the Abrahamic Covenant, and then passes on to consider the nation of Israel coming into the bonds of the New Covenant (Jer. 31:31).

He shows in some detail that this will be a work of time, and on the analogy of the first Exodus, he reckons that it will be the second generation of contemporary Israelites who will enter the Land. The section of Israel at present regathered in the Land will be reduced by war, only a third surviving

(Zech. 13: 8). Nevertheless, they are nationally "beloved for the fathers' sake" and therefore after the terrible slaughter has purged Judah, the purified Judah-third, under Elijah and the saints, will proclaim to the Israel yet scattered in the world, the setting up of the true Kingdom of Israel, under King Jesus, supported by force and miraculous power. Israel will fight their way out of the Nations, and via the Wilderness of the Peoples (Ezek. 20: 33-38) will, after much purging, be brought into the land of Judah. So Israel after the flesh are grafted again into their own olive tree; the promises covenanted to Abraham are then fulfilled in the receiving again of the purified mortal nation, which shall bring blessing to all nations.

Brother Thomas concludes with sections emphasising the contrast between this Israelitish Hope expressed in the Covenants with the insipid hopes of the Apostasy. He underlines the fact that salvation for individuals is impossible without coming into the Covenant in the

way appointed. After the type of Exodus 24, an altar has been sprinkled with blood and we have to read the book of the Covenant, make confession with the mouth, and then be sprinkled with the blood of the covenant.

The pamphlet concludes with the picture of Abraham, as father of many nations, all nations purified, having been brought into the bonds of the Covenant. Thus ultimately, Israel becomes the only nation. He concludes: "All Gentile institutions then, religious and political, are from beneath, and consequently, 'earthly, sensual, and develish.' They serve for that sort of 'order' which is the admiration of the governments and their peoples. A Son of the *Covenant* can have no sympathy with it, though he submits to it for the Lord's sake, so far as is compatible with his allegiance to the Truth, being consoled with the assurance that the time is at hand when it will be overthrown, and the Kingdom of God set up instead thereof, to the joy of Israel and the world."

—E. Wille.

An ignorant person is of no use to God. Flesh profiteth nothing in any sense. The doctrines of the apostasy in times gone by have accustomed us to think that because a man is a man, he is of importance to Deity—"worth countless worlds." It is a great delusion.

—R.R.



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Go Ye into All the World. . . .”

## Mars' Hill - - Twentieth Century

*“Then Paul stood in the midst of Mars' Hill, and said, ‘Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by and beheld your devotions, I found an altar with this inscription, ‘To the Unknown God.’ Whom, therefore, ye ignorantly worship, Him declare I unto you.’” (Acts 17: 22-23).*

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**T**HUS the compelling message of the Kingdom of God, the same message witnessed by Christadelphians to-day, went forth 2,000 years ago. Paul, apostle of courage, on that occasion reached a high-water mark in the narrow, tortuous path that leads one to God's Kingdom. In the very centre of ancient Greek civilisation and culture, the home of “philosophy and vain deceit,” Paul preached of Israel's Hope.

To Paul, Christ's commandment (Mark 16: 15) was real. He went forth, fearless and unafraid, “in journeyings often, in perils of waters, in perils of robbers . . . in perils in the city, in perils in the wilderness, in perils in the sea” (2 Cor. 11: 26). The responsibility of Paul's brethren has not altered one whit from that day to this. The realisation of this keeps the Domain meeting going. It is indeed gratifying to report that in Sydney there is a band who foregather in the Sydney Domain each Sunday afternoon to emulate Paul's example.

**THE DOMAIN—** Some time ago,  
**WHAT IT IS** during Bro. J.

Mansfield's visit to the English ecclesias, he was called upon to answer questions dealing with the Australian scene. One English brother, having read reports of the Domain meeting, noted with concern that the meeting had several times been abandoned owing to heavy rain. “Was it because the roof leaked?”

*The Logos, 1949.*

Brother Mansfield explained that it was a public reserve, or park; where all shades of public opinion, whether politics, philosophy, health or religion, were encouraged to freely express their views. A place where the people “spend their time in nothing else, but either to tell, or to hear some new thing” (Acts 17-21).

This freedom of expression has always been highly valued by Sydney brethren, and, if the Lord wills, will remain so. As far back as the oldest Christadelphians can remember, the Domain meeting has always been one of our major Gospel Extension activities. When brother R. Roberts visited Sydney in 1895/6 one of his first impressions was of what he termed “a preaching park.” The following is an extract, taken from his diary, 3rd November, 1895:

“Sydney is a large city, having a population of something between 300,000 and 400,000 people (2 million now—Ed.). It has a harbour that cannot be overpraised for the beauty of variety and capacity; and it has a set of gardens overlooking that harbour that are absolutely without parallel in the earth at present for extent, beauty, cultivation, pleasantness or utility. On the west side is a feature peculiar to Sydney in all the world — a preaching park. There are, of course, other parks in other cities where open air spouting is practised on Sundays, such as Hyde Park, in London, but there is no city in all the world where a park on such a scale is used by

all classes of religious people. It is a wooded enclosure, like a nobleman's park in England, kept in capital order, both as regards the turf underfoot and the tall and noble trees that give shelter overhead from the sun. The warm climate makes the use of such an outdoor meeting place agreeable and natural. All the sects and denominations use it. There is none of the sense of infra-dig that associates itself with outdoor preaching in England. Every denomination has its own tree; and they no more think of dispossessing each other than they would think of appropriating each other's churches and chapels. There is a Christadelphian tree among the others. (The same tree is used to-day—Ed.) The brethren make full use of their privilege every Sunday afternoon. The various bodies hold their meetings sufficiently apart to make no interference one with the other. It is a sort of weekly babel of religious tongues — recognised and patronised by the whole community."

### THE VALUE OF THE DOMAIN MEETING

The "in-crease" with which God has blessed the sowing of His Word in the Domain meeting speaks volumes for the type of work done. In Sydney and other parts of Australia, there are many staunch brethren and sisters who first heard the call, and answered it, in the Sydney Domain. As an example, we mention the case of brother John Swansson. In company with a brother Wood of the Albert Hall Ecclesia, Sydney, brother (then Mr.) Swansson had visited the Domain meeting about 1880. One evening during 1930, some 50 years later, the brethren at Cessnock (N.S.W.) delivered a public lecture, and in the audience was Mr. Swansson. He had seen the advertisement in the local paper, and remembered the addresses he had listened to in the Domain, and

came to the lecture. After that he never missed a meeting, sat at the back of the Memorial meeting until immersion, and attended the Senior Sunday School Class. He declared that his only sorrow was that a lifetime of 50 years had been spent other than in the service of Christ. The seed sown in this case had lain dormant for many years; then suddenly sprang forth into life.

### THOSE TO WHOM WE PREACH

At one time, our audience used to be measured in hundreds. That was when people were religious. We are now living in the last days. Men are "lovers of pleasure more than lovers of God," and are no longer religious. Our audience is now measured in tens. Still, we console ourselves with the thought that the righteousness of Noah consisted not in the fact that he preached for 120 years *without result*, but that he preached for 120 years.

Nevertheless, our meeting, which lasts perhaps 2½ hours, attracts during that period an average audience of 80 to 100 persons, of whom 60 to 80 are strangers. The meeting, situated on the edge of the park near the Art Gallery, misses the main body of the people who visit this vocal arena, but this is not entirely a disadvantage, inasmuch as the public listening to our speakers is generally of a more serious disposition, and therefore more prone to receive the message.

### THE COMMITTEE

Control of the meeting now vests in a Committee of representatives of Sydney Ecclesias who also contribute financially towards the organisation and upkeep of this important branch of Gospel Extension work. Not long ago, the Committee found that its lack of

equipment was causing the meeting to languish, and it decided to re-furnish itself with up-to-date gear, including portable amplifying equipment, which was needed to obtain the support of those brethren whose voices otherwise could not stand the strain of outdoor speaking.

The Central Standing Committee and the supporting ecclesias were generous. Our £50 objective was soon exceeded, so much so that we were able to purchase our amplifying equipment and a battery charger as well, making it self-sufficient. A more representative and larger speaking list was thus assured.

At one time, transport was a major problem and a heavy cost. Now, however, splendid support has come forward. First, brother E. Buckingham, himself a Domain convert, and then Bro. E. Salisbury-Baker, came forward with their motor vehicles and a zeal to assist. The Committee also seized a favourable opportunity to purchase cheaply 80 folding chairs to replace outworn and outmoded seating accommodation. Needless to relate, this has considerably enhanced the popularity of the meeting.

In literature, the Committee faces a real problem. We want good Christadelphian literature, in booklet form. And we need funds with which to purchase it. Our opportunities for distribution are practically unlimited. In one period of six weeks we distributed 800 "*Is War With Russia Inevitable?*"; 400 "*The Jewish Problem*"; in addition to the usual smaller publications. 800 "*Digest of Truth*" pamphlets are received every month for distribu-

tion. And we have completed arrangements for purchase of 100 copies of the Adelaide G.E.S. "*Study Course*."

**FUTURE DEVELOPMENT** In addition to the literature question, future development of the meeting will probably take in:

Fostering greater support of all brethren and sisters, and restoring the old practice of having the picnic lunch in the Botanical Gardens before proceeding to the Domain meeting.

Intensification of ecclesial special efforts, with support from the best speakers the ecclesias have.

The development of an orchestra for the singing of hymns.

The last point is probably the most important one. Perhaps that is why it is the most difficult to realise. We know the brethren have musical gifts. We want them to come forward and offer their services, and we have high hopes that they will.

—E. M. Spongberg,  
Sec., Domain Meeting.

(We are confident that brethren and sisters will be glad to know that such a witness to the Truth is conducted in the Sydney Domain. In regard to the distribution of literature, the Secretary states that the opportunities are practically unlimited, and given the funds they could extend even further their efforts. If the reader is disposed to financially help the Domain brethren in their work, he can contact brother Spongberg at 19 Lee Avenue, Beverley Hills, N.S.W. In this type of work even small amounts can help greatly.—Editor.)



## First Century Development of the Truth

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*The prophetic Scriptures deal largely with the destinies of two cities—Rome and Jerusalem. The triumph of one is possible only at the expense of the other. Rome in the ascendant means Jerusalem in the dust. The rise of Jerusalem at the apocalypse of Jesus Christ will be followed by the complete destruction of Rome at his hands. Further, these two cities stand for two systems. Rome, with its spiritual roots in ancient Babylon and Egypt, stands for that religious Apostasy known to Scripture as "the Mother of Harlots and Abominations of the earth," or to history as Christendom (so called). It has ever opposed the Truth which is apocalyptically symbolised as "the holy city" (Rev. 11-1), "New Jerusalem" (Rev. 21-2), or "Jerusalem that is from above" (Gal. 4: 26). In previous articles, under the caption "The Most Loved and Hated City," we have traced the decline of Jerusalem until it was destroyed by Hadrian. We aimed to show that the troubles which came upon the city and its inhabitants were disciplinary measures directed by Christ the King of the Jews, who though temporarily absent will shortly return to assume his royal prerogatives and to reign. In these articles, we hope to show how the "Most High rules in the kingdoms of men," and how events are shaped with the ultimate benefit of His saints in view.*

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### How Long, O Lord.

**SHORTLY** before his departure from earth, Christ was asked: "Wilt thou at this time restore the Kingdom to Israel?" He replied that this knowledge remained within the power of the Father, and therefore could not be disclosed to the disciples (Acts 1: 6-7). The answer revealed that, at the time, the Lord Jesus Christ was still limited in knowledge. Earlier he had declared: "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father" (Mark 13-32).

The revelation of future events had been sealed against the knowledge of the saints, despite their anxious longing for enlightenment. David, Isaiah, Daniel and others had enquired, "How Long?" without a satisfactory answer being given (Ps. 74-10; 89-46; 90-13; 94-3; Isa. 6-11; Dan. 8-13; 12-6). The prophets, and even the angels, had "desired to look into" events that

lay in the future only to be told that their ministry was for the benefit, largely, of a future generation (1 Pet. 1: 9-12).

Certain revelations were made to Daniel, but he declared: "I heard, but I understood not." Nor was an explanation given him. Instead he was informed, "The words are sealed until the time of the end" (Dan. 12: 8-9).

Here, then, was certain knowledge hid from the understanding of man. It was of the greatest interest to the saints, for it concerned the period of their manifestation in glory. All true saints are impressed with the evil of the present administration of man. They sigh because of the troubles experienced by the city and nation of God. They earnestly await the period when the reign of the devil (human nature) will give place to the reign of the Son of God. They "groan within themselves, being burdened," awaiting the release that will come when

"mortality will be swallowed up of life" (2 Cor. 5-4). The attitude of a notable member of their community should be the attitude of all. When shown the book containing the revelation of future events, and he noticed the seals which kept the book closed, and mankind in ignorance of its contents, he declared: "I wept much, because no man was found worthy to open and to read the book, neither to look thereon" (Rev. 5-4). How intense must have been the desire of the Apostle John for the knowledge of God! If the sealing up of this information could cause him to "weep much," how great would be his rejoicing consequent upon the unloosing of the seals, and the revelation of the contents. How happy will such a one be who is thus enabled to walk in the knowledge of this revelation.

#### An Incentive for Study

The book was sealed, and John wept. But he lived to record its contents which are contained in the book of Revelation. He rejoiced with great joy because of the unloosing of the seals, and in the fullness of his joy he advised: "Blessed (most happy) is he that knows accurately, and they who give heed to the words of the prophecy, and observe narrowly the things which have been written in it" (Rev. 1-3, Dr. Thomas' translation).

John was told to cease his weeping. "Weep not; behold, the Lion of the tribe of Judah, hath prevailed to open the book, and to loose the seven seals thereof (Rev. 5-5). This symbolised the imparting to Christ by his Father of knowledge he had previously been in ignorance, so that the Apocalypse is the "Revelation of Jesus Christ which God gave unto him to shew unto his servants things which must shortly come to pass" (Rev. 1-1). This knowledge

was granted the Son because he had "prevailed," therefore it is the subject of great acclamation on the part of those interested in these things: "Thou art worthy to take the book, and to open the seals thereof (or disclose its contents) for thou wast slain, and hast redeemed us to God by thy blood" (Rev. 5-9).

"Israelites indeed" such as the Apostle John will be found bitterly weeping because of hidden knowledge, and rejoicing at the unsealing. Only those who "read and understand" will be "blessed" or "most happy" as the word implies (Rev. 1-3). Where does the reader stand in this category? Does he rejoice at an understanding of the Apocalypse? Is he embarrassed at a lack of knowledge of its meaning? Or is he among that number of ignorant ones who deprecate the understanding of this wonderful book, on the supposition that the knowledge is unnecessary, the numbers of which, in this Laodecian period, are growing?

#### A Help to Understanding

The Apocalypse is not easy to understand. The translation by Dr. Thomas of Chapt. 1-3 indicates this. Such words as "he who knows accurately," they "who observe narrowly" imply careful and painstaking study and thought. In fact, so difficult is the understanding of the book, that very few would comprehend its message, but for great assistance from the Truth's literature. Such works as "*Notes on the Apocalypse*," "*The Apocalypse and History*," "*Thirteen Lectures on the Apocalypse*," and, above all, "*Eureka*," by Dr. Thomas, from which all these other works have been taken (and which, in our opinion, is the easiest of all to understand, can aid the student not



only to understand the Apocalypse, but the plan and purpose of God as a whole.

The Apocalypse is designed to give an understanding "of events which shortly began to come to pass" in John's day (Rev. 1:1-3). Thus from A.D. 96 in the reign of Domitian, until our times, the unfolding of world events has followed in the sequence outlined in this wonderful book. We have reached the stage when the end is near. The nations are being plagued with the final vials of God's wrath, which will ultimately bring Gentilism to the dust and elevate Is'rael; overthrow Rome and rebuild Jerusalem; destroy the Harlot system of religion universally prevalent, and elevate the Bride of Christ; remove the "covering cast over all nations" and reveal "the glory of the Lord."

### Judgment on Rome

The final and most severe judgment is "to fall on Rome. John predicted Rome's brief exaltation, and her final and utter extinction. It is significant to notice the reaction of the world, consequent upon this overthrow. The Gentiles lament: "Alas that great city . . . in one hour so great riches is come to nought" (Rev. 18:16-17). The saints rejoice: "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath re-venge-d you on her" (v. 20).

The finger of God is levelled at Rome as the mother church of harlot daughters with whom the nations have committed fornication. There is no disputing the fact that Rome is the city meant, for John describes it as "that great city, which reigneth over the kings of the earth" (Rev. 17-18). In con-

trast, "glorious things are spoken" of Jerusalem. In it shall be found the Name of Deity (Deut. 14:23; 16-16; Ezek. 48:35).

The events leading up to the establishment of Rome as spiritual head over an apostate Christendom are enigmatically revealed in Rev. 6. The first verse ceremoniously portrays the opening of the seals by the Son, as a result of which John heard the "noise of thunder." Thunder is the symbol of war and tumult (1 Sam. 2-10; Zech. 9:13-14) and here represented the assassination of Domitian the great persecutor of the Christians. His death opened up a way for a change in human affairs. As the seal was opened, "one of the four beasts," representative of the saints (see Rev. 5-9) who had rejoiced at the prospects of the opened book, invite John to "come and see." It is appropriate that such a one should be represented as so inviting John, for all the events to be revealed are for the ultimate benefit of such a class (Rom. 8-28). We have thus epitomised the events of these seals, and suggest that the reader turn to "Eureka" for further details on the subject. He will find it profitable to mark his Bible upon the facts hereunder.

THE FIRST SEAL — A.D. 96-183  
Period of Nerva, Trajan, Adrian, the two Antonines, and the first three years of Commodus.

SYMBOLS EXPLAINED: (Rev. 6-2). "*White Horse*"—The "horse" was a symbol of Rome being dedicated to Mars. "*White*" represents righteousness or peace. The symbol suggests a period of peace for Rome.

—J. Mansfield.

(continued next issue)



**SPECIAL NOTICE**

**THE MYSTERY OF THE COVENANT OF THE  
HOLY LAND EXPLAINED**

**By Brother John Thomas**

This exposition by brother Thomas has never previously appeared in book form. It was originally published in the "Herald" in 1854. Copies are available from Ecclesial Librarians or from "Logos Publications," Box 226, G.P.O., Adelaide, South Australia. Price 2/- per copy plus postage.

IN ENGLAND, this book is obtainable from Mr. G. Pearce, 25 Central Avenue, Northampton, ENGLAND.

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# THE LOGOS

*Upholding the Purity of Apostolic Doctrine and Practice*

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## Dr. Thomas on Fellowship

*We publish below a letter written by Dr. Thomas on 28th October, 1864, in which reference is made to the subject of Fellowship. It must be remembered that our brother never found the Truth ready-made. Some of his earlier beliefs had to be discarded in the light of the testimony of the Word. For instance, at one time he did not realise the necessity of making a clean break with Campbellism. He continued his association with the Church whilst preaching the doctrines of the Truth. But his continued studies of the Word revealed to him the need of severing such an unnatural connection. The Doctor, himself, gave expression to this fact, in "Herald of the Kingdom" for January, 1861, he republished an article that had appeared earlier in his periodicals with the footnote attached: "This discourse was delivered while we sojourned in the Campbellite camp, which accounts for Mr. Scott calling us 'Brother.'" It is hardly fair to take earlier pronouncements of the Doctor as his mature convictions.*



"West Hoboken, Hudson Co.,  
N.J., October 28th, 1864.

"DEAR BROTHER ROBERTS,  
I have received from you two letters — one dated February 11th, and the other May 3th — to neither of which have I been able to find time to reply. In relation to the former one, 'I consider the delay has been an advantage to us both; and in regard to the last, 'I do not think the procrastination will have resulted in any harm. Had I re-

plied to the former, I should have had to do battle with you to bring you into the position you now occupy with regard to those blind leaders of the blind — Duncan, Dowie, Fordyce and Co. When the truth is in question, the benefit of all doubts should be given to it, not to those whose influence with respect to it is only evil and that continually. You erred in giving them any benefit of doubt in the premises; but I rejoice that you

have seen the error, and will no more send inquirers after the truth to inquire at such Gospel nullifiers as they.

"I have a copy of your letter to Dowie. It is straightforward and to the point. We can have *no fellowship with men holding such trashy stuff* as the April number of the falsely-styled *Messenger of the Churches* exhibits. A man who believes in the Devil of the religious world and that he has the powers of disease and death, etc., is ignorant of the 'things of the Name of Jesus Christ.' If what are styled 'the churches' are not delivered from the influence of the above form of pretentious ignorance, our endeavours to revive apostolic faith and practice in Britain will be a miserable failure. No one should be recognised as one of Christ's brethren who is not sound in the first principles of the Gospel before immersion. The Kingdom and the Name are the great central topics of the Testimony of Deity. These are the things to be elaborated; and he that is not well and deeply versed in these only shows his folly and presumption in plunging head over ears into prophetic and apocalyptic symbols and mysteries.

"I am truly glad you are 'located' in Birmingham at last. I hope you may be instrumental in effecting much good, that is, in bringing many to a comprehensive and uncomprising faith and obedience. No parleying with the adversary, no neutrality; Christ or nothing . . .

"Will you please write to Mr. Robertson and request him, if he have funds enough of mine in hand, to send me, through Wiley of New York, and his agent in Trafalgar Square, Charing Cross, a volume entitled 'Vigilantius and his Times,'

by Dr. Gilly . . . Said Vigilantius flourished in the fourth century, and occupied very much the position to his contemporaries that I do to mine, and was about as popular. I wish, therefore, to form his acquaintance. It will doubtless be refreshing . . .

"You are right. Your 'mistake' evoked the testimony of Antipas. It was designed to draw the line between faithful witnesses and pretenders in Britain; and to define our position here in relation to war, so that if any of us were drafted by the Devil, we might be able to prove that we are a denomination conscientiously opposed to bearing arms in his service.

"Half-a-dozen copies of each number of "*The Ambassador*" have come to hand. Our currency here will prevent any circulation in this country. A paper dollar with us (and paper is all we have) is only worth 40 cents in Canada.<sup>3</sup> You d'd not wait to learn if I thought it expedient for my biography to appear. It is too late now to say anything against it. What can't be cured must be endured. I hope the paper will be self-supporting, and pioneer a strait and narrow way for the truth through the dense, dark forest and swamps on every side.

"In future, it would be well not to herald my death until hearing from me direct. Not mixing myself up with politicians, I am not likely to die by their hand. Some pious Methodist or Presbyterian would be more likely to put me out of the way. A late pupil of sister Nisbet's . . . now the wife of a physician in Toronto, who is interested in the truth, greatly to her annoyance and chagrin, said recently, 'I wish it were right to poison him!' — a very pious wish for one

who calls herself 'a Christian of the Presbyterian order.' When I die my family will certify the fact. But Paul says 'We shall not all sleep.' I and you and others may be of these. Change without death will happen to some. I trust we

may be among such. " . . . Remember me kindly to all the faithful, and believe me sincerely yours in the faith and hope of the Gospel, in which all true Christadelphians rejoice.

John Thomas."

<sup>1</sup>In this letter brother Roberts had defended his association with certain members of the meetings who were, in fact, very partial in their allegiance to the Truth, and very limited in their understanding of it.

<sup>2</sup>This second letter informed brother Thomas that brother Roberts had repudiated the association with these so-called members.

<sup>3</sup>How changed is the position to-day when British imports have to be "cut" because of lack of dollars.

<sup>4</sup>Brother Roberts had commenced a series of articles in the "Ambassador" on the life of Dr. Thomas, much to the embarrassment of the latter.

<sup>5</sup>Advice has been received from America of the death of a "John Thomas of New York."

<sup>6</sup>The Doctor's loss in this direction has been the present generation's gain.



## A Glance at A Troubled World

*"We do not know the exact time when the Lord will come, any more than the disciples at the beginning of the Christian era knew when Jerusalem was to be destroyed. The details are not revealed, but we do know that we have reached just that point of time when he may come any day. Every true heart will say with John, "Come, Lord Jesus, come quickly." "Blessed is that servant whom his Lord, when he cometh, shall find watching."*

### The Vatican versus the Kremlin

Communism views all other "isms" as obstacles to world revolution. In those countries where a Communist regime has been established, the opposition is open and undisguised. In other countries where freedom of expression is permitted the available means are utilised to establish its influence. The methods of the Communist Party thus vary from country to country, but the ultimate objective is the same, the violent overthrow of all opposition to its thesis.

Thus in Communist-dominated countries, the people have been subjected to an iron despotism, and the circulation of ideas contrary to the

principles of Communism has been rigorously controlled. Particularly virulent has been the opposition to the Church. In some countries, particularly Czecho-Slovakia, this has been manifested by the confiscation of property belonging to the Roman Catholic Church, the censorship of all mail between Church authorities and the Vatican, and governmental control of all sermons and pastoral letters.

There is being generated a hatred for Rome, which is being manifested in making her desolate and naked, eating her flesh and burning her with fire" (Rev. 17-1). Whilst lending no support to Communism, Christadelphians can only rejoice in this public disgracing of

a system that has, in past ages, so bitterly and brutally opposed the Truth. There is nothing anti-Christian in such rejoicing. In fact, it is Divinely commended. We read, "Rejoice over her, thou heaven, and ye holy apostles and prophets" (Rev. 18: 20). The final and complete destruction of the Papacy is an honour reserved for a more noble and powerful class of agents than Communism. It is a glory decreed for the immortalised saints. Roman Catholicism will be brought low in the vengeance to be executed upon the nations, when the judgments of God are poured out by the present-day "meek of the earth" (Psalm 149: 4-9). In that day, Communism will also be broken with an iron hand (Rev. 2-27).

Meanwhile Catholicism is fighting back against its enemy. Communism has been denounced in an outspoken pronouncement by the Pope. This has been followed by decrees which threaten to excommunicate all Catholics who are willing supporters of Communism, and outrightly condemns the reading, printing or distributing of Communist literature.

The result is an ideological war of the first magnitude. Satan is divided against Satan. Italy, the greatest Catholic country in the world, and which also has the largest Communist party in Western Europe, is divided as a result. On the other hand, Atheistic Russia has encouraged the Greek Catholic Church, which is reported to be making great strides in the Soviet.

In contradistinction to current trends, prophecy speaks of Russia and Catholicism collaborating at the time of the end (Dan. 8: 25). The current antagonism is no indication of the failure of this proph-

ecy, than the temporary triumph of Germany in the recent war proved that prophecy was wrong in regard to the domination of Europe by Russia. In fact, history provides analogies to the present position. The most notable of these was the advent of Constantine as the champion of the Church. In 303, Christianity (so-called) was subjected to its most severe period of persecution, by the civil authorities of the Roman Empire. This continued for some ten years when suddenly and unexpectedly, the power which had previously persecuted the Church suddenly collaborated with it. The pagan Constantine had fought his way to the throne, and as a political measure, supported the hitherto troubled Church. The collaboration of Church and State operated with benefit to both. It fulfilled the prophecy of Daniel 11-38, "He shall honour a god (the bishop of Rome) whom his (pagan) fathers knew not," and contributed to the growth of a paganised form of Christianity.

The drama of the fourth century will be repeated in this twentieth century. Rome is yet to say, "I sit a queen, and am no widow, and shall see no sorrow" (Rev. 18-7). This will occur at the epoch of her destruction (V. 8). The nation that shall assist to this end is that power (Russia) which is today her prime persecutor. This alignment of interests will be heralded by the world as one of the greatest coups of history. The proclamation, "Peace and safety" shall sound forth as a result, but will be suddenly broken by the advent of Armageddon, and this, in turn, will precipitate the entrance of Christ and his glorified saints into the political arena. But much of the concluding paragraph of this

article will occur after the saints have been gathered to their Lord at Sinai.

### Jews in Russia

We have received from a correspondent a new item reporting anti-Semitic moves in Russia. The report tells of how "the dread NKVD (secret police) comes suddenly with patrol waggons, and in a few hours Jews are prisoners in trains bound for forced labor in the frozen wastes of Siberia."

The supposed partiality of the Soviet for Jews has been used by some to buttress the argument that Gogue will not emanate from Russia. "The Logos" has ever pointed out that any such partiality has been extended only to Jews who no longer remain Jews, to Jews who are prepared to throw over their exclusiveness, and their interest in the establishment of their National Home. In "The Logos" for February, 1947, (p. 122) appears the following: "It is evident from this (the prophecy of Zechariah) — as it is also from other parts of the Word — that an anti-Jewish spirit will be manifested by Russia before the time of the end. God has declared of Israel, 'He that toucheth you toucheth the apple of my eye' (Zech. 2-8). The persecution which nations mete out to the seed of Abraham 'troubles' the Deity whose Spirit is not quieted until He has avenged that evil. Thus the mission of the four chariots . . ."

On p. 123 appears the following:

"It is true that Russia maintains a Jewish colony in her Republic, but this is in opposition to Zionist policy, not in furtherance of it. Her antagonistic attitude to the establishment of a Jewish National Home in the Holy Land is the attitude students of prophecy can expect of her in view of Soviet destiny as revealed in God's Word."

This interpretation of prophecy is being vindicated by current events. According to the "American Jewish League Against Communism," almost half a million Jews are being deported from the Ukraine and Byelo-Russia into forced labour in Siberia.

Dr. Thomas has clearly interpreted the Scriptures on this matter. Over one hundred years ago, in 1848, he wrote: "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 . . ." ("Elpis Israel," p. 440).

It is remarkable that one could speak so definitely and correctly of events that did not occur until a century later, but the wonder is lessened when it is remembered that 2,500 years earlier, the Spirit had revealed for the benefit of the elect, the progress of events through the prophets of Isreal. Thus the significance of Amos' words: "The Lord God will do nothing, but he revealeth his secret unto his servants the prophets" (Amos 3-7). This "secret" will be made manifest by study.

—E.P.

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"The ecclesia of the living God is the pillar and stay of the truth;" it is its duty, therefore, to see that truth is not perverted by the crotchet and traditions of fanatical and visionary men, of high and low degree.

—Dr. Thomas.



## Deity Manifest in Flesh

*We have received some very favourable comments on the article by Brother Wille in our June issue. A few questions have been asked concerning statements made therein, and answers have been given privately. The following criticism is taken from a letter received from Queensland. This brother writes:*

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### A CRITICISM

"The subject is an old one in our circles and could be of great service as an education to our members, but it is with great regret that I feel impelled to write to say there is a deal in this treatise which I believe needs amending. Your footnote gives the impression that certain of the statements may possibly be considered by some as overstatements. My conclusion is that your suggested helps are not an establishment of the statements, but just an added contribution to the maintenance of incorrect and untrue teaching. The Scriptures very definitely teach that 'Christ Jesus was himself man.' It is left for some of our writers and speakers to add 'he was more than man.' The Scriptures also declare: 'He was made in all points like unto his brethren,' but our brethren have said, 'On the one side he is Deity, and on the other man.' Such a declaration cannot mean other than a composite Being—and makes him semi-God and Man. The doctrine of God-manifestation is not to be deduced from his physical likeness or composition. To maintain it on such grounds is to detract greatly from the credit so richly deserved by Christ as a God-manifestation.

There is no indication in any Scripture that Jesus inherited by heredity Divine traits. If he did, he

could not be described as a human being. If he did, he could not be the satisfactory pattern for humans. To quote John 1-13 in support of the idea is ludicrous, seeing the words are there applied to 'the sons of God, even to them who believe on his name' (V. 12) and, of course, have no relation to physical birth.

"Dr. Thomas, R. Roberts, and others were but humans, and however distinguished they may have made themselves, their pronouncements are not to be regarded as beyond question. Like all of us, they found many things difficult to unravel regarding Jesus, but it is unfortunate that they should be led into adding unwarranted assertions to Scripture testimony. When faced with such testimonies as Ps. 80: 15, Isa. 11: 2, or Zech. 13: 7, they should have conceived them in such a light as to harmonise with 1 Tim. 2: 5 and Heb. 2: 17. These latter passages do not permit the thought of 'more than man.' Whilst saying this, I am not belittling or dragging down Jesus, nor am I exalting Man as his equal . . ."

### Reply

Our correspondent would "not drag down Jesus, nor exalt man as his equal" but finds fault with Christadelphian teaching which sees in "the man Christ Jesus" something more than "mere man."

Physically, Jesus was as other men. He was "of the earth, earthy" (1 Cor. 15: 49), subject to death (Heb. 2-14), and in need of redemption from the sin—nature he bore (2 Cor. 5: 21; Heb. 9: 12 R.V. 13-20). Scripture reveals him as "being tempted in all points like his brethren" (Heb. 4-15), "learning obedience by the things which he suffered" (Heb. 5-8), "striving against sin" (Heb. 12-4), and "crucified through weakness" (2 Cor. 13-4). Corporeally he was "in all things made like unto his brethren" (Heb. 2-17), and because he was burdened with the flesh, he refused the appellation "good Master" saying, "There is none good but one, that is God" (Mark 10: 18). Concerning his physical state, Jesus declared: "The flesh profiteth nothing" (John 6: 63).

But he was different from all men before or since in that he rendered complete obedience to his Father. If Jesus were no more than man we are left to the conclusion that the flesh did profit something, and are faced with contradiction. The truth is expressed by Paul: "For what the law could not do, in that it was weak **through the flesh**, God (did) sending his own son in the likeness of sinful flesh . . ." (Rom. 8: 3). Moffatt renders this verse: "For God has done what the Law, weakened here by the flesh, could not do." By what process did God accomplish that which the flesh unaided could not do? Paul again explains: "God was in Christ, reconciling the world unto Himself" (2 Cor. 5-19). Therefore in viewing Christ Jesus we see not merely the flesh "which profiteth nothing," and was, after resurrection, laid aside as no longer necessary, but we see "God manifest in the flesh" (1 Tim. 3-16).

"He that hath seen me hath seen the Father" (John 14: 9). Here was something more than "mere man." The process by which this was **commenced** is recorded in Luke 1: 35: "The Holy Spirit shall come upon thee, the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." Its final consummation is revealed in Romans 1: 2-3: "His Son Jesus Christ our Lord . . . declared to be the Son of God with power, by the resurrection from the dead."

Jesus differed from his brethren in his predilection for Divine things (Jhn. 4: 32-34). He manifested this attribute from very early days. Is it normal for a boy of twelve to be "found in the midst of doctors, both hearing them, and asking them questions" so that "all that heard him were astonished at his understanding and answers"? (Luke 2: 46-47). We read that he was "filled with wisdom" long before he was anointed with the Holy Spirit at the Jordan. From whence came this disposition for Divine things? Our correspondent says: "There is no indication in any Scripture that Jesus inherited by heredity Divine traits." Surely none would deny that there were Divine traits in Jesus, the question is from whence did they come — from the flesh or from God? It is an accepted fact that the hereditary factors of both the father and mother are reproduced in the child. Jesus was no exception in this regard. From his mother he inherited the nature which he bore, and, unless the correspondent is prepared to support the Josephite theory (which we are confident he would refute), the exalted mind of the son, his perfect character was

generated from characteristics inherited from his Father and developed by the Spirit. Compare Jesus with the other sons of Mary, and there is instantly recognised something more in him than in any of the others (Jno. 7-5).

Despite the denial of our correspondent, Jesus himself gave expression to this truth. He declared: "I am not of this world"; "I am from above"; "I know whence I came and whither I go" (John 8: 14, 23). The Jews could not understand these words because, as Jesus plainly declared: "Ye judge after the flesh." Again he declared: "I speak that which I have seen with my Father; and ye do that which ye have seen with your father" (John 8: 38). Here are two distinct parentages claimed, the sons of which reproduce the hereditary traits of their fathers. Jesus, as the son of God, reproduced the characteristics of God; the Jews, who gloried in their fleshly descent — whose father was the flesh, reproduced the characteristics of the flesh. They tried to justify themselves by saying: "Abraham is our father." Jesus answered that this was impossible. If Abraham was their father they would have reproduced the characteristics of Abraham. Rather, "Ye are of your father the devil, and the lusts of your father ye will do." In other words, they had been begotten by the lust of the flesh (the devil), and manifest their parentage by living to its lusts—those same lusts that had murdered from the beginning, and were about to murder the Son of God. But concerning himself, Jesus declared: "I proceeded forth and came from God; neither came I of myself, but he sent me" (V. 42). Here, then, is one "born not of the will of the flesh, but of

God," and because he successfully overcame, he hath power to create sons of God of us, who when we stand forth as immortal sons of God (for "ludicrous" as it may appear to our correspondent, the term "sons of God" implies a physical change — Rom. 8-19) will have been "born not of the will of the flesh, nor of blood, but of God."

The Divine traits are revealed in such references as, "He that seeth me seeth him that sent me." Apart from God in Christ these traits could not be reproduced. If it were "mere man" reproducing Divine traits, Christ could not use these words, for it would have been but an exalted manifestation of mere man. It is common usage to say of a son who reproduces the characteristics of his father, that we see the father in the son. The same is true of Christ and his heavenly Father. Thus could he say, "He that hath seen me hath seen the Father" (John 14: 9).

The Divine characteristics in the Son were developed by his willing obedience. There was required of him complete submission to the requirements of the Father. In this the flesh was subordinated by the Son. He triumphed over it, "striving against sin, even unto blood." It was a constant struggle with the flesh, but a successful struggle only because the Deity tabernacled in him. The words, "I can of mine own self do nothing" are not spoken merely of the miracles Christ performed, but that which was greater and more difficult than any miracle, the conquest of the flesh, so that we read in conjunction with these words the statement: "I seek not mine own will, but the will of the Father which hath sent me (John 5-30).

And let the reader make no mis-

take, unless the Deity tabernacle in us by the Spirit-Word, we will not overcome. If we leave it to the flesh to conquer we will not succeed. Herein is the prime example presented in the life of Christ. Our correspondent rejects such a thing as a composite being, but that is just what every true son of God is, as Paul in Romans shows. It is "Christ in us" which is "the hope of glory" (Col. 1-27). Jesus told his disciples: "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him" (John 14: 23). Thus Paul prayed on behalf of the Ephesians that "Christ may dwell in their hearts by faith" (Eph. 3-17), whilst to the Colossians, he wrote: "Ye have put off the old man with his deeds; and have put on the new man which is renewed in knowledge after the image of him that created him" (Col. 3: 9-10). Here are two moral natures in relation to the one individual — a composite being, if you like, in which the principles of the flesh are subordinated by the principles of the Spirit, or, in the words of the Apostle, the "old man" is supplanted by the "new." The other inspired writers confirm this testimony. Peter wrote of certain beings "begotten by the word of truth" and John declared that they had the "seed of God" in them.

Jesus is a "satisfactory pattern for humans" inasmuch as his experience demonstrated the impossibility of the flesh attaining unto Godlikeness unaided from on high. Our correspondent is in error if he imagines we can attain unto the state of perfectness to which the Master attained, or that unaided by God we can rise at all. He is in error if he imagines that we are expected to attain unto the measure

of perfectness manifested by Christ. Our studies in the Scriptures have only confirmed us in the acceptance of brother Roberts' words concerning Jesus: "He was human as to the substance of which he was made; but divine as to the source from which he came: the Spirit from which he derived his wisdom; and the pattern of the character which he possessed" (Christadelphian Instructor Q. 44).

Finally our correspondent suggests that such a quotation as 1 Tim. 2-5 does "not permit the thought of 'more than man'." This reference reads: "There is one God, and one mediator between God and man, the man Christ Jesus." Is not a "mediator between God and man" more than "mere man?" Our correspondent says No, presumably because the title "man" is given to Christ Jesus. But the same title is given to Yahweh in Exodus 15: 3 — "Yahweh is a man of war." This title is, of course, prophetic of Yahweh's manifestation as a "man of war" in Christ Jesus, and certainly elevates the latter above "mere man." A greater authority than Dr. Thomas, brother Roberts, our correspondent, or ourself gave expression to the fact that Christ was more than "mere man." Thomas, convinced at last of the reality of Christ's resurrection, exclaimed: "My Lord and my God." Thomas was not contradicting Paul. He was giving expression to the Divine manifestation in the flesh. In all this there is nothing contrary to Heb. 2-17.

The above should not be read as a reply to our correspondent, so much as an outline of a very beautiful and exalting subject, clearly revealed in God's Word upon which the reader can meditate with great profit.

—Editor.

## 12 : Nehemiah--"Arise and Build"

The wealth and beauty of "type" and "antitype" constitutes one of the most amazing features of the Word of God. As one grows in the knowledge of the Truth the more does the perception and appreciation of this feature grow. The life and times of Nehemiah provide a fine example of this feature. Think of him for a while.

Nehemiah was cupbearer to the King of Persia, Artaxerxes Longimanus. Though an exile he, a man of faith, did not forget his origin, and when his brethren brought reports of the desolation of his beloved Jerusalem, and the reproach borne by his people, his heart was saddened. He wept bitterly and prayed earnestly that his God would remember His people and forgive them. In answer to his prayer, he was unexpectedly given the opportunity to return to Jerusalem and to rebuild its walls. Artaxerxes so commissioned him.

A "time" had been set, and Nehemiah had no time to lose. He set about his task immediately on his arrival in Jerusalem. He rallied the people, organised them, and exhorted them. The people responded nobly to his appeal and "strengthened their hands for this good work," rising up to build the wall of Jerusalem. He organised them to good effect, as is evident from the record of Nehemiah, Chapter 3. Each man had his task to fulfil; each family had its section of the wall to build. There was work for all to do, and never a thought of

defection, "for the people had a mind to work."

"So built we the wall" recorded Nehemiah. But all was not so straightforward. It is a never-failing maximum that all who work in God's service will meet with opposition. Nehemiah met it. The surrounding people said, "What do these feeble Jews?" At first they were contemptuous. "Even that which they build, if a fox go up, he shall even brake down their stone wall." But "when they heard that the walls of Jerusalem were made up, and that the breaches thereof began to be stopped, then they were very wroth, and conspired all of them together to come and to fight against Jerusalem, and to hinder it."

The methods of defence used by Nehemiah are instructive. "We made our prayer unto our God, and set a watch against them day and night." Two things are necessary in all such situations — a never-failing trust in God, and a readiness to do all in one's own power to help oneself. The work went on, but now "every one had his sword girded by his side, and so builded." And none left the city, "That in the night they may be a guard to us, and labour on the day. So neither I, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, saving that every one put them off for washing."

By these means the obstacles were overcome, the enemy was re-

sisted, and "the wall was finished . . . in fifty and two days."

The success of faithful Nehemiah's mission brings many forceful lessons even in these far-off days. It is "type" and "antitype;" the "natural" and the "spiritual."

It is evident that today we build the "New Jerusalem" which is to be manifested in the Day of Glorification of the faithful. "The Holy City" is being built section by section, and we have come from an "exile" as real as that of Nehemiah's to build it, having previously been "aliens from the Commonwealth of Israel." We come with a commission to build, given us by King Jesus. The time is "set;" it is short. There is no time to be lost. We must "work while it is called today." There is work for all, there must be no shirking. Each has a task to fulfil, whether artisan, labourer, or one who but supplies the refreshments. Each task is essential to the satisfactory completion of the section we build. For while we work as individuals yet there must be organisation, or team-work. We are none of us sufficient of ourselves, but rather are we dependent upon each other. And none of us must fail, for the enemy waits without, ready to break in.

Opposition, persecution, danger are ever the lot of those who build in Jerusalem. "In the world ye shall have tribulation," warned Jesus. It is a condescending sarcasm at first — "What do these feeble Jews?" We are the weak of the earth, but by the power of the Gospel do we become strong, and occasionally are seen evidences of a panic and a rising "wrath" on the part of those who oppose us. We must be ready always to combat them.

The means? Nehemiah's! A constant approach in prayer to the God of all strength; a constant watchfulness and preparedness. We live within this "Holy City" — we must leave it never! We wear our spiritual garments, they must not be taken off at any time! Being girded with "the sword of the Spirit," which is "quick, and powerful, and sharper than any two edged sword," we go about our work, building the New Jerusalem! Build, Brethren, build faithfully and well, and success will accrue!

So Paul speaks to us. As soldiers first; "Be strong, endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please Him who hath chosen him to be a soldier." As workmen next; "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of Truth. And as builders: 'For we are labourers together with God . . . I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.'" For "every man's work shall be made manifest; for the Day shall declare it." Thus let us "rise up and build," "strengthening our hands for this good work." Work in faith, and in love; and "the God of heaven, He will prosper us." Then we shall have good success.

A final thought. When the work was complete, Nehemiah records, "My God put into mine heart to gather together the nobles and the rulers and the people, that they might be reckoned by genealogy. And I found a register of the genealogy of them which came up at the first." So Nehemiah "reckoned" the people from the book,

and of some he says, "These sought their register among those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood."

When the building of this "New Jerusalem" has reached a predetermined stage, Jesus will return to "reckon by genealogy" the build-

ers. The "Books will be opened," and judgement will be made. Those whose "genealogy" is "polluted" will be "put from the priesthood" and permitted no further place in the Holy City. Those whose "genealogy" is pure, Jesus will take to Himself, and they shall "reign as kings and priests on the earth."

—E.B.W.

## *The Law of Moses Epitomised*

### 29 : *Meats*

#### **Clean and Unclean Meats**

Because death was held to be defiling, the Israelites were prohibited from eating "that which died of itself or that which was torn with beasts" (Lev. 17: 15). Nevertheless flesh properly killed could be eaten without contracting defilement, the reason being, that though the physical state of the flesh might be the same in both cases (for the stranger was permitted to eat that denied the Israelite—Deut. 14. 21), there were allegorical significances associated with natural death which caused it to be the subject of the defilement law. Israel was "an holy people unto the Lord," that is, a people separated from all other people unto the Lord, and this feature was pressed home in every possible way.

Certain flesh was absolutely prohibited. They were permitted to eat only animals which "parteth the hoof, and cleaveth the cleft into two claws and cheweth the cud." They were permitted only to eat fish that "hath fins and scales." They were not permitted to eat in-

sects, or "whatsoever goeth upon the belly" (Lev. 11: 42), or birds of prey, carrion eaters, or flying insects (Vv. 13-20).

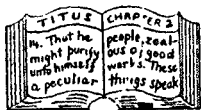
The meats permitted were styled "clean," those prohibited "unclean." Paul, in Romans 14: 14 indicates that in actuality the distinction was artificial, thus showing that the choice of certain meats had a spiritual significance. Peter's words consequent upon the vision thrice shown him of unclean beasts let down in a sheet (Acts 10: 11-15), indicates that the distinction of beasts had relation to the divine selection of Israel as a nation. He said: "God hath shown me that I should not call any man common or unclean" (V. 28). The choice of certain flesh to be eaten indicated God's choice of Israel, not for any special qualifications they possessed, but because "they are beloved for the fathers' sake."

#### **The Law "Done Away"**

The Law was nailed to the cross (Col. 2-14). Its ordinances relating to meat and drink no longer apper-

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"ELPIS ISRAEL"



A Great Help  
in  
Bible Study

English  
Supplement

of The Logos



No. 12

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## EZEKIEL'S MESSAGE TO 1949 ECCLESIAS

*"And thus, O prophet-bard of old,  
Hast thou thy tale of sorrow told,  
Thy audience worlds! all Time to be  
The witness of the Truth in thee."*

IN A WORLD filled with religious unbelief, the ecclesias unwaveringly maintain their testimony to the Truth of a divinely inspired Bible—inspired from Genesis to Revelation. The Bible being thus recognised in its true light, the correct mental approach to its message is engendered in our minds. As we peruse its pages, we are listening to a voice from heaven. We are in direct contact with the Great Creator and Sustainer of all life.

AS THE END of the age rapidly closes in upon a world poised on the brink of Divine Judgement, the message of the Bible shines brighter and brighter, reaching forward to the perfect day. The prophets speak with great encouragement to this final generation of Christadelphians. We can say "final generation" with no fear of successful objection. The Lord Jesus Christ declared that the generation which saw the fig-tree shoot forth, would not pass till all had been fulfilled. The fig-tree, Israel, has shot forth. We have seen this. This generation cannot pass till all be fulfilled.

TURNING TO the prophets we reflect upon the wonderful encouragement there is in the message of each one of them. The brother or sister who spends much time in the company of Moses and the prophets will be the wiser and richer for so doing. "He that walketh with wise men shall be wise." At this time, however, we desire to single out Ezekiel for a few special remarks.

EZEKIEL HAS a thrilling message for this generation of Christadelphians. From the 35th chapter onwards, the mind is directed to the affairs of our generation. The judgement of Mount Seir (the Arabs) (Ch. 35), the returning again of a portion of Israel (Chs. 36,37); the rise of Russia to the ascendancy in both Europe and Asia, from the Asiatic Togarmah to the Iberian Gomerites; the preparation of Anglo-American defences in the Middle East; the onrush of the Gentiles into



the covenanted land (Ch. 39); DIVINE INTERVENTION; and — THE TEMPLE (Crs. 40-48).

TO READ THE prophecy is to be impressed with the reality of the nearness of the Master. To be impressed with that fact is the sure and certain way to ensure a continual self-examination to see if the Truth is being lived. Now, as we stand on the threshold of the Kingdom, is the time to enquire as to whether we are ready to meet the Lord. When he comes it is too late. Then we are either ready — or not! If not, there can be only one decision.

WHAT WOULD Ezekiel look for in Christadelphia if he suddenly appeared in our midst? He would expect to find a people, not merely waiting for the Lord, but keenly anticipating the many joys of the Kingdom. Amongst those joys would be the activities of the Temple, of which Ezekiel has so much to say.

THE TEMPLE VISION of the last nine chapters of Ezekiel's Prophecy is not as widely discussed in the ecclesias as could profitably be the case. It is the CLIMAX of the prophecy. Ezekiel does not present a final picture of the land of the Covenant filled with rotting corpses. He desires that we should mentally live in advance of our Age, and see the Name of Yahweh blessed and honoured; Israel settled in great happiness from Euphrates to the Nile; nations flowing to Jerusalem to learn righteousness and render praise; the Prince, even Jesus, in all his glory in the Temple which is the House of prayer for all nations; and ourselves, as the glorified king-priests of the Age to Come, the sons of Zadok, sons of righteousness, shining forth as the sun in the Kingdom of the Father.

IT IS INTERESTING to read the comments of various leaders of the apostacy with regard to Ezekiel's vision of the Temple. We cannot but admire their frankness, at the same time feeling deeply grateful to our Father that He has delivered us from a similar ignorance. Jerome said, "We knock at a closed door." Gregory the "Great" said, "We pursue a midnight journey." They could not understand the vision, because they did not understand the HOPE OF ISRAEL. Their understanding being darkened by tradition, they remained in ignorance.

BUT WE ARE not in darkness, brethren, we have the hope of the Kingdom! Does not wisdom dictate that we should busy ourselves in understanding the details which have been revealed? Had the Temple been a mystery to remain unknown to the ecclesias, it is not likely that Ezekiel would have been Divinely instructed to record it in the minutely-detailed manner in which we find it. It is there for us to understand, to be strengthened and encouraged thereby, by being thus encouraged in a very practical manner to mentally live in advance of our Age.

OUR FATHER does all things well. He greatly blessed the ecclesias by enlightening the eyes of a man named Henry Sulley to the Hope of Israel. Henry Sulley had been trained as an architect — God had prepared the instrument for the work in hand. The Temple prophecy interested brother Sulley. He made it a matter of prayer and diligent search. Seven years later he presented to the ecclesias his exposition of

the Temple prophecy. It was a wonderful amplification of the themes which had already been expounded in "Eureka" and sent a thrill of joy throughout the ecclesias.

AS WE WITNESS the nations angry, and realise that the time of the dead, that they should be judged, is close upon us, we are encouraged by the Signs to draw nearer to our Father, through our Great High Priest, and to seek the companionship of the ecclesias more and more. Let us become better fitted to encourage one another in the struggle against the flesh, by the development of our own knowledge of things new and old from the treasures of the Spirit. We suggest as a theme of outstanding importance the Ezekiel Temple. It is in this Temple that the saints, the Melchisedek priesthood of the Age to Come, will draw near to Yahweh to offer the sacrifice of all nations. A theme which is so personal to the hope of each one of us will surely excite our greatest interest and enthusiasm.

—B.P.

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### TIDINGS BY SEA AND AIR

Brother R. Whitworth, of King's Heath, writes: "My sister, wife and I have been regular attenders to the 'Eureka' Class held here each Friday in Birmingham. It has been running almost 18 months now, and the benefit we have derived from the study is beyond comprehension." (If "Eureka" was assessed at its real value by our contemporaries, the Birmingham Town Hall would not be sufficiently large to hold those who would regularly gather to discuss the priceless truths expounded therein. But this is not the age of wisdom. Therefore, brother and sister Whitworth do not have a mighty concourse present with them each Friday evening, only a handful of humble Christadelphians. But those who are present are the salt of the earth — we have the authority of the Son of God for this statement. In this age of darkness and evil, those who are wise will attend this Friday evening gathering).

Brother S. Field, of Wellington, Shropshire, advises: "Recently a sister and her husband, connected with a Kidderminster Ecclesia, have come to live in Wellington, and we have made contact with them. We are hoping soon to start a series of meetings in our house for Bible Study, as we can only get to Birmingham every few weeks and we feel that personal contact and study are essential. So would you arrange to forward me the Cottage Meeting Notes, i.e., the Study Notes on 'Elpis Israel.'" (Brother A. Hollamby is sending on the Notes from Adelaide, and rejoices at the privilege of being able to minister in this manner. The exhortations, Ten-Minute Talks, Difficulties Deciphered, Current Events sheet and other items which make up a fortnightly Budget should all be found of assistance).

Sister L. Osborn, of Yate, Glos., speaking of brother Roberts, says: "I just love his books. He certainly poured all his being into the work God gave him to do. I remember seeing and hearing him the last time he lectured in Bristol. I was a girl about 12 or 13 years." (We recently enjoyed the company in Sydney of brother J. Mansfield, snr., of Adelaide.

Brother Mansfield was present at the table as a young lad when brother Roberts took tea with the Mansfields during his visit to Australia in 1896. It was pleasant to hear brother Mansfield reminisce of brother Roberts' lectures in Adelaide at that time. Also of a later visit of brother Sulley, who unlocked the mysteries of the Ezekiel Temple to the ecclesias. What a glorious day, when by the mercy of God, such men of faith and courage are alive once again, kings and princes in all the earth. Then knowledge of them will no longer be a matter of dim memory, but of personal acquaintance. We stand on the verge of marvellous things. Let us make sure we are not left out of the joyous throng, let us make our calling and election sure!).

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## **"ELPIS ISRAEL" COTTAGE MEETINGS**

The Cottage Meeting Movement in Australia is to be found in the midst of large and small ecclesias, in the capital cities and in the far out-back. Although known as "Elpis Israel" Cottage Meetings, "Elpis Israel" is not the only book from the Christadelphian Library which is read. Some groups have read or are reading, "Elpis Israel," "Eureka," "The Law of Moses," "The Blood of Christ," "Anastasis," "The Temple of Ezekiel's Prophecy," "Thirteen Lectures on the Apocalypse," "Ways of Providence."

It will thus be seen that any group desiring to operate under the name of an "Elpis Israel" Cottage Meeting, are very welcome to do so, even when studying another book from the Christadelphian Library. We are glad to hear of several study groups which have been formed in Scotland and England, and welcome their companionship in the work.

The principle underlying the Cottage Meeting Movement is an old one. We find mention of it in the book of Malachi, "then they that feared the Lord met oft the one with the other, to talk upon His Name." The hope of Class members in all ages has been identical — to rejoice in the courts of the Lord for ever when the Prince is enthroned in glory in Mt. Zion, "and they shall be mine, saith the Lord, in that day when I make up my special treasure, and I shall spare them . . ."

We claim no monopoly of a knowledge of the Truth, of a love of the Truth, or of commonsense, and therefore it occasions us no surprise to hear from time to time of groups conducting studies on this basis without any prior advice from us as to procedure to follow. We have found a certain form of procedure of great benefit and have also prepared study notes on the various books which go out to close on 1000 brethren and sisters in all parts of the world, every fortnight. We also have a monthly "News-Letter" with news of Class work in different parts of the world. If any would like to receive either the Notes or the "News-Letter," we are glad to add your name to the list. We also enjoy receiving items of news from your own Class.

Recently, a number of different Christadelphian magazines have made favourable reference to the general principles of "Elpis Israel" Cottage Meetings, and we feel that these valuable comments will give an impetus to the work, which will be very beneficial.

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tain (Heb. 9: 10). Nevertheless a wise man will not eat anything. It still remains a command to abhor that which is evil, and to cleave to that which is good. There are things and habits that are not of excellent report, because of bad effects on the best faculties of men — that weaken, and lower, and debase their best powers, and are always found in association with evil. Such are opium, tobacco, spirits, and the alcoholic drinks in common use among the people. They are in high favour with the children of the devil everywhere. They are not to be found with those who follow after righteousness, temperance, chasteness, holiness in preparation for eternal association with Him who is Holiness itself. While all extremes and crotchets are to be avoided, there is a middle ground of wisdom and excellence that affords a natural meeting place for the sons of God.

While no man is to judge another with respect to "meat, or drink, or an holy day, or the new moon, or the sabbath days" (Col. 2-16), we are to judge ourselves very severely under the law of Christ, which enjoins that we "neither eat flesh nor drink wine" if a brother is thereby stumbled, made weak or drawn into danger (Rom. 14: 21).

### "Chewing the Cud"

It is to be noted that the animals permitted were those which "chew the cud." Spiritually considered this would answer to those whose practice it is to ruminate upon the Word of God. "Thy words were found and I did eat them" says Jeremiah (15-16). (See also John 6: 54, 56-58). It is obvious that a man with the Word of God stored in his mind is a clean man in com-

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parison with the one in whom the mere mind of the flesh prevails. He is clean in thought and action. His holiness is the result of the presences of the truth which sanctifies.

Here is seen the wisdom of choosing our company, and not consorting with fools because they are agreeable. "He that walketh with wise men shall be wise." The men who chew the cud, not only benefit one another, but are pleasing to God. "He taketh not pleasure in fools." "The Lord taketh pleasure in His people." "The Lord hath chosen the man that is godly for himself." This is the testimony of the Word, and it is in harmony with reason. Creation is for God's pleasure, little as we may realise the idea of the Creator having pleasure, "For thy pleasure they (all things) are and were created." Knowledge and understanding directed to Himself are the conditions in the human mind that afford Him pleasure. The majority of men have no pleasure in this knowledge. "They say unto God, depart from us: we desire not the knowledge of Thy ways." They prefer sensation on the basis of the instincts which they forget are God's invention with a right place when He is head. "They hate knowledge, and do not choose the fear of the Lord." They are not given to reflection: they are given to sociality, conviviality, emulation, excitement. They do not chew the cud; they belong to the unclean animals. It is a great revelation that God approves of those only who know Him and delight in His memory and His service and His praise. It is a revelation that comes to us in many ways, and none more forcibly than in the command to Israel that only those animals that chewed the cud

were to be eaten, and that all others were to be unclean and defiling.

### “Dividing the Hoof”

In addition to chewing the cud, clean animals had to “divide the hoof” (Lev. 9: 4-6). Cloven-hooved animals can more easily walk on hill sides and in rocky places. They are more sure-footed. It does not seem difficult to see why this should be selected as a typical characteristic of acceptable man. “He that walketh wisely walketh surely.” “Walk in wisdom towards them that are without.” This “walking” is the practical direction of our affairs. A man who failed in this would be a very unsatisfactory kind of man, however much he might be given to ruminating on the word of God. A man all theory and no action — first class at describing what ought to be done, but with no gift at practising what he preached — would be the poor sort of creature signified by that which only chewed the cud but did not divide the hoof.

The other state of the case would be equally abortive—that is, where there might be excellent capacity for execution, but no understanding of what the will of God required. This case is also provided in the type: “The swine, because it divideth the hoof, yet cheweth not the cud, is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase” (Deut. 14: 8).

The question naturally arises, Where do we stand in relation to the eating of pork. For those who can turn pork into flesh and blood without too great a stress on the

gastric powers, pork is as good as any other form of food. But in the artificial life of modern times, few have the robustness of stomach needful to cope with its fibrous density, and to chemically quench its febrile tendencies. Therefore, for most people, it is best left alone. But this is a question of individual judgment and experience, and not of divine law. Pork is not forbidden. It was forbidden to the Jews, but the law that forbade it has been done away (2 Cor. 3: 7-11, 14. 14; Col. 2: 14-17; Gal. 4: 21-31; 5: 1-4; Heb. 9: 9-12). The rule now in vogue among the friends of Christ is the one formulated by Paul: “Every creature of God is good, and nothing to be refused if it be received with thanksgiving, for it is sanctified by the word of God and prayer” (1 Tim. 4: 4). He says this in contrast to those who should arise “commanding to abstain from meats.”

The same spiritual lessons in the animals are taught in the birds and fish forbidden and allowed. The birds forbidden are all those that are birds of prey and feed on carrion, such as the eagle, the vulture, the raven, the owl, the swan, etc., which naturally stand as the types of men of low tastes and pre-daceous instincts, whilst the fishes forbidden are those from which human appetite would naturally shrink. In fact, all that is odious and unwholesome among the creatures is forbidden; all that is beautiful, innocent, and good for food, is allowed. We have only to apply this in the amplest way to see with new force the spiritual comeliness that is required at the hands of those whom God will take into His eternal fellowship.

“As cold waters to a thirsty soul, so is news from a far land.”

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## Editorial Notes

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### The Passing of Brother Ruxton:

It is with sorrow that we report the death of Brother W. Ruxton, of the Adelaide Ecclesia, who will be well-known to many of our Australian readers. Brother Ruxton completed 42 years of service in the Truth, and consistently performed his duties in the capacities in which he served. He was a foundation member of the Vigilance Committee, a group of brethren and sisters formed with the object of ensuring that none of the sick of the Ecclesia (physically or spiritually) are overlooked in their requirements. This group is responsible for some 150 visits each month, and arranges for periodic breaking of bread meetings with those who, through adversity, cannot attend the usual meeting.

Because of his position as Door-keeper, brother Ruxton was perhaps better known than any other brother of the Adelaide Ecclesia. His was a consistent service, week after week, year after year, and his smiling face and hearty handshake was always in evidence to welcome those who gathered to remember their Lord.

He served also as an Arranging Brother, and perhaps our most recent recollection of him in that capacity was his insistence that the Ecclesial announcements should be prefaced with the words, "God willing." He maintained that in view of the brevity of life, the thought expressed in these words should never be overlooked. These thoughts were particularly appropriate in his case. He left, as usual,

for work on the morning of the 20th July, apparently in the best of health. He died suddenly at his work the same day. To labour the point of this exhortation would be only to deal in platitudes. Some favourite lines of brother Ruxton, which he always carried around with him, had remarkable fulfilment in his case. They were:

*"God give me work  
Till my life shall end;  
And life,  
Till my work is done."*

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### Christ the King-Priest of the Age to Come:

From "Observer" we have received the following: "On Friday evening, we enjoyed the 'Elpis Israel' Class at Regent Hall, Sydney. Sixteen were present, a pressure-lamp illuminating the gathering. This was necessary in view of lighting restrictions in Sydney, brought about by the coal strike; one of Russia's successful attempts to "weaken the nations" (Isa. 14-12) by world-wide strikes.

"Brother G. Errington gave a splendid address based on the section of 'Elpis Israel' — which was 'Shiloh to Build a Temple.' We were lifted right away from the pressure-lamp surroundings and with the eye of faith beheld the light of the glory of the Lord shining forth from Zion. When Christ reigns as king-priest in Jerusalem, all the saints will be with Him partaking of the glory. We were refreshed by this recollection of our personal hope. Soon the 'Elpis Israel' Classes will no longer

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need to meet to talk upon the Name of the Deity, for He will have sent His Son, to make up His special treasure. Then will come the joy of service in the Temple to be built in Zion — the house of prayer for

all people. All nations flowing to Jerusalem, and ourselves, if faithful now, ministering before the Lord in that wonderful place. Special thought for Sydney readers — Why not come along to Regent Hall every second Friday evening?"

### QUESTION ANSWERED

## *Strangers at the Memorial Meetings*

*QUESTION: "Is it harmful for a stranger to partake of the Bread and Wine, if the true position is subsequently explained to him? Might not the refusal of the Emblems cause him to take umbrage and perhaps result in him turning from the Truth?"*

**REPLY:** The partaking of the Bread and Wine is one of the most solemn acts of religious worship that we engage in. The act is pregnant with vital meaning, and precise directions are given in God's Word as to its observance. It is to these instructions, rather than to any expression of opinion that we might give, that we direct the reader. It is "God's will" that counts, and before the expression of this Will, the opinions and ideas of mere flesh and blood must bow.

**"NO RIGHT TO EAT"** We are not without definite instruction. Paul, to the Hebrews, writes: "We have an altar, whereof they have **NO RIGHT TO EAT** which serve the tabernacle" (Heb. 13-10). If Israelites after the flesh who are accounted as "God's people," a "holy people unto the Lord" have "no right to eat" of the sacrifice on the Christ-Altar until they have been immersed into Christ, it is quite certain that the Gentiles have

no right to eat of the bread or drink of the wine which symbolises the slain Lamb. Here is an expression of God's will in the matter. Whether the stranger takes umbrage or not at the result is beside the point. If he "has no right to eat" he most certainly should be excluded.

The ordinances of God are most solemn and should be obeyed to the very letter. "The Lord will not hold him guiltless who takes His name in vain." Consider the incident of Uzzah. It had been strictly commanded Israel that the people should not touch the Ark of the Covenant; but as it was being conveyed by David's orders from Kirjath-jearim to Jerusalem, the oxen stumbled, and it seemed that the Ark might be damaged. Uzzah put out his hand to steady the Ark. His intentions might have been perfectly good. But God had spoken, and though possibly in ignorance, or with the best of intentions, Uzzah broke the law and died for his sin (2 Sam. 6: 1-8). At the time, David was displeased, but later on he came to realise the justness of God thus vindicating His Name. He declared: "The Lord our God made a breach upon us, for that we sought him not **after the due order**" (1

Chron. 15: 13). The death of Uzzah teaches that God requires the laws He has established to be meticulously observed, and that the "due order" He has set down for all religious ordinances should be carried out to the letter. In the case of the Ark, the "due order" was that only certain should touch it; in regard to the partaking of the bread and wine, it is set down that outsiders "have no right to eat" thereof.

**STRANGERS EXCLUDED** God found fault with Israel because it had "given its holy things to the profane." In other words, Israel had allowed the stranger to mingle with the holy nation at the solemn feasts. Ezekiel declared: "O ye house of Israel, let it suffice you of all your abominations, in that ye have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations" (Ezek. 44: 6-7). Here the stranger is accounted as having "broken the covenant" of the Lord because of the "abomination of Israel" in bringing him into the sanctuary, and associating him with the offering. Therefore the solemn warning is given: "No stranger shall enter my sanctuary (V. 9).

Probably due to warnings such as Ezekiel's, there was inscribed upon the balustrade which divided the court of the Gentiles in Herod's Temple, the words: "No alien to pass within the balustrade round the Temple and the enclosure. Whoever shall be caught so doing must blame himself for the death that will ensue." There was, therefore,

a great division between Jew and Gentile which the sacrifice of Christ abolished (Eph. 2: 15). "In Christ, Jew and Gentile become one (Gal. 3: 28), being both "Israelites in deed" of the "commonwealth of Israel" (Eph. 2-12). There is no more right for Jew or Gentile after the flesh to associate in the solemn rites of worship in the bread and wine than there was for Gentile to enter the enclosure which divided the Jewish Temple. In former days it meant execution by the Jews; today we are sure of the disfavour of Deity.

Concerning the original Passover, Israel was commanded: "This is the ordinance of the Passover: There shall no stranger eat thereof . . . a foreigner and an hired servant shall not eat thereof . . . All the congregation of Israel shall keep it (Exod. 12: 43-46). The Passover was but the "shadow of good things to come" (Heb. 10-1) whilst the "substance" is revealed in Christ (Luke 22: 15-16). If God was so particular concerning the "shadow," will He not be more particular in relation to the "substance?" The words of Paul, "They have no right to eat . . . which serve the tabernacle" excludes from the Christ-Passover, even those who were allowed the communion of the Israel-Passover.

Only the circumcised could partake of the Passover under Moses. Circumcision is the "token of the covenant" between God and the seed of Abraham (Gen. 17: 11), and only the circumcised in the sense of Romans 2: 28-29, can justly partake of the bread and wine in token of the Agreement which God hath made with them. All who are obviously uncircumcised in this sense should be rigor-



ously excluded. To the believers at Colosse, Paul wrote: "Ye also are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. 2: 11-12).

**THE STRANGER'S ATTITUDE** "What communion hath light with darkness" exclaimed Paul (2 Cor. 6: 14). The Memorial Meeting is no place for the stranger, but if such express a wish that they would like to be present, our attitude in this matter should be carefully explained to them. They are more likely to be impressed with the solemnity with which we view the proceedings than take umbrage at their exclusion. But even though they take offence, it is "better to obey God than man." Our duty is to proclaim the Truth, to plant and water the seed; it is "God that giveth the increase" (1 Cor. 3: 6). It is not part of our duty to compromise the Truth in

an endeavour to force the increase. Jesus declared: "No man can come to me, except the Father draw him: and I will raise him up at the last day" (John 6: 44). This being so, we do wrong if we lessen the force of doctrine in an endeavour to gain numbers. The command of Saul is of point here: "To obey is better than sacrifice, and to hearken than the fat of rams." And the words of the Messiah: "God is able of these stones to raise up children unto Abraham" (John 3: 9). If the stranger is going to take offence at the unpopular doctrines or ordinances of the Truth, it is his loss.

The table of the Lord is the exclusive preserve of the saints. It is not the place for argument and debate. It is not the place for demonstration of the truth to "the outsider." It is the place where we commune with Christ and God. The invitation of the Apostasy: "Holy communion at 11: "All welcome" is not the Christadelphian standard. We cannot afford to jeopardise our attitude to God by a mingling of the holy with the profane at the table of the Lord (Ezek. 22: 26).

—Editor.

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## LONDON: JANUARY 1st, 1850

On January 1st, 1850, as Londoners were wishing each other a Happy New Year, Dr. Thomas was penning the final phase of "Elpis Israel."—the Preface. It did not wish the nations a Happy New Year — it warned them that the days ahead were days of war and conflict, climaxing in the re-establishment of David's throne in the earth. Today, our hearts are thrilled as the State of Israel testifies to the soundness of the foundation of our hope — the nucleus is there upon which David's greater Son will restore all things.

January 1st, 1950, will thus become an historic day in the history of the latter days, even 100 years since a most notable book was completed. When issued to the general public, it caused to spring up in the isles of Britain, a PEOPLE PREPARED FOR THE LORD. We express the thought that it would be delightful to hear in due course that a London Ecclesia or group of ecclesias, had decided to hold a Centenary meeting on that occasion.

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## Unloosing the Seals

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### PEACE TAKEN FROM THE EARTH

Our last article epitomised the events of the first seal of Revelation 6-2. We found that though this was a period of great peace for Rome, during which Christianity was accepted by increasing numbers of the people, the Christians were persecuted by the authorities. None can persecute the people of God with impunity. The Psalmist has declared: "Precious in the sight of the Lord is the death of his saints" (Ps. 116: 15). Therefore the unloosing of subsequent seals revealed periods of great tribulation for Rome, until Paganism was finally destroyed by the accession of Constantine in the Fourth Century.

Taking "Eureka" as our basis, we have epitomised the succeeding seals as follows:

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"He that sat on him" — In each case, the rider does not refer to any particular individual but to a series of agents who controlled, guided, or influenced the Roman horse or people to enact the events which the seals foreshadow. The rider during this period was Christianity which guided public opinion.

"Bow" — In Zech. 9: 13-14, "Bow" symbolises a multitude, i.e., Judah. In Hab. 3-9 it represents speech. In Ps. 64-3 it represents words. In Rev. 6-2 it represents a multitude (the Christians) conquering by the power of speech or the Word.

"A crown was given him"— "Crown" in Greek is "Stephanos" and signifies the coronal wreath given for victory in games. It is here used to indicate the ultimate victory of Christianity over paganism. "It was a circlet of evergreens offered as a prize of honour and glory to the victor in the public games celebrated in the service of the gods. Before the combatant could receive the 'Stephan' he had to go on conquering according to the rules of the fight; then at the end of the conflict he was adorned with the emblem of victory" (Eureka). Although this was a peaceful period for the Empire,

it was not for Christianity. The Christians suffered persecution, especially under the reign of Marcus Aurelius Antoninus. The following extract from a letter by Tiberianus of Syria to the Emperor Trajan indicates something of the struggle of Christianity for the victory: "I am quite wearied," he writes, "with punishing and destroying the Galileans, of those of the sect called Christians, according to your orders. Yet they never cease to profess voluntarily what they are, and to offer themselves to death. Wherefore I have laboured, by exhortation and threatening, to discourage them from daring to confess to me that they are of that sect. Yet, in defiance of all persecution, they still continue to do it. Be pleased, therefore, to inform me what your highness thinks proper to be done with them."

"Conquering and to Conquer"— Cf. 2 Cor. 10-5. The extent to which Christianity was conquering Paganism is illustrated by the following extract from a letter written by Pliny, governor of Bithynia, to the Emperor Trajan shortly after the close of the first century: "The number of culprits (i.e., Christians) is so great as to call for serious consultation. The contagion

of the superstition hath spread not only through cities, but even villages and the country. . . ."

#### HISTORY OF THE PERIOD.—

The period of the first seal was a time of prosperity for Rome during which Christianity, though persecuted, made great progress. Five Emperors in succession promoted the internal peace of the Empire. Gibbon records that this was "The most happy and prosperous time of the human race." He writes: "The armies were restrained, and the Emperors delighted in the image of peace, and considered themselves as the accountable ministers of the laws." (Decline and Fall.) These peaceful conditions allowed the "rider with the bow" (Christianity) to make much progress.

After the death of John, the ecclesias made a determined effort to conquer paganism throughout the Empire. This fight is pictured as a rider upon a white horse armed with a bow but without an arrow. The bow is a weapon of war, but the absence of the arrow indicated the warfare was a bloodless one. It was a period of intense Gospel Extension effort throughout the Empire. The danger of the campaign was somewhat modified because the track had previously been pioneered by Peter and Paul some 50 years earlier, and ecclesias had been established as far west as Spain (Rom. 15). Paul declared that Christ had wrought by him in making the Gentiles (pagans) obedient by word and deed, so that "from Jerusalem and round about unto Illyricum (the Balkans), the gospel had been preached" (Rom. 15-19). With such an advantage these Bowmen went forth "conquering and to conquer." They made such inroads that finally paganism was completely overcome (A.D. 312).

#### The Second Seal—A.D. 183-211 (Rev. 6: 3. 4)

The Period of Commodus, 180-193 (who was strangled); Pertinax, 193 (assassinated); Didius Julianus, 193 (who gained the Empire by paying £200 to each of the Praetorian Guards, but only reigned for 63 days, when he was beheaded by the same guards); and Septimus Severus, 193-211, the last eight years of whose reign brought more peace to Rome.

#### SYMBOLS EXPLAINED (V. 3)

—the absence of Thunder (contrast V. 1) suggests the peaceful accession of Commodus at the age of 19. For three years he reigned well, guided by the influence of his father's ministers. In 183, however, an attempt upon his life by some of the Senate, aroused his worst passions. The Empire was suddenly plunged into an orgy of bloodshed.

V. 4 "Red" horse—Sin and bloodshed (Isa. 1-18). "Peace is taken from the earth." "*Him that sat thereon*" — "This equestrian is a symbolical personage, not representative of an individual man, but of a class of agents blindly executing retribution upon those obnoxious to the Lamb's displeasure. He represents a class of agents endowed with the power of the sword, and who could wield it in the cause of peace or war" (Eureka). This class of agents was the Praetorian Guard, the soldiery who protected the city of Rome, and the person of the Emperor. The Guard were responsible for the regal dignity of the Empire, and had been, by the order of Tiberius, converged near the Capital. Their power became so great that they dominated the politics of the Empire.

"Given him a great sword." In Greek, a "Machaira" or "Dagger."

Liddell and Scott define the "Machaira" as "A large knife or dirk; a short sword or dagger; but still rather an assassin than a soldier's weapon." The assassin's sword was the means used by the Praetorian Guard to dominate the affairs of the Empire, and so change the colour of the Roman horse from white to red (Ps. 17: 13).

#### HISTORY OF THE PERIOD.

The vicious nature of Commodus was brought to the fore by the attempt upon his life in 183. The "white" of the Roman horse soon became sullied and reddened by bloodshed and excess, and peace was taken from the earth (V. 4). Gibbon declares "Distinction of every kind soon became criminal. Virtue implied a tacit censure of the irregularities of Commodus, important services implied a dangerous superiority of merit, the friendship of the father (Marcus Aurelius) insured the aversion of the son. The execution of a considerable senator was attended with the death of all who might lament or revenge his fate; and when Commodus had once tasted human blood, he became incapable of pity or remorse."

In 193 he was strangled, and was succeeded by Pertinax, of whom Gibbon records: "He found a way of condemning his predecessor's memory, by the contrast of his own virtues with the vices of Commodus." He endeavoured to repair the damage caused by Commodus and to restore the peace of the First Seal. The Praetorian Guard, however, fearing the suppression of their privileges, power and vices, assassinated the reformer. The Guard had become the disturbing element of the times. Gibbon says: "Their licentious fury was the first

symptom and cause of the decline of the Roman Empire . . . Elated by success, enervated by luxury, and raised above the subjects' level, they soon became oppressive to the country and impatient of just subordination." The Praetorian Guard had violated the sanctity of the throne by the atrocious murder of Pertinax; they dishonoured the majesty of it by their subsequent conduct." They offered the Empire for auction, knocking it down to the highest bidder, Didius Julianus, a vain and old senator, who gained it by paying £200 to each of the Guards.

"They should kill one another (V. 4). This insult roused three Generals then commanding the Roman Legions, Clodius Albinus, Pescennius Niger, and Septimus Severus. The latter reached Rome first, and with his Legions prepared to attack the Praetorian Guard who, in fear, beheaded Julianus, and pronounced Severus Emperor. Severus subsequently disbanded the Guard, replacing it with his own Legions.

Meanwhile the two other generals converged on Rome. Severus, however, was more than a match for them, and successively disposed of them both. Whilst he was a merciless and severe man to his enemies, he was a just and firm ruler, and the last eight years of his reign brought more peace to Rome.

Civil war, famine and pestilence caused through maladministration resulted in the death of 2,000 people daily during one period of this seal. Thus did the Roman horse become red with blood (Ps. 116: 14).

#### The Third Seal—A.D. 212-235

Period of Geta (murdered by his brother Caracalla) 211-212; Caracalla (assassinated) 217; Macrinus (murdered) 217; Elagabalas (assas-

minated. 222; Alexander Severus (murdered) 235.

Verse 5. "Black" horse—mourning, distress, intense depression (Job 30: 26, 31) and famine (Lam. 4: 8).

"Pair of Balances"—The symbol of Justice, or of the Administrator of the Law. Roman coins extant have a pair of balances engraved as a symbol of the Emperor, the administrator of Law and Justice. Whilst the pair of balances symbolised Justice, it does not therefore follow that Justice, in the strict meaning of the word, was carried out. The symbol teaches that the "blackness" of the horse was due to the maladministration of those who were appointed to dispense justice and the law.

Verse 6. "Voice" — Sometimes used for law (Deut. 4-20), and also for a governmental proclamation (see margin Ezra 1-1). The "voice" John heard announced the edicts issuing from the government and executed by the officials of the Empire. It is represented as sounding in "the midst of the four beasts" (i.e., the saints—Rev. 5: 9) for they were scattered throughout the length and breadth of the Empire.

"A measure of wheat," etc. Bread eaten by weight indicates famine. Heavy taxation made necessary by the excesses of the times caused farming to become profitless. Whole districts became deserted, causing famine and distress. Dr. Thomas suggests the "measure" referred to in the verse, was the Roman "Attic" — the most common in use — weighing approximately 2 lb. The "denarius" or "penny" was a silver coin worth about 8d. According to this reckon-

ing, wheat would be £1 per bushel, and barley 6/8 per bushel, although this price would need to be adjusted to the money values of today, which would make the cost of these essential products exorbitant. Dr. Thomas suggests that the "voice" (or Government edict) announced the amount these goods were to be taxed. The State Tax was heavy in the first place. Then there were employed Tax-gatherers who placed upon the original tax their profit sometimes amounting to four times the amount originally assessed by the State. As a result, the necessities of life became luxuries, and want and famine became common (Ezek. 4-16).

"Hurt not the oil and wine." Some relief from general famine is suggested in this edict. Towards the end of the period of this Seal, Alexander Severus endeavoured to alleviate the sufferings of the people a little.

#### HISTORY OF THE PERIOD.—

The bloodshed of the Second Seal affected mainly the upper classes of Rome. The distresses of the Third Seal were felt by all. The period opened with Geta and Caracalla as joint rulers of Rome. A few months later, Caracalla had murdered his brother, and established his position by increasing the pay of the Army. The state was impoverished by his reckless gifts to the soldiers, and the provinces were taxed to cope with his wild extravagance. Soon farming became uneconomical. It was better to allow the land to remain idle than to have tax-gatherers seize that which cost some labour and money to produce. Food became scarce and prohibitive in price, and the distress of the people was aggravated

by famine caused by exorbitant taxation.

Meanwhile, the assassination of his brother had affected the mind of Caracalla. He destroyed all who had known or even referred to him. Gibbon records that "under the vague appellation of the friends of Geta, above 20,000 persons of both sexes suffered death." He further declares: "If a senator was accused of being a secret enemy of the Government, the emperor was satisfied with the general proof that he was a man of property and virtue. From this well-grounded principle he frequently drew the most bloody inferences."

Thus the wealthy were ruined by fines and confiscations, and the great body of his subjects oppressed by ingenious taxes. At Alexandria, Caracalla directed a general slaughter of the citizens without distinguishing either the number or the crime of the sufferers. The Empire groaned under a tyrant who made the period "black" with distress, mourning and woe.

In 217 Caracalla was assassinated at the instigation of Macrinus, his civil officer, who had reason to fear that the death sentence would soon be passed on him. No one lamented his death but the army, who remembered the lavish pay of their master. Owing to their influence, he was made a god! Macrinus proposed to reform the army, which revolted under Elagabalus who, in turn, assumed the purple.

Elagabalus matched Caracalla in crime. His excesses drained the resources of the Empire, and the distress of the times weighed heavily upon his subjects. His reign was marked by the suppression of all that was good, noble and right, while lust and licentiousness were

set as a standard for the people. His vicious practices, and sensual delights disgusted the whole world. "The wicked are exalted, when vile men are high in place." He subverted every law of nature and decency, and asserted without control his sovereign privileges of lust and luxury.

The Empire became black with mourning and woe under such a monarch. Oppressive taxation and famine accentuated the condition, and, at last, even the army turned with disgust from the effeminate and dissolute emperor. On 10th March, 222, Elagabalus was massacred by the soldiers, his mutilated corpse being dragged through the streets of Rome, and thrown into the Tiber.

Relief — "Hurt not the oil and wine," V. 6. The end of this tyrant relieved the distresses of the Third Seal. He was succeeded by Alexander Severus, whose 13 years' reign was peaceful. "The provinces were relieved from taxes, and the price of provisions and the interest of money were reduced." "In the civil administration of Alexander Severus, wisdom was enforced by power, and the people, sensible of the public felicity, repaid their benefactor with love and gratitude." So writes Gibbon. Unfortunately for Rome, Alexander brought his reforms to bear upon the Army. The Army rejected the reform and in the year 235 murdered their prince.

—J. Mansfield.

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[We hope (God willing) to continue this epitome of the seals in our next issue, and suggest the reader mark his Bible with the explanation of same.—Editor.]