

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

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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



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"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, 19 Bulkara Rd., Bellevue Hill, Sydney, 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.

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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

*Upholding the Purity of Apostolic Doctrine and Practice*

## CONTENTS FOR SEPTEMBER, 1949.

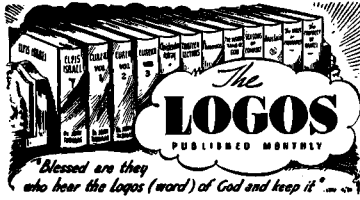
Everything in its Place	1	Law of Moses Epitomised	18
Report to the Brotherhood	2	Death and Grave Threaten	
Conscientious Objectors in N.Z.	4	Roman Empire	21
Glance at a Troubled World	5	In Whom does Yarweh Delight ?	23
Riches of His Inheritance	11	English Supplement	Centre Pages
An Appeal from Macedonia	14	Library Section	Back Cover
Cogitations : David	16		

### Thoughts for the Times

#### EVERYTHING IN ITS PLACE

Marriage, comfort, worldly possessions, are all very well in their place; that place is at the footstool of the Truth. "But this I say brethren, that the time is short: it remaineth, that both they that have wives be as though they had none, and they that weep as though they wept not, and they that rejoiced as though they rejoiced not, and they that buy as though they possessed not, and they that use this world as not abusing it." This is Paul's indication of a wise attitude in his day. If appropriate in his day, how much for us who are on the very verge of the advent? We have a double contingency hanging over everything we do. The disciples in Paul's day had death; we have that and the Lord's reappearing. Either of these will terminate in a moment and for ever our connection with present things. How lightly then we should hold them, and how high a place should we give to the things of the Lord. We can take in Paul's thought easily, and treasure it, too, that the present time, being a short time, and a provisional time, it is wise and needful that we hold loosely all its relations and institutions, in prospect of the day when the Perfect Being comes, that which is in part will be done away with — swallowed up in the "exceeding and eternal weight of glory" that shall be revealed for all such as hunger and thirst after righteousness, and walk in the narrow way that leadeth unto life.

—R.R.



## REPORT TO THE BROTHERHOOD

With this issue we commence the sixteenth volume of "The Logos." We trust the reader will continue to support our efforts on behalf of the Truth, and thus strengthen the hands of our Committee in the various directions of labour in which it operates. Considerable help can be rendered by bringing the existence of "The Logos" before the attention of others, and extending the scope of our efforts by encouraging them to subscribe to the Magazine.

It is with regret that we announce a small advance in the subscription rate. An increase in the cost of printing during the past twelve months, plus extra charges in other directions, such as Postal Rates, has forced us to advance the price of the Magazine 1/-. Actually this is the first increase in the price of "The Logos" since its beginning some sixteen years back. It is true that originally the rate was only 4/- per volume, but with each advance in price the size of the Magazine was also increased.

Many readers make a practise of voluntarily increasing the amount of their subscription, and this assists us in keeping the rate low, and provides that those who are in more lowly circumstances are not overburdened. It permits us, also, to forward "The Logos" free of charge to those 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. Due to auditing purposes it is essential that these requests be renewed yearly.

We feel that "The Logos" has justified its existence by the service to the Truth that has been extended wherever possible. A helping hand has been extended to many remote parts of the Ecclesial world. The little monthly visitor now finds its way to Germany, France, Norway, British Guiana, Malaya, Africa, Canada, U.S.A., and many other parts, including even Italy — to the very shadow of the Vatican itself. Wherever it goes it has carried its message of the imminence of Christ's return, of the need to stand aside, as much as possible, from the present system of things which is doomed to destruction at the hands of the Lord at his appearing. It has sought to encourage and assist the reading of the Truth's literature, particularly the sterling works of our pioneers. It has aided Gospel extension activities in many different countries, and sponsored the formation of study groups of brethren and sisters.

During the year the Committee has published a new edition of "Is War With Russia Inevitable?" bringing the total number issued

of this work to 75,000 copies. Two new booklets have been produced, "**The Truth Vindicated**" (two editions, 6,000 copies), and "**Communism or the Kingdom of God?**" (three editions, 40,000 copies). In addition, we have collaborated in producing "**Studies in the Scriptures**" — a Bible Study course for the seeker of Bible Truth. "**The Mystery of the Covenant of the Holy Land Explained**," by Dr. J. Thomas, and various other pamphlets, leaflets, study notes, and so forth. The millionth copy of "**Digest of Truth**" was issued last month.

This, of course, is not the labour of one or two, but of many collaborating together for the good of the Cause. The reader becomes an integral part of this service, and if he desires further scope for labour, we can assist him by providing it.

As to policy, we do not pretend to have satisfied all — or to have sought particularly, to please any. We believe that a sound foundation of Truth has been established by our pioneers, and we seek to build thereon. We are very susceptible to Bible teaching, and if the writings of brethren Thomas and Roberts were found to be at variance with this, we would refute them. Complete agreement on details is, of course, impossible, but with no sense of partisanship, and with all recognition of the fallibility of their writings, we can testify to the mine of information and assistance in Bible exegesis to be gained from a study of these uninspired but very enlightening expositions.

The world views successful editorship from the standpoint of large circulation and popular acclaim. The Truth demands dif-

ferent standards. "Popular acclaim" and "large circulation" must be subordinated to a policy that works in the opposite direction. The doctrines of the Truth are not popular with the world of the flesh, and a sound policy is not always viewed with favour, even by those who have put on Christ. Therefore "**The Logos**" cannot expect to become "popular" in the worldly sense. At the same time, the growing circle of friends, their kindly help, advice and encouragement, has been one of the grandest features of this labour. As to adverse criticism, and insidious innuendo, that is experienced from time to time, and appears to be incidental to this work, we are content to leave the final decision to Him who will judge, not after the hearing of the ear, or the seeing of the eye, but with the insight of the Spirit, which discerns righteous judgment. Then the faults and the features of "**The Logos**" will be made manifest. We recognise, even now, that whatever has been done has been small enough; and we realise, perhaps more keenly than our critics, the weakness and shortcomings of our efforts. Editorship does not rest lightly on our shoulders.

Meanwhile we press on, fully cognisant of our limitations, recognising our shortcomings in the sphere of service wherein we labour, but encouraged in the thought — which many readers have been kind enough to express — that "**The Logos**" with all its faults, does help some here and there in their lonely pilgrimage to the Kingdom.

Therefore, we hope the reader will assist us also. The early remittance of his subscription assists greatly in this. It allows us greater freedom to attend to matters of

Editorship, and contributes to the more economic and smoother publishing of the periodical.

The time is at hand when all these efforts — weak and pitiful as they appear now, and how much more so then — will be laid on one side as no longer necessary, and, in the presence of the glorious Son of God, the approved shall go forth

to rejuvenate a sin-stricken world, and bring it into subjection to the ways of Deity. Then “all men shall know the Lord”; all shall be forced to worship the God of Israel in truth, for “wisdom and knowledge shall be the stability of the times” (Isa. 33-6). The international signs speak of the imminence of this apocalypse of glory.

## CONSCIENTIOUS OBJECTORS IN NEW ZEALAND

During the last war our brethren in New Zealand seemed to have been treated more harshly than was the case elsewhere. From the following comment it appears that a more liberal consideration will be given them in the future, if the sudden return of the Lord does not end for ever any jurisdiction of the flesh over the sons of God. The “Southland Times” of Invercargill, New Zealand (25/7/49) reports:

Mr. Holland (the Leader of the Opposition) said he was anxious about the referendum issue because it was of overwhelming importance that they should not fail their country. The provision of adequate means of defence was vital, not only to their own country, but also to the peace of the world. Objectors to the scheme for compulsory military training fell into three groups. There were those who saw no danger in the international situation; those who had genuine conscientious objections and those who were prepared to see New Zealand unprepared.

He asked those who saw no danger to accept the assurance of Mr. Fraser, the best-informed man in the country, on that point. **Conscientious Objectors would not be forced to undergo military training, but some kind of service would be required of them. Their motives were no longer in doubt. . . .**

Prayers especially of the unjustified can never avert the divine determination to gather the nations to war.—Zeph. 3-8.

—R.R.

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

Jerusalem arising — this is the slow but certain feature of the current situation — the significance of which is unheeded by the world at large, but which is joyfully appreciated by the scattered and feeble few who are waiting for God.

—Dr. Thomas,



# A Glance at A Troubled World

## *Modern Miracle in Palestine*



The proclamation of Israel as an independent nation was followed by a declaration of war by the Arab States upon the Jews in Palestine. The latter were hopelessly outnumbered. They were opposed by established governments and armies equipped with the latest weapons of war. World opinion freely predicted the destruction of the new State, whilst the Press prophesied that it would be but a matter of time before Israel sued for British assistance.

Unperturbed by such forecasts, Christadelphia (or that section of it fortified by the Word of Prophecy, and the expositions of our pioneers) boldly declared the impossibility of such an eventuality. The Bible contains the "secrets" of Deity (Amos 3-7), and by its understanding, the student is enabled to live in advance of his times. Gentilism may threaten to override the purpose of God, but "He will realise His plan." For over one hundred years Christadelphians have taught that there is to be "a partial and primary restoration of Jews before the manifestation of Christ, which is to serve as the nucleus, or basis, of future operations in the restoration of the rest of the tribes after he has appeared in the kingdom" ("Elpis Israel" p. 441). The hopes

of the Arabs were doomed to utter failure. Despite temporary setbacks which may even appear almost overwhelming at the time (Zech, 13: 8-9; Ezek. 37-11), Israel shall go on from strength to strength, culminating in a period of great glory when "there shall come out of Zion the Deliverer and shall turn away ungodliness from Jacob" (Rom. 11: 26). Then the full glory of Israel will be seen. At that time Isaiah 60-1 will be fulfilled: "Arise, shine; for thy light is come, and the glory of Yahweh is risen upon thee."

The Arabs boasted that they would "drive the Jews into the sea"; instead they were ignominiously driven from off the land. It ill becomes "him that girdeth on his harness to boast himself as he that putteth it off." In this case, we believe that the Jews, like the Maccabees before the days of Christ, were "holpen with a little help" (Dan. 11: 34; "Elpis Israel" pp. 403-405). This help came from Yahweh of Armies (rendered in the A.V. "The Lord of Hosts, e.g., Jer. 32-18), whose invisible army saved Elisha from the Syrian host (2 Kings 6: 16-18), and whose captain was revealed unto Joshua (Josh. 5: 14-15). In the days of the Maccabees, the more powerful

Antiochus Epiphanes was driven from Judea by Judas Maccabaeus and his brethren, who raised the standard of independence, and ultimately established Judea as a kingdom under the Asmoneans.

The exploits of the Maccabees make wonderful reading. Comparatively small companies of Jews destroyed large armies of their enemy. A small army of 3,000 Jews overwhelmed two armies of Antiochus numbering 47,000 and 20,000 men respectively. The enemy were dispersed, and Jerusalem recovered. Recent successes by the Jews in Palestine make similar reading.

The Chatswood Ecclesia recently enjoyed the pleasure of listening to a first-hand account of the deliver-

ance of Israel by Dr. Lowy—an official of the Israeli Government—who was stationed in Palestine at the time. Dr. Lowy freely admitted that the deliverance was in the nature of a miracle—apart from the Divine blessing Jewry would have been defeated. He sees in current happenings the fulfilment of prophecy, and awaits the manifestation of the Messiah, Israel's future King. An opportunity was taken to impress upon Dr. Lowy the importance of the covenants to Abraham, Isaac and Jacob, yet to be fulfilled in their Seed, the Lord Jesus Christ.

The following is a digest of Dr. Lowy's address, recorded for "The Logos" by brother Errington:

### SEIGE OF JERUSALEM 1948

During April, 1948, Jerusalem was cut off by surrounding Arab forces with British officers and equipment. The 100,000 Jews in the city were in desperate straits. They had only small supplies of light equipment to defend themselves; there was but four weeks supply of food, and the water supply, which originated outside the city area had been cut off. Provision had been made for this latter, however, for during the wet season—January to March—the Jews had, with the utmost secrecy, run the rain water from the roofs into ancient cisterns, and had thereby conserved it for an emergency. Dr. Lowy lived in the last house of the Jewish section, with the Arab sections adjoining. From his dwelling, the Arab lines were clearly visible at 1800 feet. The British Force in Jerusalem placed two guns on the roof of the building, one facing the Arab quarter,

the other the Jewish. British soldiers were stationed on the third floor of the building. The Commanding Officer felt that the Jews were absolutely without hope, and expressed to Dr. Lowy his distress that when the British forces finally evacuated Jerusalem, the Jewish people would be destroyed. In reply, Dr. Lowy directed his attention to Ezekiel 37 recording the "dry bones" prophecy, and told him that the forces for Israel were far greater than those against. The Hand of God would strengthen His people, and they would triumph.

It was not long after that Jerusalem was relieved. A small number of young Jews captured the Arab section, defeating an overwhelming number of Arab and Iraqi troops. The Commanding Officer was an amazed spectator of this offensive. He stated that though he had seen it all, it was impossible to account for the vic-



tory. According to every military text-book, the Jews should have been hopelessly defeated. From a military viewpoint a Jewish victory was an impossibility. A fierce spirit of defiance to the Arab guns, which were shelling the City, seemed to possess the Jews. They acted as though the guns did not exist.

**EGYPTIAN** Powerful Egyptian  
**CAMPAIGN** forces were astride

a solidly-defended pass some 30 miles south of Beer-sheba. A frontal attack seemed the only possible way to dislodge them, as only one road led from Egypt to Israel—the road that ran through this pass. The success of a frontal attack was doubtful, however, and could only be secured with much loss of life. The young Jewish Officer in charge, the son of an eminent archaeologist, knew of an ancient Roman road, unused for centuries, lying nearer to the coast. Working under cover of night, lying hidden in the day-time, the Israeli forces spent two weeks covering the ancient road with steel-netting, and then covering this with sand to hide it from the air. One morning, when all was prepared, the Egyptian Officers in charge of the campaign had their breakfast rudely interrupted by a peremptory order to surrender. A small party of Jews had covered the road, and entered the Egyptian headquarters from the direction of Egypt. Confusing orders were telephoned ahead by the Jews to the front-line Egyptian forces. In the resultant disorder, the Egyptians found they were surrounded by Jewish forces, and leaving their strategic position fled into the desert. Lacking food and water, they returned within a few days and were taken prisoners. Here,

again, the conquered were greatly outnumbered by their conquerors.

Nineteen Jewish  
**THE NEGEV** settlements of 20,  
**CAMPAIGN** 30 and 40 Jews, were cut off from the north by Egyptian forces which shelled all buildings to the ground, and then settled in for the surrender of the settlements. The Jews went underground, living in bunkers. Daily, Israeli planes flew high over the Egyptian lines to the settlements and landed with essential supplies. Although the settlers could have been evacuated by air, they preferred to defend their position. They were convinced that the Egyptians must inevitably retreat, if they could but hold out long enough. When this finally did occur, the settlers immediately commenced on the task of restoring their destroyed settlements.

**ARAB** Considerable cri-  
**EVACUATION** ticism has been  
**OF PALESTINE** levelled at the

Jews because of their alleged attitude in relation to Arab refugees. Dr. Lowy stated that following the declaration of war, the British had advised the Arab civilians to go away for "a few weeks' holiday." The British thought this would prevent suffering on the part of the civilians, and as the Arab League was confident of success in a short time, these refugees would then be able to return and occupy their homes once more. Hundreds of thousands of Arabs thus left Palestine, making room for more Jews. They are still presumably "enjoying their holiday." Now they want to return, but as thousands of Jewish refugees are awaiting the opportunity to return to Eretz Israel, they are to have first opportunity.

Despite world criticism this policy is a sound one. Any other policy would limit the scope for Jewish

settlers, and create a possible fifth column of Jewish enemies in the land.

### INTERESTING COMMENTS BY DR. LOWY

"We feel we have lived through a miracle. In Israel today, people are dazed by the wonderful things which have happened. As it says in the Psalms, 'When the Lord turned again the captivity of Israel, we were as those that dream.'"

"We have the good wishes of the U.N.O., but we don't know what that is worth. We don't trust them, in any case. We are suspicious of our enemies of yesterday who become our friends of today."

"The Pope has suddenly remembered that there is a Holy City. Where was he last year? Arabs shelled the City with Christian guns and he said nothing! Now we won't make Jerusalem an international city. We are in Jerusalem to stay!"

"In Israel, the impossible be-

comes possible."

"Jews are entering the country at the rate of 1,000 per day. At the establishment of the State there was 650,000 in Israel. Since then, 225,000 have entered the land. We agree with the economist that on paper it can't be done—that it is impossible. But in Israel we are doing it!"

"All the Yemanite Jews have been flown from Aden to Israel on what was called 'Operation Magic Carpet.' All Jews have been evacuated from Yugoslavia and Bulgaria."

"Four weeks ago, a party of young Jewish men and women arrived from South America. They are the descendants of settlers who went out to Argentine many years ago when it was suggested that the Jews settle there. Now they have come to Israel."

### AN INDEPENDENT GERMANY?

"Adversity," declares the proverb, "often results in strange bedfellows!" The truth of this saying is exemplified by recent events in Europe and Asia. It is but a few years since Britain and America proclaimed that anything short of total and unconditional surrender by Germany and Japan would be unacceptable to them. They declared their intention of destroying for ever the possibility of these two nations again making war. Germany was subjected to the most intense aerial bombardment in the history of mankind. Night after night, thousands of bombers left Britain to make a

shambles of Germany. So completely was this work accomplished that in the case of one city—Dresden, the capital of Saxony—a three days' bombardment resulted in the entire destruction of the city, and the death of some 250,000 of its inhabitants. If Japan was spared this wholesale destruction, it experienced instead the horror, pain and devastation of the Atomic bombs.

But today, the erstwhile enemies of the Axis Powers, are busily rebuilding the resources of their bitter enemies of yesterday. The reason is not hard to seek. It has been plainly set forth before an

unheeding world for 100 years at least, in "Elpis Israel." There brother Thomas has shown how the destruction of Germany would precede the elevation of Russia in Europe (p. 432). In accordance with his exposition of Bible prophecy, this "faithful ally" of world-war 2, with whom America and Britain in concert, proposed to collect the shattered fragments of civilisation and rebuild them anew, has turned into what the Press describes as a "war-mongering and tyrannical bully, bludgeoning its way to world conquest." As a result there has developed the need to dam up the flood of Russian imperialism. The banks of this "dam" comprise Japan in the Far East, and that section of Germany in the West that has remained outside the clutches of Russia. Originally the eastern bank comprised China, but this proved too weak to hold the flood of Communism and had to be abandoned by the Democracies. Today the American and British finance that was used to strengthen it, is being utilised to weaken the new bank erected. General MacArthur has declared of Japan, "The threat of Communism as a major issue is past"; but Destiny is yet to have the final say in this regard.

In accordance with this policy, American and British Statesmen proclaimed the doctrine of a stable Germany fortified to hold in check the growth of Russia in Europe. On the other hand, deportation and death were the means by which the Russians controlled their former enemies. Thus, whilst complaints began to arise in Western Germany, the voice of criticism was effectively hushed in the Eastern Sector. Some time back the

people of the former were invited by the Allies to elect their own government. This was the first free German election since 1933, and significantly a party was brought to power that answered closely to Hitler's pre-war party. In fact, the election witnessed the resurgence of Nazi slogans and anti-British hatred. The new Government—the so-called Christian Democrats—have included within their programme the demand for a truly independent Germany, and the withdrawal of Russia from the Eastern Sector.

Germany is an integral part of the two-horned Beast of Revelation 13 and Daniel 7. Concerning this "Beast" it is predicted: "They shall take away his dominion to consume it and destroy it unto the end" (Dan. 7: 26). The prophecy takes note of two principals — "the saints" and "the people of the saints" (vv. 25, 27). The former "consume and destroy" the dominion of the Beast "unto the end," or until the establishment of the Kingdom; the latter are given "the kingdom and dominion under the whole heaven" (Dan. 7-27). The "saints," in contradistinction to "the people of the saints" (the elect of God) constitute a class separated by God for a specific purpose. The fierce and unscrupulous Medes were God's "sanctified ones" or saints, set apart to circumvent the destruction of Babylon (Isa. 13: 3-17). According to Dr. Thomas, the "Red Republicans, Socialists," and, we might add, Communists of the present, constitute some of God's "sanctified ones" or saints of this Age. They are ready to "spoil the property of the rich, and to reduce the social fabric of the Beast to its elemen-

tal chaos" ("Elpis Israel" p. 341). Thus Catholic Europe has been troubled by this revolutionary spirit which seeks to destroy the *status quo*. Germany, particularly, as the main element of the Beast has been subjected to consumption and destruction by fierce and ruthless elements. These are but puppets in the hands of Him to whom "all power in heaven and in earth" has been committed (Mat. 28-18), by whose instrumentality the social fabric of powerful Central European nations has been weakened, to provide for the final consummation of the age, which shall usher in the Kingdom of God.

The recent war has served to reduce Europe to "elementary chaos," and all Continental nations, and particularly Germany, have been weakened as a result. This has permitted Russia to extend her conquests westward, so that the new Government in Germany rules over a decapitated nation. Many of the major industries have been dismantled by its triumphant enemies, many of its cities remain in a shattered and ruined condition, whilst its population is fed upon the husks of a hate-filled philosophy by a Government that is neither Christian nor Democratic, though it desecrates the titles of both. In Germany—and in all the world for that matter—peace and goodwill are non-existent, except, perhaps, among the small body of "the people of the saints" who are found in different parts of the country, and who wait with anxious care, not the resuscitation of a powerful Germany, but the advent of the King of the Jews.

Despite its independent Government, and the transfusion of dollars into the prostrate body of the Beast, Germany exists upon the precarious whim of the Dictator of Russia whose materialistic philosophy envisages the ultimate millennium of a Communistic world, and who, from the beginning, endeavoured to make the allied occupation of Germany untenable. The comment of Dr. Thomas based upon Daniel 7-27 is of vital interest in these times. In "Elpis Israel" p. 354 he has written:

"The territory which is to be the scene of this judgment is all that region comprehended in the Roman Dragon, and in the Austrian and German domain. . . . Upon this territory, then, our attention must be fixed if we would discern the progress of the events by which the beast's destiny is fulfilled. He is to be destroyed by the burning flame. It is evident, therefore, that the territory of his dominion will be turned into a region of flame, in which the populations being everywhere insurgent, and contending with fire and sword against their oppressors, it will become a 'lake of fire burning with brimstone' . . ."

We are witnessing the beginning of this judgment today. Brother Thomas continues to remark that subsequent to this destruction on Germany:

". . . a power arises to conquer the toe, or horn-kingdoms, which are not suppressed, but (like Poland, Czechoslovakia, etc.—Editor) made tributary to the conquering power (Russia); and are incorporated as vassal kingdoms into his dominion; and under his banner meet the Lord of hosts in battle in the plains of another Waterloo, called Armageddon, where both he and they are overcome, and lose their crowns for ever." (p.355)

The "independent" Government of Germany will ultimately be subject to Russia, whose ruler will become Gogue of the Land of Magog. It is all a matter of time that is fast running out.

E.P.

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At a Y.C.L.A. Evening:

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THE RICHES OF THE GLORY OF HIS INHERITANCE  
IN THE SAINTS — Eph. 1-18

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The Apostle prayed that the Ephesians might be granted "the spirit of wisdom and revelation" in divine knowledge, to the end that their "understanding being enlightened" they might comprehend "the riches of the glory of his inheritance in the saints" (Eph. 1: 17-18). Here is emphasis placed upon wisdom, revelation and enlightened understanding. This implies a growth in knowledge beyond the first principles. Notice that the Apostle does not pray that his brethren might comprehend the Divine "inheritance in the saints," but rather that they should develop beyond this state to comprehend "the riches of the glory" of this exalted position. This requires that the glories of the future must become to us a vivid reality, so that though we live physically in the present, we are mentally in the future. Such a growth in knowledge will only result from a careful and painstaking study of the Scriptures, which will, in consequence, become a power in our lives, transforming our thoughts and guiding our actions into the channel of God's way. The individual who is disciplined by the power of the Word, becomes a reflection of the Divine image in thought and action (Col. 3-10). A "good foundation against the time to come" (1 Tim. 6-19) is thus established, upon which can be built the Divine tabernacle of immortality (2 Cor. 5: 1-4). Then, mentally, morally and physically, we shall reflect the "glory of God" (Rom. 5-2).

The following article, upon this theme, was originally prepared for a Y.C.L.A. evening. It will be of little value unless the reader put into operation the suggestion veiled therein — to reserve time for the careful study of the Word of God with the aid of the standard works of the Truth.

—Editor.



Deity has proclaimed His purpose with creation in the following words: "As truly as I live, all the earth shall be filled with the glory of Yahweh" (Num. 14: 21). This teaches the ultimate transformation or destruction of all elements of creation that do not reflect the glory of the Deity. When, finally, the tabernacle of God is with men we read that "there shall be no more curse," "no more death, neither sorrow, nor crying, neither pain; for the former things (those existent today) are passed away" (Rev. 21: 3-4; Rev. 22-3).

As a medium for this manifestation of glory, He has selected individuals from among men and separated them for this purpose.

They are styled "a people for his name," that is, for His glory. Collectively they are "a great number that cannot (as yet) be numbered" for the total is not disclosed, but in their generation they are, in comparison with the teeming millions of the earth's population, so few as to pass almost unnoticed. Each one of these will have been perfected under trial. Each will have demonstrated his love for the Truth by maintaining a heart of faith to the Father, an attitude of obedience to the Son, and a spirit of love for his brethren. Each will be a fit vessel to manifest the glory of the Lord who has called him.

To develop the wonderful manifestation of power and purity

which will be the characteristics of that great company, the Father will bestow upon each one a robe of immorality which will be clothed upon the mortal clay, thus replacing perishing flesh, subject to the bondage of corruption, with the divine nature of eternal life. The name of this great company is Yahweh Elohim, "He who will be mighty ones." They will be the Father in glorious manifestation. They shall be the rulers of the Age to come, and will subdue every human institution, crush every degrading vice among the people, restrain the prevalence of sin. In its place, will be God's Name elevated in all the earth. Yahweh, King of Israel, will be known, loved, honoured and obeyed in every corner of what was formerly the beast's dominion, and the howling wilderness of shallow Asiatic, African, American and Australasian society. "Halleluyah"—"Praise ye Yah," shall ascend from every throat.

The major development of the plan of the ages has occurred. The first-begotten, even Jesus, the first-born among many brethren, has been raised to life eternal. He condemned sin by a life of obedience, subduing the principles of sin presented in daily temptations, and by a repudiation of the flesh, when he bowed to the Father's will, and unresistingly permitted Roman hands to nail him to the accursed tree. He has obtained eternal salvation, and rejoices in the presence of the Father. As High-Priest over his household, he intercedes in the presence of the Father, to the end that the exercise of Divine forbearance and mercy will cause our sins to be forgiven, and our transgression

covered, that, by the grace of God, we might attain to a place amongst the redeemed in the age to come, thus becoming part of the great Yahweh Elohim company who shall flood the earth with Yahweh's reflected holiness, power and majesty, when the earth shall be filled with the glory of Yahweh

This is what the Apostle refers to when he speaks of "the riches of the glory of His inheritance in the saints." In Ephesians 2-7, he declares: "That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Jesus Christ." Likewise, vv. 19-22: "Ye are no more strangers and foreigners, but fellow-citizens with saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit."

We thus behold the second major development of the great plan. The taking out from amongst the Gentiles of a people for the Name. We behold a multitude crowding forward into the position of heirs of great glories. To obtain them, they cast off their British, Russian, French, German, Malayan, Chinese national hopes and follies, and become part of a great Israelitish multitude. They understand the mystery of the covenant of the Holy Land, acclaim themselves the seed of Abraham according to the circumcision of the heart, and henceforth plead: "Thy Kingdom Come," "This year, O Lord, in Zion."

We are not left with shadowy ideas as to what our destiny as the people of God will be. Romans 8: 17: "And if children, then heirs; heirs of God and joint-heirs with Christ; if so be we suffer with him, that we may be also glorified together." Galatians 4: 7—"Wherefore thou art no more a servant, but a son, and if a son, then an heir of God through Christ." 1 Cor. 2: 9-10:—"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by His Spirit." Moses at the burning bush was told that Yahweh had become the memorial name of Deity unto all generations. The great "I will Be" name reveals all the mysteries of our destiny. When we personally understand it, we are thrilled with the wealth of glory, which is the

inheritance in the Saints. No richer pen has written in Christadelphia than that of the beloved Doctor, our brother John Thomas. In his writings, in "Phanerosis" and "Eureka" particularly, he thrillingly elaborates the wonderful theme. His constant recollection through life was that he was in the Name. That knowledge gave him a confident assurance born of personal experience. We are in the same position. He lit a torch in these last days, and he has flung that torch to succeeding generations—and we have caught it. Let us understand the riches of the glory of the inheritance in the saints, and we will be stimulated to manifest those characteristics that will find approval at the apocalypse of the Son of glory.

*Bruce Chiles.*

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Catholics and Protestants are really one family, shortly to be driven out of the house and replaced by one of God's own preparation during ages past.

—Brother Roberts.

During the Millennium, the truth will not be trifled with, as now; and men will learn to respect it under the penalty of death on the spot (Zech. 13: 3-4).

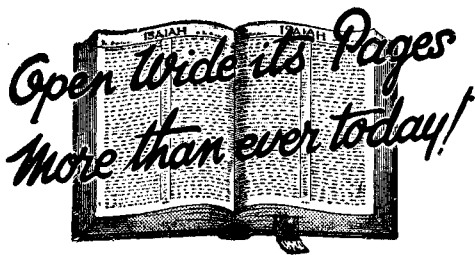
—Dr. Thomas.

How can an immersion be "obedience" to the faith while the subject is ignorant of "the faith"? It is the faith which justifies, but it justifies in the act of union in the name; still it is the faith, and not the uniting which is counted to us for righteousness.

Dr. Thomas.

Few, very few, of mankind have the moral courage to face authority and refuse to fight because God for a time forbids it, either for the avenging of ourselves, or the defence of property against the public enemy. There is neither glory nor profit in dying for Satan; therefore our sentence is, refuse all soldiering in the devil's ranks, and leave the consequences to God.

—Dr. Thomas.



Important Notice!

An Appeal  
from  
Macedonia

Some nineteen hundred years ago, an earnest appeal was received by the Apostle Paul. In a vision he beheld a man of Macedonia saying, "Come over into Macedonia, and help us." Paul considered neither the difficulties of the effort, nor the added expense it might entail upon himself, but, as the record states, he "immediately" endeavoured to fulfil the mission.

A little over twelve months ago, a similar appeal was received by the "Logos" Committee. Brethren in Germany, anxious to extend the Truth in that country, approached us in regard to the printing of suitable literature in German. They submitted a corrected German translation of "The Great Salvation" — an epitome of the Truth of some 100 pages that is well-known to the brethren. We immediately replied, pledging our assistance in this work, and certain of the generous support of our readers. The following is a portion of a letter sent to brother Bogner, of Stuttgart, dated 27th September, 1948:—

"We have received from you per brother J. Mansfield, of Sydney, a German translation of "The Great Salvation," which we hope (God willing) to have printed and sent to Germany to assist your efforts in the extension of the Truth. In looking over the book with brother Hoffman of our Ecclesia — who can speak and read German — we felt that the book would be improved by the addition of a short foreword plus an advertisement stating where Christadelphians can be contacted in Germany. We have therefore written a foreword to the book which we have sent Air-mail to brother Knupfer in order that he might translate it into German, and supply us with the necessary addresses as soon as possible. . . . We would like to report that we have already sent the matter to the printers, and now await the translation from brother Knupfer to commence the actual printing. . . ."

The difficulties, however, were more than we realised at the time. Firstly, German type in Australia is almost entirely controlled by business houses associated with the Lutheran Movement, and these, once they had seen the nature of the contents of the book, naturally refused to assist in the printing of same, even at higher rates.

Meanwhile, we had received from brother Knupfer the translation of the Foreword. As most of our readers will be familiar with the contents of "The Great Salvation," we reproduce here the foreword to be included with the book.

### 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 book 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's 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. 2-4; 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; Isa. 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, soul-satisfying promises which the Bible holds out. The religious world knows little or nothing about them. Most people are preoccupied with fabled notions of a shadowy hereafter, which offer no satisfaction to the thoughtful mind, and no solution of the apparently aimless and perpetual drifting of this sorrowing, sinning world.

"Further information concerning the doctrines advanced in this book can be obtained from . . ."

But though everything was ready for printing, we had not, as yet, obtained a printer who could execute the work. Printers in Adelaide, Melbourne and Sydney were approached. All declared themselves willing to print the book, but were forestalled by those controlling German type. We even approached a Lutheran printing house personally, but without avail. Through the good services of a friend in the printing trade, however, we, at last, were introduced to a firm who agreed to produce the book. But another difficulty arose. Government permission was necessary before anything can be produced in a foreign language. Canberra had to be approached, and again the matter was delayed. After a deal of circumlocution, this obstacle was surmounted. The permit was issued. Then came a further demand. The printers required a substantial deposit before they would commence the work. This was despatched air-mail, and with relief we received the following acknowledgment:—

"THE EDITOR, LOGOS PUBLICATIONS, ADELAIDE. Dear Sir,—We wish to acknowledge receipt of your cheque representing deposit in relation to the printing of 5,000 copies of 'The Great Salvation,' in German.

"In accordance with instructions, we intend to proceed immediately with the preparation of the linotype and will let you have proofs as soon as possible."

We have thus paid a deposit for 5,000 copies of "The Great Salvation." It is estimated that the printing and despatch of this work will cost in the vicinity of £200. Contributions to hand amount to £64, as acknowledged below, and we will be pleased to receive further amounts for the purpose of this work.

The need is vital. Time and again in their letters the brethren from Germany have stressed their need for such literature, and the "Logos" Committee feels that it will have assisted in a valuable work by helping to supply this need. The brethren are struggling to make headway with typewritten translations of the Truth's literature, and the lack of suitable works impedes the progress that may (with God's blessing) be otherwise made. From a recent communication we learn:

". . . There is still a lot of work to do in connection with interested friends, but at present we do not seem to make much progress. I am under the impression that we shall soon hear the words: 'And the door was closed.' It seems that now more courage and determination are necessary to find the saving entrance. But we do not want to relax our efforts, for we do not know how much time will be left to us, that we can and must use. . . ."

Our brethren in Germany have suffered greatly. It is within our power to assist them in their greatest desire — the extension of the Truth in that country. Who will heed this call from Macedonia?

“THE LOGOS” COMMITTEE.

**PRINTING OF GERMAN  
LITERATURE FUND**

Previously acknowledged	£38	4	3
A.H. (N.Z.) . . . . .	2	10	0
E.W.R. (N.Z.) . . . . .	12	8	0
J.A.A. (N.Z.) . . . . .	4	9	6
S.H. & Family (W.A.)	2	0	0
M. (S.A.) . . . . .	0	10	0
E. & J.T. (S.A.) . . . .	1	0	0
Sis. H. . . . .	1	7	10
A Logos Reader (S.A.)	2	0	0
E.C.B. (Q.) . . . . .	0	6	0
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Total to hand . . . .	£64	15	7
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Cogitations:

13 — DAVID — “Humble Yourself . . .”



An episode in the life of King David—one which cost the lives of 70,000 in Israel—has become to us a source of instruction. David had sinned in causing Israel to be numbered, against the advice of his captain, Joab. The sin undoubtedly lay, not so much in the actual numbering of the people, but in the reason for which it was done. David had been taken “from the sheepcotes, from following the sheep,” and God had made him “ruler of His people Israel.” God had been with him, had cut off his enemies, and given him a name among the great men of the earth. David had recognised his dependence upon

God for all things he enjoyed, and had been duly humble before Him. But now, in his human weakness, he had come to think of the glory of his Kingdom, the number of his subjects, and the consequent power he himself enjoyed. These considerations had led him to wonder just how many subjects he really did have. “Well,” one can imagine him thinking, “am I not King of Israel? And am I not powerful? I have but to say the word, and Israel shall be numbered.” The thought was followed by the deed, and the order was given. Joab remonstrated, but the King, with his newly found con-

sciousness of his power, would not be balked by one of his own subjects, "The king's word prevailed against Joab." Israel was numbered, and David, like Nebuchadnezzar after him, looked about him and, in effect said: "Is not this Israel a mighty kingdom, which I have built by the might of my power, and for the honour of my majesty?"

The Lord was greatly displeased with David's action, and an appropriate punishment was effected. David's heart which had been lifted up, was brought down to the dust. The mighty King was humble and contrite; he made his petition for forgiveness, offered a sacrifice upon the spot where the sword of the Lord had stayed, and was accepted; for David had learned his bitter lesson.

Now David was "a man after God's own heart." If he in such a manner could offend against the ways of righteousness, are we less likely to offend? We have not the power to offend in precisely the same matter, but the principle is a general one, and the means of offence are to be found in the lives of all. John tells us so in definite terms: "For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world." These were the evil, human desires which caused David to sin, and which cost the lives of 70,000 of his people.

To "humble ourselves under the mighty hand of God" is one of the

first lessons to be learned by all who would come to Him and serve Him—and, moreover, a lesson never to be forgotten. How much misery had been caused because of this human failing manifested by David? When one enters the Body of Christ, it is easy to be humble. One sees about so many who have advanced further than oneself along the Path of Life; and whose experience and knowledge are so much greater. Time passes, a brother manifests a marked ability as a speaker or expositor. His prestige in the Body grows, people listen to his words, they speak in praise of his efforts, he gains a "following." This is where the test of his spiritual depth is found. How easy it is for him to develop an exaggerated feeling of his own ability and importance; to glory in the praises; to forget his utter dependence upon God who has given him his powers, and "taken him from the sheepcote," to use his ability in God's service!

It is one of the tests of our discipleship that we shall never forget to be humble before our God and our brethren—to use our God-given talents and possessions in His service, and for their benefit. Let David's failure be a warning lesson to us!

"Better it is to be an humble spirit with the lowly, than to divide the spoil with the proud." (Prov. 16: 19).

—E.B.W.

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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 Law of Moses Epitomised



## 30 : Nazariteship

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### Strong Drink Prohibited:

The Law provided for men or women to offer themselves entirely to God for a stated time. The Nazarite, or separated one, was not to eat anything yielded by the vine (Num. 6-3). A similar injunction was laid on the high priests while they ministered in the tabernacle; and we get a slight clue to its reason in their case: ". . . that ye may put difference between holy and unholy, and between unclean and clean" (Lev. 19: 9). It is the nature of strong drink to dull the mental eye, and to render the mind unsusceptible to spiritual considerations. It does this by the artificial and senuous glow which it kindles in the faculties. It is this feeling that gives drink its charm with all men who are prone to the use of it. That it should be forbidden to the high priest in the act of officiation, and to the Nazarite during the days of his separation, is proof that the things done under its inspiration are not acceptable to God.

The love which all men appreciate is that due to the pure action of healthy reason, and not to the whisky bottle or wine cup.

In the typical signification of wine we must be careful. It stands for many things in Scripture. It is used to represent the fruit of obedience (Isa. 5:1-4; Mat. 21:33-41), the blessedness which God will dispense from Zion to all nations in Abraham (Isa. 25-6), the blood

of Christ shed in righteousness and sorrow (Mat. 26:28-29), and also the false principles ministered to all nations by the False Church of the seven hills (Rev. 18:3).

Its typical signification in relation to the Nazarite vow, however, seems to have application to a different principle than these. We read that wine "maketh glad the heart of man." That is, it stands for artificial stimulation apart from reason. This finds its religious counterpart in the electrical atmosphere of a revival meeting with its shouting, singing and praying, unaccompanied by any intelligent understanding of the Truth. The audience is stimulated not by an appeal to reason but the animal magnetism of the flesh.

This type of stimulation is not acceptable to God, and thus the Nazarite was prohibited the use of wine which would bring about a similar state. True Nazarites (like their spiritual counterparts to-day—those who have separated themselves from the world) are quiet, calm, though fervent men of enlightened reason. They are unexcited by spiritual wine, uninfamed with strong drink, but radiant only with the calm brightness of rational and devout consecration to God.

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### Other Restrictions:

The Nazarite was not permitted to cut his hair (Num. 6-5). In Jeremiah 7-29 cut hair is a sign

of lamentation and rejection. In Samson it revealed the secret of his strength (Judges 16: 17-21). On the other hand there are times when "if a man have long hair it is a shame to him" (1 Cor. 11: 14).

Moreover, the Nazarite was not permitted to attend a funeral or lament for the dead during the time of his vow (Num. 6: 6-8). Here was a case when the love of God came before that of friends or relations. Its antitype is revealed in the words of Christ (Luke 9: 58-62). We, as spiritual Nazarites, must give ourselves completely to his service. Jesus would not have us unmindful of our natural duties, but he asserts the superior claims of those that have to do with God.

The Truth subjects men and women to a mental change as a preparation for physical alteration at the return of Christ. In their mental relations, they stand now men in Christ, "chosen of God and precious"; elect according to the foreknowledge of God through sanctification of the Spirit and belief of the truth." The physical change is variously called "the redemption of our body" (Rom. 8-23), the swallowing up of mortality in life (2 Cor. 5-4), the putting on of immortality by "this mortal" (1 Cor. 15: 54), the changing of this vile body by the Lord that it may be fashioned like unto his glorious body (Phil. 3-21). Because of the great difference between those who belong to God and those who belong to the world, it is not for the former to have close dealings with the latter. The antitypical application of the Nazarite law forbids it. They are not to be defiled by the dead. That is, they are not to be unequally yoked with unbelievers. They are not, as the

children of light, to have communion with darkness. They are not to love the world, nor the things that are in the world, for all that is in the world, being pursued in disobedience to God, is displeasing to God; and becomes the mere "lust of the flesh, the lust of the eyes, and the pride of life." The children of this world are inspired by the flesh in all their ideas; and "they that are in the flesh cannot please God." All these things are testified (2 Cor. 6-15; John 2-15; Rom. 8-8), and nowhere more forcibly than in this object-lesson on the Nazarite holding aloof from all contact with the dead during the days of his separation.

But it might happen that some person might "die very suddenly by the Nazarite" (Num. 6-9). In that case the Nazarite was reckoned to have "sinned by the dead" (v.11), and was required to sacrifice as a result, and commence again the period of his separation (v.12).

Several important things are suggested by this. The one "dying suddenly" by the Nazarite can be likened to one falling away from the faith. If we co-operate or say "God-speed" to such, we "partake of their evil deeds" (2 John 11). Personal friendship often interferes with a clear and healthful discrimination of duty in divine matters, and so the guilt of an offender against God may cleave to us. Eli, though disapproving of the wrong ways of his sons, sinned in "restraining them not" (1 Sam. 3-13). Jesus told the brethren at Thyatira that though they were not behindhand in "works, charity, service, faith and patience," he had this against them that "thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and

seduce my servants." There is such a thing as being "partakers of other men's sins" (1 Tim. 5-22). We may "sin by the dead" while not sinning in our own action. The line to pursue is indicated by Jude: "Of some have compassion, making a difference; and others save with fear, hating even the garment spotted by the flesh" (v. 23).

As the Nazarite could atone for his defilement, so also can the spiritual Nazarite. We read: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all iniquity" (see also Isa. 55-7).

#### The Final Act:

On the completion of the days of his separation, the Nazarite had to offer sacrifice (Num. 6: 13, 20). The antitype is revealed in the spiritual Nazarite who after his life of probation must recognise that despite all his efforts on behalf of the Truth, he is still an "unprofitable servant," and only saved through grace by the sacrifice of Christ (Rom. 4: 25). It is true to the last that "by grace are ye saved through faith" (And the obedience thereof). The saving contains forgiving as its essential

feature. Without forgiving, saving could not be, and this forgiving is "for Christ's sake" — Christ, the obedient; Christ, the crucified; Christ, the risen; Christ, the intercessor. We are "justified by faith," and so have "peace with God" (Rom. 5-1). "It is of faith that it might be by grace" (4-16); "not of works lest any man should boast" (Eph. 2-8).

It will be as forgiven men — not as faultless men — that the approved will enter into life. They will be all eligible to take part in the song which proclaims the chosen saved through "Him who hath washed them from their sins in his own blood." Their recognition of this fact will not cease with their attainment of the immortal nature. Rather will they recognise it with a distinctness and rapture unknown in the days of their flesh. They will then see with a clearness not possible in the dim days of mortal faculty, that they owe it all to Christ — in his life, death and resurrection — that they have their immortal place under God's glorious sun. They will be ready to say with David: "Not unto us, O Lord; not unto us, but unto thy name give glory."

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"While I was writing 'Eureka,' I was, as it were, 'within the Veil,' listening to the words of the Holy One of Israel concerning 'the things that are, and the things that shall be after these,' so necessary to be developed in the preparation of that place of reception He told the apostles He was going to make ready (Jno. 14: 23). But since, by the liberal aid of a few, that work has issued from the press and gone forth upon its travels to the ends of the earth." —Dr. Thomas.

#### "COMMUNISM OR THE KINGDOM OF GOD?"

This book will be found interesting to brethren and sisters, and admirable for propagating the Truth. It includes a word picture of the future as revealed by Bible prophecy. An application form is enclosed for the purpose of interested strangers applying for further literature upon the Truth.

Unloosing the Seals:

# Death and the Grave

## THREATEN

# The Roman Empire !

*We continue this series from Volume 15, outlining the remarkable events which lead to the development of an Apostate Christianity as the State religion of Rome. These articles have been epitomised from "Eureka," and the reader may find it valuable to mark his Bible with the points explained.*

### The Fourth Seal—A.D. 235-303.

The nature of the times can be adjudged from the fate of the Emperors of Rome. It was the period of Maximin (who was murdered) 238: Gordianus and his son (killed in battle) 238: Maximus and Balbinus (assassinated) 238: Gordian (murdered) 244: Philip (killed) 249: Decius (killed) 251: Gallus and Hostilianus (murdered) 253: Ailianus (murdered) 253: Valerian (died in captivity), and Gallienus (murdered) 268: Claudius (died) 270: Aurelian (assassinated) 275: Tacitus (died) 276: Probus (murdered) 281: Carus (killed by lightning) 284: Numerian and Carinus (murdered) 285: to the 18th year of the reign of Diocletian.

### Symbols Explained.

Verse 8: "Pale"—Literally "Clo-rus," a pale, green colour. The colour of flesh when death approaches.

"Him that sat upon him." In the first 50 years of this period, 39 men claiming to be emperors died violent deaths.

"Death and Hell followed."—"Hell" or "Hades" is the grave. "The Saxon word 'hell' in its original signification, answers exactly to the Greek word 'Hades,' and denotes a concealed or unseen place, and this sense of the word is still retained in eastern, and especially in the western counties of England. To 'hele' over a thing is to cover it." (From "Eureka.") Death and the grave were to follow the rider of the Roman horse.

"The Fourth part."—The Empire was divided into four divisions, over each of which was placed a Praefect. The Third Seal had more particularly been felt in the three outlying districts, but the distresses of this period were to weigh heavily upon the fourth or Italian division.

"With sword" — Assassinations, murders and civil war. The word signifies not the Praetorian dagger of v. 4, but a long Thracian sword. It is significant that following the murder of Alexander Severus, a Thracian (Maximin) ascended the throne. The haughty nobles of Rome viewed him with contempt which he repaid with bloodshed. Thus commenced this period of death and the grave.

"Hunger"—Famine, which the abuses of the times brought upon the Empire.

"Beasts of the earth"—Human beasts. The Franks, Alemanni, Goths and Persians which were pressing heavily upon the borders of the Empire at this time. Notice the use of the word in Titus 1-12. **History of the Period.**

It was a time when "death and the grave" opened to receive rulers and people alike. The empire was

brought to the brink of dissolution by the excesses of its rulers. Among the agents by which this condition was to be developed, was that of the "sword." (v. 8). As the Greek word used indicates this was not the short Praetorian dagger of v. 4, but a long sword as used by the Thracians. In keeping with this symbol, and in consequence of the murder of Alexander Severus (238), there ascended to the throne an obscure Thracian by the name of Maximin. He was viewed with contempt by the haughty nobles of Rome, but repayed this attitude by bloodshed and violence. Thousands were put to the sword; the independent revenue of the towns was confiscated; the temples were stripped of their most valuable offerings; the statues of gods, heroes, and emperors were melted down, so that the gold with which they were plated might be turned into money. As a result riots, tumults, and insurrection on the part of the people followed. They were answered with massacres, so that "death and the grave" waited upon the people of the Empire. Rebellion and civil war followed until finally Maximin was assassinated by his soldiers.

His successors could not stem the flow of blood that had commenced. One after the other the rulers of the Empire descended "into hades." Gibbon declares of this period that "the animating health and vigour of the Empire were fled." This answers to the Apocalyptic description of the Roman horse with a "death stricken colour." The historian writes: "The industry of the people was discouraged and exhausted by a long series of oppression. The discipline of the legions was corrupted by the am-

bition of the Emperors; the strength of the frontiers was insensibly undermined; and the fairest provinces were left exposed to the rapaciousness or ambition of the barbarians."

These barbarians (the "wild beasts" of v. 8) poured over the frontier and ravaged the northern provinces of Rome. The Roman army was defeated; cities were sacked, and the blood of hundreds of **thousands** were shed. The miseries of the times were aggravated by the inhumanity of the Emperor Gallienus, who compressed into his eight years reign centuries of suffering. In an order to one of his ministers, he directed: "It is not enough that you exterminate such as have appeared in arms; the chance of battle might have served me as effectually. The male sex of every age must be extirpated; provided that, in the execution of the children and old men, you can contrive means to save our reputation. Let everyone die who has dropped an expression, who has entertained a thought against me, against me the son of Valerian, the father and brother of so many princes . . . tear, kill, hew in pieces. I write to you with my own hand, and would inspire you with my own feelings."

The combined effect of all this distress resulted in a death toll in the city of Rome for some period of 5,000 persons daily. Other towns were entirely depopulated. Gibbon calculates that civil and national wars, the tyrannical conduct of Emperors, pestilence and famine, accounted for the death, in a few years, of one half of the human race.

Gradually some relief came. The army was restrained; taxation re-





## In Whom . . .

By Dr. Thomas

does

## Yahweh Delight?

Jehovah delights in those sons and daughters "who walk uprightly, and work righteousness, and speak truth with their heart; who backbite not with their tongue, nor do evil to their associates, nor take up reproach against their neighbours; in whose eyes a vile person is condemned . . . but who honour them who fear Jehovah; who swear to their own evil and change not; who put not out their money to usury, nor take a bribe against the innocent. They who do these things shall abide in Jehovah's habitation, and dwell in His holy hill."

But alas, how much cause is there of deep regret on account of some who pretend to the divine relation of sons and daughters of the Lord Almighty, because of their violation of these things. Our personal experience of the fact on the part of persons making specious claims to apostolicity of faith and hope, we are mortified in bearing witness, is but too abundant. We know practically something of Paul's experience in Galatia, where he says that notwithstanding the infirmity of his flesh, some re-

ceived him as a messenger of God, speaking loudly of the blessedness they had been introduced to by his instrumentality; so that, continues he, if it had been possible, they would have plucked out their own eyes and given them to him. But what a change has come over some of them by the time of his writing his letter to them. They had been so estranged from him by troublesome pretenders to superior sanctity, that he had to ask them, "Am I become your enemy because I tell you the truth?" and to declare that he stood in doubt of them. This unhappy condition of things was produced by backbiting with the tongue, not speaking truth with the heart, and taking up reproaches. Speaking of these evil tongues, he says: "I would that they were even cut off who trouble you." They professed great zeal concerning a certain constitution which placed them in opposition to him who brought them to what understanding of the truth (which appears to have been little, or superficial, enough) they had acquired. They were opposed to the constitution of things he

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### DEATH AND THE GRAVE THREATEN THE ROMAN EMPIRE

lieved, and the barbarians defeated in battle. Indeed if some measure of relief had not come, the indication of death seen in the colour of the Roman horse, would

have resulted in death itself, and the Empire would have descended into hades, the place that had claimed so many of her rulers and her citizens. J. MANSFIELD.

had introduced among them. They wanted something more gratifying to the flesh, which would exalt them to place and power, and either exclude the apostle from the Galatians or subject him to their Diotrophic control. Speaking of these perverse men, he says: "They zealously affect you, but not well; yea, they would exclude you, that ye might earnestly desire them." This restraining of the Galatians from the apostle could only be the result of backbiting, hypocrisy and calumny. The doctrine he taught, and the customs he established, afforded no scope for the gratification of personal ambition and democratic turbulence. He required that all things should be done decently and in order, and to the edification, or building up, of the body of Christ in its most holy faith. All this was very displeasing to men of vain and conceited minds, whose propensity was for talk and egotistical display. Unmindful, therefore, of their obligation to the apostle, they resorted to the usual policy of the mean and superficial, and strove to depreciate him that they might exalt and popularise themselves. But the apostle saw through their pretended zeal, whose fruit was only evil, and that continually. They preached to them liberty, while they were themselves the slaves of sin; and made themselves felt in all their doing by the contentions they caused between their brethren and their much ado about trifles; while they disregarded the honour and interests of the truth.

Such characters are not likely long to impose themselves undetected upon an enlightened community honestly devoted to the truth. No fountain pours forth at the same mouth sweet water and bitter. What

matters their profession of faith in the gospel of the kingdom if that faith do not develop "righteousness and peace and joy in the Holy Spirit?" Will the wordy prayers of some, or the pharisaism, and the gnat-straining of others atone for the world of iniquity that flames forth from their fiery tongues? "They whet their tongues like a sword, and bend their arrows (even bitter words) that they may shoot in secret places at the blameless." Against such ambushes the honest have no defence but their integrity and uniform consistency in the truth. Compare such with the backbiters, and it will always be found that the latter are only conspicuous where there is evil occurring. Mark them well, and you will find them treacherous, heady, devils (*diaboloi*), incontinent, fierce, enemies of good men; and among them silly women, laden with sins, led away with divers lusts. Follow them in their daily walk, and you will find them on the best of terms with the world, which is emphatically the enemy of God. They crucify the Lord afresh by the contempt their unchristian conduct brings upon the truth. They profess to know God, but in their works they deny Him; so that by reason of their pernicious ways, the way of truth is evil spoken of. Where the table of the Lord is there you find them not; but where the enemy of the truth encamps, there you find them striving to make themselves agreeable. Is it the truth they pretend has made them free, contending amid discouragement to maintain a position in the enemy's camp?

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This profound and excellent article will be concluded in the October Logos.

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

No. 2

October, 1949

Vol. 16

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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into it and are safe."*

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

—Paul.

# THE LOGOS

*Upholding the Purity of Apostolic Doctrine and Practice*

## Contents for October, 1949.

God Must be Honoured	25	Cogitations : Prayer	44
Glance at a Troubled World	26	In Whom does Yarweh Delight ?	46
Dr. Thomas and Military Service	30	Persecution against the Christians	47
Law of Moses Epitomised	34	English Supplement	Centre Pages
Is the Flesh Profitable ?	37	Library Section	Back Cover
Power and Richness of the Word	42		

## GOD MUST BE HONOURED

All flesh before God is as nothing. He will not allow the flesh to glory in His sight. Adam was banished from Eden for casting dishonour on Him by disobedience. Moses was punished for taking to himself the credit of the miracle of the rock of Meribah. David fell into the hands of God, in three days' plague, for exalting in the numbers of his army. The Assyrian was brought down for taking to himself the credit of what God did by him in the punishment of Israel. Mighty and arrogant Nebuchadnezzar was sent to herd among the beasts till he learnt that the "heavens do rule." Herod was eaten up of worms, because he gave not God the glory; and salvation is by God in Christ reconciling the world to Himself — not of works, lest any man should boast.

It is all very reasonable. The Eternal should be first: the first should be highest: the Omnipotent should be feared: the Most Excellent should be worshipped. The Creator of all things, the Source of all life, the Upholder of the universe, the Giver of all good, the Fountain of life eternal — should be extolled, and held in supreme reverence. "Holy, holy is the Lord God Almighty; the heaven and earth are full of His glory." Let us not be backward to join our mortal praise with the ascriptions of the angelic host. We must, or perish. The education of the Truth is to prepare us to take part in that mighty anthem which will peal forth like the noise of many waters to the honour and glory of the Eternal Father: "Thou art worthy, O Lord, to receive glory and honour, and power; for Thou hast created all things, and for Thy pleasure they are and were created."

—R.R.



# A Glance at A Troubled World

## The Golden Apple of Discord

*"In fact the golden apple of the age, which will doubtless prove an apple of discord to the whole world, is the monopoly of the earth's commerce, and consequent dominion of the land and sea. England, Russia and the United States are the mammoth gamblers for the prize. But the student of the prophets needs not to be instructed, that it is their last stake, and that He, to whom the earth belongs and the fulness thereof, will overturn their tables, and bestow the spoils upon His beloved Son."*

—Dr. Thomas, "The Herald of the Future Age," 1847.



The gamble for world-conquest has taken a new turn with the devaluation of sterling by England. Thus is revealed the transient nature of human glory, and the folly of placing any confidence in the permanency of material things. Eighty years ago the Pound was pre-eminent, and the American dollar debased; to-day, in the words of a Russian commenator: "The pound sterling lies flat at the feet of the dollar." When brother Roberts commenced his magazine, *"The Ambassador,"* Dr. Thomas, from America, wrote: "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. . ." To-day, England depends upon those one-time useless dollars to maintain her standards of living.

Two hundred and fifty years ago England was an agrarian nation of relatively small population and little international influence. Commerce with the East had been opened up, it is true, but it was a commerce maintained in the spirit of barter,

and depended mainly upon what rural England could produce. The wool, hides and cloth of a mainly farming community were exchanged for the spices, gems, silks and luxuries of India and the East.

The Industrial Revolution of the 18th and 19th centuries altered the whole face of England. The use of coal for iron manufacture; the invention of steam power, the power-loom, and so forth, resulted in a sudden expansion of industry of England.

Machinery came into its own; commerce and industry on a large scale began to take form; men were weaned from the land and drawn into huge cities. Population was increased, and England began to import her foodstuffs and raw materials and export her manufactures. Thus, in 1764, she imported four million lb. of cotton wool for manufacturing purposes, but by 1833 this had increased to 300 million lbs., and England was producing 60 per cent. of the entire cotton goods consumed in the world. In the century preceding



the first world war, she became the mart of the nations, and the wealth of the world poured into her coffers. Her empire was extended in all directions. Her military authority was unquestioned. Her supreme sea-power made it possible for her to plant her flag in any or all of the vast areas still not occupied by white men, and none dare question her control.

It was at such a period that brother Thomas penned the remarkable words above which envisaged the challenging of Britain's pre-eminent position by two other nations — words which could not more truly describe the present situation. The fulfilment of this prediction, based, as we shall see, upon the Word of God, has forced England to debase her currency. In the same article, brother Thomas wrote:

"It (the commerce of the East and the Dominion of the Sea) is now in the grasp of Britain; and it is equally certain that, as it has passed from her predecessors in the Trade, so also will it pass from her, and with its departure her maritime ascendancy will fall. . . . If things are still to progress as they have done for centuries past, there is every indication to conclude that the United States will fall heir to the Trade and dominion which accompanies it; and as Tyre gave place to her Carthaginian Colony, so would Britain to its progeny in this western world" ("Herald," p.116).

We have seen how the Industrial Revolution contributed to England's wealth; but the secrets of modern inventions could not be restricted to England. Other nations desired a share of the world's wealth. The years between World Wars I and II thus witnessed a crop of competitors to challenge the supremacy of Britain. The Golden Age of British industry faded. The Far East was roused from its sleep to imitate the progress of the West. The Japanese, working willingly for a few pence a day and a bowl of rice, and encouraged by a fatalistic religion

that stimulated the spirit of sacrifice for the nation, undercut in price his teachers in the West with their complex civilisation and high standards of living. The pressure became intense; the competition severe, and Britain was faced with the alternative of either lowering its standards of living, losing its markets, or selling its products at a loss.

The challenge of the East was met by the totalitarian countries with their complicated currencies, State-controlled labour, and subsidised exports. Japanese and German manufactures competed for the markets of the world, whilst the democracies, with Britain panting at their head, were elbowed out of the race.

The effect upon Britain was disastrous. For years between the two wars, she was importing some £500 million worth of goods more than she was exporting. The incredible folly of the flesh (politically manifested) was revealed during the depression, when Britain was importing from the United States, and from the Argentine, huge quantities of foodstuffs, whilst she was paying the dole to millions of unemployed, and her arable land, which could have produced much of this foodstuff, lay neglected! Of course, Britain does not possess a monopoly in folly. It is matched by American sloth that produced the Dust Bowl, and by Australian greed that resulted in thousands of ruined and neglected holdings. Thus Britain continued to spend in overseas markets more than she earned. When an individual does this he ultimately goes bankrupt. A nation is also subject to the laws of economics. It, too, goes bankrupt — it inflates its currency.

Britain's commercial power de-

pended upon her military prowess. She had to maintain the balance of power. This resulted in an increasing burden of debt to maintain suitable armaments, or to defend her position. To-day the national debt stands at £26 billion, upon which Britain pays an annual interest bill of £500 million! Add to this normal governmental expenditure, the need to maintain a position among the world's armed forces, and social services, and the crushing burden of taxation is realised. And the army of civil servants in every nation continues to increase to a forbidding number. More and more are being taken out of productive work, and become a debt to the State. For instance, during the month of March this year, Government payrolls in America increased on an average of 500 persons daily!

The Scriptures make reference to these conditions. Consider the words of James: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, your gold and silver is cankered. . . . Ye have heaped treasure together for the last days." Christ declared that there would be "upon the earth distress of nations, with perplexity." The Greek can be rendered "without a way of escape" (Luke 21: 25). The truth of these words is revealed by the current predicament of Britain. Faced with a shortage of dollars with which to purchase her imports, she has sought to increase her exports by devaluating her currency — in other words, by selling them cheaper. It has been computed that the amount she has devaluated her currency requires that she should sell 44 per cent. more goods to receive the same amount of dollars before devaluation. For every 1,000 motor cars

she has been selling she must now sell 1,440 before she makes up what has been lost by inflation, and as it naturally requires a greater cost both in raw materials and in labour to produce the extra 440 motor cars, so it has been computed that no real value will be realised unless sales exceed by 2½ to 3 times those previously made! Can England maintain this huge increase in volume of trade, supposing it is available? Can other nations permit the building up of England's export trade without competing in return? Can such competition lead to peaceful conditions? Isaiah answers these questions. Addressing the nations at the advent of the return, he declares: "Fear and the pit, and the snare, are upon thee, O inhabitant of the earth" (Isa. 24: 17). He points out that he who escapes from one trouble will be caught in the next, so that from the flesh no solution can be expected. Only when Yahweh Sabaoth is manifested in Jerusalem shall the nations receive relief from the troubles that press upon them (Isa. 24: 23).

Meanwhile, England's move is a "gamble" (cf. the Doctor's wording above), and it will be followed by moves by the other gamblers. For the moment America is triumphant. But what of the future? Isaiah declares the time is coming when "the glory of the Gentiles like a flowing stream" shall pour into Zion (see Isa. 66: 12; 61: 4-6; 59). Dr. Thomas, anticipating the ultimate triumph of America in the world of commerce, wrote:

"Instead of the United States eating the Riches of the Nations, and boasting themselves in their glory, and the 'nations bowing themselves down at the soles of their feet,' when they shall monopolise the Asiatic Trade and its concomitant dominion, the States will themselves be the humble suppliants of the favour of a long-previously despised, but

then glorious and triumphant people. The United States and all other Nations, then transformed and parcelled out into Kingdoms, subject to the immortal Kings and Priests of God, will all be tributary to 'the King of the Jews' reigning upon the throne of his father David on Mount Zion. This will be a splendid and mighty empire indeed; an Empire of Kingdoms under the King of Kings" ("The Herald").

As to America, which to-day triumphantly bestrides the financial world as a colossus, brother Thomas truly writes in "Eureka" (Vol. 2, p. 570):

"American society is but an extension of European. Their civil and spiritual institutions are identical; their superstitions and blasphemies as God-dishonouring, word-nullifying, and perverse of 'his way.' The earth is as corrupt as in the days of Noah; 'for all flesh,' in both hemispheres, 'have corrupted his way upon the earth' — Gen. 6: 11-12. It is only necessary to understand the way of salvation as taught by the apostles to see this. Seeing then, that the Deity swept into the abyss the whole human family except Noah and his house for this crime, why should not the American world be punished, being guilty of the same iniquity? There is every reason to conclude that judgment will fall upon it with great severity. Its idolatry of self is God-defiant; and it needs to be

taught that there is One Almightyer than the dollar, and Stronger than the human will."

This lesson will be taught, and that early. The Scriptures present a glorious picture of the future, when international trade will be conducted upon Divine principles. Then the "merchandise and hire (of Tyre, the latter-day Tarshish or Britain, v. 10) shall be holiness to the Lord; it shall not be treasured nor laid up (for exploitation); for her merchandise shall be for them that dwell before Yahweh, to eat sufficiently, and for durable clothing" (Isa. 23: 18). "The abundance of the sea shall be converted unto Zion, the forces (wealth) of the Gentiles shall come unto thee" (Isa. 60: 6). Then shall peace and goodwill among men, replace the envy and rivalry of the present.

—H.P.M.

## PRINTING OF GERMAN LITERATURE

Proof copies have been received from the printers for this work, and have been thoroughly checked. A number of corrections have been made; a further cheque has been paid, and actual printing should be in process by the time this copy is in the hands of the reader. A larger type is being used than in the copy forwarded from Germany, and with the foreword referred to in our last issue, table of contents, and other matter incorporated, the finished book will be superior in every way to the one submitted from Germany, and which was originally printed in U.S.A. We acknowledge donations to this work as follows:—

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Dr. Thomas  
and  
Military Service

The introduction of compulsory military service in New Zealand has raised the question as to whether it will be introduced elsewhere. In view of such an eventuality, what must be our attitude? Of prime importance is the need of a heartfelt conviction that in refusing to serve, we are obeying the desires of Christ. Such a conviction is of far greater importance than the ability to clearly express our reasons — which is relatively of small importance — and will only come by a sound understanding of the purpose of God. When Christ was before Pilate, for the greater part he “gave no answer” (John 19: 9), but this was not because he was deficient in knowledge.

It is also necessary to have a thorough conception of the limited power of the Authorities. We need to bear in mind that “All power is given unto Christ in heaven and in earth” (Matt. 28: 18). This includes “authorities and powers” which are now “made subject unto him” (1 Pet. 3: 22). Consequently the Authorities are powerless to

affect us “except it were given them from above” (John 19: 11). Nevertheless, it does not mean we will be exempt from trial (Acts 14: 22), therefore courage and faith must be elevated.

We are further divinely instructed concerning the attitude of mind that should be adopted. Peter writes: “Beloved, think it not strange concerning the fiery trial which is to try you, but REJOICE, inasmuch as ye are partakers of Christ’s sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, *happy are ye*. . . . If any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf” (1 Pet. 4: 12-16). After certain disciples had defended their beliefs, they were beaten and then released. The record states: “They departed, rejoicing that they were counted worthy to suffer shame for his name” and immediately redoubled their efforts for the truth (Acts 5: 40-42). One record of faith in the 11th Hebrews states that certain “were tortured, not accepting deliverance; that they might obtain a better resurrection” (v. 35), whilst Christ advised the Laodecians to “buy of him gold tried in the fire” — the symbol of a *tried* faith (1 Pet. 1: 7) — that they might be rich (Rev. 3: 18); see also his remarks in Matt. 5: 11-12).

Thus whilst we do not seek martyrdom or imprisonment (we are exhorted to flee from such, Mat. 10: 23), we do not fear the arm of flesh; nor are we wise to unduly magnify the extent of our “trials” in these tolerant days. Let the confidence of the Psalmist be ours. He declared: “Whom have I in heaven but thee? and there is none

upon earth that I desire beside thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever" (Ps. 73: 25-26). Study, faith and prayer will provide us with strength sufficient for every need. The children of Israel neglected this Source of strength, and went down to Egypt for help which ultimately became their shame (Isa. 30: 1-3).

In view of the above, the circumstances of the first Christadelphian applications for exemption are interesting. It is generally known that the American Civil War proved the first testing ground for our objection to war, though it had been publicly stated some twelve years earlier in "Elpis Israel" (p. 304, etc.). In "*The Herald of the Kingdom*" for June, 1861, the question was put to Dr. Thomas of what should be the attitude of the brethren in view of the American Civil War which had broken out. The Doctor replied: "*Let Satan Fight their own Battles*"\* He declared: "Our advice to the brethren was, be not enrolled; go to prison rather. The authorities will perhaps soon get tired of feeding men in prison at the public expense while money is so depreciated. Fear not their threats. Unionist and Secessionist can go only so far in their violence as God permits, who will doubtless overrule the times for the good of his people, and for his own glory."

Meanwhile the Civil War had engulfed the whole of America. The advance and retreat of opposing armies had cut off some brethren who lived in cities which had become blockaded. To strengthen them in the faith, Dr. Thomas

visited the seat of war. During the course of this courageous effort, during which his life was endangered more than once, he accepted an invitation to give an address and to strengthen the brethren at the town of Good Hope. The appointment stood for 11 a.m., but just before addressing his audience, the Doctor was threatened with arrest. We publish below the account as recorded in the "Herald" under the heading:

### The Editor Threatened with Arrest

When we arrived, we found a large collection of people; and the first who welcomed us was bro. Hamlin, who had that morning ridden twenty miles to meeting. The greeting past, he drew us aside and informed us that the police were on the ground, and had come to prevent our speaking, and to put us under arrest. While imparting this ominous information, brother Joel Ragsdale, a former magistrate of the county, presented himself with a newspaper in his hand, and, inviting us to follow him apart, asked us if we had seen a certain "Act of the Confederate Congress" published in Friday's Dispatch? We had. "Well," said he, "the police are here, to arrest you under its provisions. There are two of them, and both Methodists, and have been set on by their brethren, who, two months ago, threatened that if you came here in these troublous times they would have you arrested. They asked me if you were a citizen of the United States, and I told them I thought you were; and it is against these that the Act is most especially levelled." That we perceive, but they will find that they have missed the mark. Where are

\* We republished this article in "The Logos" some months back.

the men? Let us go to them.

Crossing the open space toward the officers of the law, the crowd, which had much of it collected to see what was going to happen, followed and surrounded the parties in the case. Bro. Ragsdale introduced us to the officers, one of whom was named Garland, and the other Coleman. The former, a good-natured looking man, did all the talking on the police side, while the other had a dark and malevolent expression undisturbed by a smiling feature, when all around were laughing. He uttered but one sentence all the time, and that in a gruff and hollow tone, ordering the other to "make the arrest!"

Having introduced us, and the ceremony of hand-shaking being over, brother Ragsdale proceeded to make some remarks, but ended suddenly by observing to them, "but the doctor will state his own case." As we had no case before us to state, we remarked to the police that we must first know of them what they wanted with us? Officer Garland asked us if we had seen "the Act respecting Alien Enemies." We said we had; and, acting upon the hint in Paul's case, who though "a Hebrew of the Hebrews," fell back in a certain extremity upon his Roman citizenship, we claimed that being an Englishman, the act could not be applied to us. That as such we were an alien friend, and not an alien enemy; for that England was not at war with the Confederate States, though the Federalists were. They did not ask us if we were a citizen of the United States. We inquired, for what did they wish to arrest us? We had been preaching doctrine dangerous to the government. How? In saying that people should not

bear arms. We told them that was a mistake. Our proposition was that *Christians* should not fight; and that if they arrested us for that, they ought to arrest all our brethren in the country; for if they did not say so, yet if faithful to the truth, they ought to hold it. Now, we continued, Christians in our sense of the word, which is the Scriptural sense, are they who have intelligently believed the gospel of the kingdom, and subsequently obeyed it in immersion. These are they, called "saints," whom we believe to be interdicted the use of deadly weapons against men until Christ comes. We do not say that Methodists, Presbyterians, Baptists, and such like, should not bear arms. Of these, we say, carry as many arms as you please; blow out one another's brains to your hearts' content, and when you are exhausted you will cease. It is all the same whether they die thus, or in their beds; not being Christians they are a law to themselves, and heirs of capture and destruction every way.

But they considered that if our doctrine prevailed the country would be overrun by the invader. We urged that they need not be afraid of that, for very few would believe it. Nor was such a result apprehended by those who wished our arrest. It was a mere sectarian pretence to gratify private personal malevolence. Upon this, Officer Garland said, he did not wish to lend himself to such influence; and that he had proposed that three county magistrates be chosen to hear the case who belonged to no sect; which we afterward learned would be impossible to find. Judging from his countenance, which had an honest sort of expression, we did not suppose he did; but this

was more than we could suppose of all in these parts; for there were those among them who had said, they would like to see us hanged, and might imagine that the times were favourable for that result.

But, taking out our watch, we remarked, what you do, do quickly. It is a matter of perfect indifference to us whether you arrest us or not; but if you wish to avoid trouble, we should advise you not to burden yourself with us. It may be fortunate for us if you do, for then you will have the trouble and expense of sending us out of the country, which would be convenient to us, as, otherwise, we may have to return north by the long and costly route through Kentucky. This raised a laugh, which was no prejudice to our affairs. What shall we do? said Officer Garland to his colleague. "Make the arrest!" was the ominous response. Well, gentlemen, be quick; our appointment was for 11 o'clock, and it is now twenty minutes past. We have come to speak and the people to hear us, and if you do not arrest we must begin. We paused for their action. But they seemed not to know what to do. We then remarked that time was precious, and as they had not made up their minds, we would say, that we should pass the night at Mr. Ragdale's, whom they all knew; and that if they concluded to arrest they would find us there. They said, "they would take counsel," which we were informed they did. A lawyer on the ground whom they consulted told them they could do nothing with us. But of this they were not satisfied, and said they would take further counsel on the morrow, which was court day. We heard that they did, but the advice did not strengthen them, and they

did not venture to "make the arrest." Having told them where to find us, we left them to their reflections, and then proceeded to the house, which was full to overflowing. The police, we were told, did not come in. Perhaps they had heard enough from us outside, where they had come to grief, being foiled in their purpose, and a jest before the people. We commenced our meeting by reading and commenting upon Acts 17, in which we learn, that "the Jews who believed not moved with envy, took unto them certain lewd fellows of the baser sort," and raised a disturbance, charging Paul and his companions with "doing contrary to the decrees of Caesar." The allusion was obvious. We had the argument all our own way, no one daring, however willing, to make us afraid.

This *ruse* of the Satan to silence us was a very discreditable attempt, and made several "feel ashamed of their county." We had been a frequent visitor there for some 27 years, and are as well-known as any in it. They know that we were neither a spy nor a suspicious character; but thought it a fine opportunity to pay us off for the check we have put upon sectarian and clerical fanaticism and influence among them. But our boldness disconcerted them. Instead of waiting for them to sum up resolution to seek after us, and trying to avoid them, we sought them, and put them argumentatively *hors de combat*.

Having bid our brethren adieu, we retired from this somewhat perilous arena. . . . (The Doctor applied to Gen. Magruder, leader of the cavalry, for permission to proceed unmolested to Fort Monroe, where he continued his



There are times when every true Son of God, whilst recognising that "all things come of God" (1 Chron. 29: 14-16) yet feels an intensity of gratitude that can only find satisfactory expression in deeds of self-deprivation beyond what is normally required of him. The Law provided for this. A man might "sanctify" to the Lord anything he possessed except, of course, those things not already under divine claim (Lev. 27). Such object could be redeemed by a fixed sum of money, the money in such cases being esteemed as of equal value to the gift.

It recognised a difference between an object "devoted" and that "sanctified." That "devoted" could not be redeemed. It had to be put to death (Lev. 27-29). To *devote* means, "To hand over without reservation." To *sanctify* means "To separate or to set apart." Anything sanctified to the Lord could be redeemed. Not so that devoted. The case of Samuel and Jephthah's daughter illustrates the difference. The first was "lent to the Lord" and therefore his death was not required (1 Sam. 1: 26-28); the

latter was "devoted" unto God (Judges 11-31) and came under the law of Lev. 27-29 as Jephthah recognised to his sorrow.

Christ devoted his life to his Father's will even unto death (Rom. 6-10; 2 Cor. 13-4). We are expected to "sanctify" or "set apart" our lives to the service of God. Though the extreme sacrifice may not be exacted of us, we are expected to "crucify the flesh with the lusts thereof," and live "in newness of life" in accordance with Divine principles.

**"SINGULAR VOWS"** The "singular vows" that individuals were invited by the Law to make were in the nature of special acts of holiness supplemental to the general holiness outlined by the law. God's purpose is that life upon earth should be a thing of holiness, beauty and joy in all lands. This will ultimately be realised when the Gospel is fulfilled and upon the very "bells of the horses" will be inscribed "Holiness unto the Lord" (Zech. 14-20; Ps. 96, 8-13). Israel, as a nation, was accounted "an holy people unto the

## DR. THOMAS AND MILITARY SERVICE

work of strengthening the brethren.  
—Ed.)

NOTE.—The above is an extract from a long article by brother Thomas which was continued over several issues of the "Herald" and related his experiences in the Civil War. We would be prepared to republish this article over several issues of

the "Logos" if sufficient request is made for it by our readers.—Editor.

**"WATCH YE, STAND FAST  
IN THE FAITH, QUIT YOU  
LIKE MEN, BE STRONG."**—Paul.



Lord" (Deut. 7-6; Lev. 11, 44-45). Thus, from the very inception when, at the birth of a child, the law demanded certain rites, the need for separateness — moral and political — was impressed upon all Israelites (cf. Lev. 18-30).

This principle of holiness demanded special laws of sanitation which are outlined in Deut. 23: 13, and which are recognised as far better than the modern system of disposing of sewerage. Of course, the development of huge cities in modern times has necessitated the modern systems, but populations crowded into "huge cities" is not the Divine ideal.

The Mosaic sanitation laws provided that "Thy camp be holy, that He see no unclean thing in thee." It has its antitype to those defiling characters who will be excluded

from the "camp of the saints" in the Age to come (Rev. 20: 9).

Such sanitation laws will not be needed by the immortalised saints in the Age to come (Phil. 3: 21). Food will not be necessary for them to live, but no doubt refreshment and pleasure will be found in the partaking of it. In such case, it will be reconverted into spirit without any remnant of corruption such as now appertains.

The Law demanded that Wizardry be destroyed (Exod. 22: 18; Deut. 18: 10-11). God is a jealous God (Exod. 20: 5). He will not give His honour to another. It would not be right that He should. It is folly for man to hold in esteem those who prey upon their gullibility. God has no toleration for a class of ignorant pretenders who would turn Israel aside from the true worship.

### 32: MINOR THINGS

There are many spiritual lessons taught in the minor details of the Law. Occasionally the Apostles draw our attention to them. For instance, the Law prohibited the muzzling of the oxen when treading out the corn. Whilst this provision undoubtedly inculcated humane consideration for beasts, the Apostle Paul takes the lesson further. "Doth God," he asks, "take care for oxen, or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope, and that he that thresheth in hope should be partaker of his hope" (1 Cor. 9: 9-10). In other words, this prohibition of the Law was designed to illustrate that God would reward those who faithfully labour in His vineyard. "God is

not unrighteous to forget your work and labour of love which ye have shown towards His name . . ." (Heb. 6: 10; 2 Cor. 9: 8; 1 Cor. 3: 8).

The Law declared: "Thou shalt not plow with an ox and an ass together" (Deut. 22: 10). The animals were of different sizes and different motions, and to yoke them together would be an unequal yoking that would cause discomfort to each, and interfere with the effective work of both. The spiritual lesson is found in 2 Cor. 6: 14: "Be ye not unequally yoked together with unbelievers." "Can two walk together except they be agreed?" (Amos 3: 3). A man of the world and a man of God could not work in common, as regards principles of action and aims of life, without

either the man of the world giving in to the man of God, which is improbable; or the man of God becoming corrupted by the man of the world, which is more likely. There are, of course, matters in which all are tied together in a common interest. Saints must live with, and in many matters co-operate with sinners, so long as God tolerates the sinners; but as regards the main purposes and friendships of life, it is safe and indeed (in the case of true saints) an inevitable rule, to refuse putting the neck in the same yoke with those who are unbelieving or unloving or disobedient towards God.

Shortly after Israel left Egypt, twelve princes of the tribes were called out by name to number the people (Num. 1: 1-5). When the meanings of the names of these princes are strung together they form a prophecy. They can be combined in three different ways, as follows:—

1. *The Names of the Princes:* Elizur (*God is a rock*); Shelumiel (*God is peace*); Nahshon (*an oracle*); Nathaniel (*God-given*); Eliab (*God is Father*); Elishama (*God hears*). Gamaliel (*God recompenses*); Abidan (*father of judgment*); Ahiezer (*helping brother*); Pagiel (*God meets*); Abiasaph (*God gathers*); Ahira (*evil brother*). Combined, these names form the following sentence: "God the rock is peace by the oracle He gives. He is Father and prayer-Hearer, and will be a Recompenser in judgment through a helping brother when He meets and gathers His people for the suppression of the brother of evil."

2. *The Names of the Tribes represented by the Princes:* Reuben (*See a son*); Simeon (*hearing*);

Judah (*praise*); Issachar (*hire*); Zebulun (*dwelling*); Ephraim (*fruitful*); Manasseh (*forgetting*); Benjamin (*the son of the right hand*); Dan (*judging*); Asher (*happy*); Gad (*a troop or company*); Naphtali (*wrestling*). Thus: "Behold a Son, for the hearing of praise by a purchased people, dwelling fruitfully when toil is all forgotten, through the Son of God's right hand, judging happily in a great company after victorious wrestling."

It is interesting to learn that the calamities that overcame Israel from the time they left Egypt until the Kingdom was established in Palestine resulted in a diminishing of the number of people (cf. Num. 1: 46 with 36: 51). So it will be with the nations at the return of Christ. The divine judgments will result in a lessening of the world's population (Jer. 25: 33).

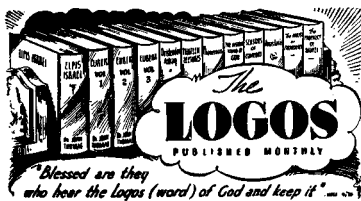
Another type of the future is seen in the position of Levi. This tribe was given to Aaron to be at his service in all things pertaining to the Tabernacle (Num. 18: 6), so will the saints in the Age to come be given to Christ to assist in his work of administration (Rev. 5: 9).

People think of the saved state as a state in which there will be nothing to do: a kind of celestial stagnation in which there will be no scope for those exercises and ceremonies of life which we naturally associate with the idea of rulers and ruled. Work there will be to do, but it will be joyous and interesting. Many exercises we are now familiar with will, of course, be done away. There will be no marrying by reason of the suspension of propagation, and the fusion of the elect into one house of love. There will be meetings and partings be-

tween loved ones, but in no painful sense. There will be public life and private life; and therefore private possession; for the earth is to be inherited by the meek for an everlasting possession.

Whatever details there may be, it is evident that "eye hath not seen nor ear heard, neither hath

it entered into the heart of man to conceive what the Lord hath prepared for them that love him." He hath, however, revealed it partitively by His spirit in those prophetic communications recorded in His Word. We do well to study this that we may develop a clearer picture of the future, and so have an incentive to press on unto it.



## IS THE FLESH PROFITABLE?

"It is not in man that walketh to direct his steps."—Jer. 10:23.

Our August issue contained a criticism of the article that had appeared in our June number entitled: "Deity manifest in the flesh." Our correspondent is not satisfied with our reply to his criticism, and has returned to the attack. We have reproduced substance of his letter below together with comments in reply. The subject is an important one, and we recommend the reader to closely study it with his Bible in hand. Our critic declares:

"... I not only imply, but assert, that the flesh can be, and is, profitable. Indeed, I will say, that it will have to be. I believe implicitly the saying of Jesus: "the flesh profiteth nothing," and also the statement of Paul, "In my flesh dwelleth no good thing," but neither of these affects the question of the possibility of the flesh being made profitable. Not even the declaration

that "the natural man receiveth not the things of the spirit of God; and he cannot know them, for they are spiritually discerned" is sufficient to make me agree that the flesh cannot be of profit. The next verse goes on to say "he that is spiritual judgeth all things," and the next verse, "but we have the mind of Christ." Is a spiritual man of a different physical nature to natural man? Is he not still a natural man by nature? Does he cease to be flesh? Is his flesh any better than the unspiritual one. Is not the difference a matter of the mind? And what is the mind? Is it not the product of the brain? Was not the first being created with a brain? Is not the brain, therefore, a part of that flesh formation? Is it not a member of our body, and indeed the particular member which we are enjoined to

"yield as a servant to righteousness and holiness"? Or, we might cite "the tongue." James says, "no man can tame it." But it can be tamed, and we are not to allow it to remain untamed (Jas. 3:10). It is with the self-same tongue (or brain) that we can "bless God" or "curse man." The truth in regard to "the flesh" is not difficult to decipher — it only needs to be studied over again — without preconceived ideas. The Apostle says believers are "not in the flesh" — not for one minute did he imply their nature was changed. It is all a changing of the mind — and that is due to the brain acting on different presentations. We are enjoined "let this mind be in you, which was in Christ Jesus." We can, if we wish to, or we can say (like Israel) "there is no hope, we will walk after our own devices" (Jer. 18:12). Our minds vary — talents largely affect them. Endowments and environments make great differences. But an intellectual or gifted man is nothing more than a man. Solomon towered above others but his general summing up was very applicable to himself — "All is vanity." Jesus was specially gifted with the Spirit to make him "of quick understanding," but it didn't mean he was by nature "more than man." I freely confess he was different from all other men—in his knowledge and attainments, but there is no warrant for making him

possess a dual nature. He learnt God's will and mind, and brought his own into conformity. Jesus has been "exalted above his fellows" because "he loved righteousness and hated iniquity." His mind was *his* mind (not a mind flashed on him) —he "grew in wisdom and grace." Your treatment of 1 Tim. 2:5 is lamentably erroneous. There have been other mediators between God and Man — and none of them was greater than men. Jesus, since his ascension, has been the sole mediator. But if you read the R.V. you will see how unwarrantable is your application of "more than man"—it reads "himself Man."

It was not because of inherited traits that Jesus triumphed. Such a conclusion robs him of his glorious achievement, and nullifies his "magnifying and making the Law honourable." You are perfectly right in concluding I would refute the Josephite theory, and I believe I have also refuted this other theory.

To apply John 1:13 to the future is to ignore the context. John is distinctly saying that those who "believed on his name" became ("to become."—Editor) "sons of God" and "were born, not of blood," etc. This accords with 1 John 3:1 and John 3:3 (see margin). It was a birth "from above" — being a spiritual birth. Jesus was from above because his mind was one with the Father."

## R E P L Y

Our critic "implicitly believes" the words of Jesus, "The flesh profiteth nothing" (John 6:63) and Paul, "In my flesh dwelleth no good thing" (Rom. 7:18), but by a series of

metaphysical questions argues himself out of the logical implication of this teaching and declares: "The flesh can be, and is, profitable"! He thus proposes to succeed where

they confess they would have failed, and by making the flesh profitable, would save it if he could. He quotes 1 Cor. 2:16, "But we have the mind of Christ," and suggests that thereby the flesh is made profitable. But he later contradicts this by stating that our nature remains unchanged. "It is all a changing of the mind — and that is due to the brain acting on different presentations." The truth of these words we would impress upon every reader, for they are vital to eternal salvation. There are, in all the realm of experience, but two types of presentations that the brain can act upon — the appeal of the flesh, or the demands of the Spirit. The former is "unprofitable" for the development of Godliness, the latter will curb our natural desires, and discipline our thoughts along the current of Divine ideas.

Our correspondent declares that even the words of Christ and Paul are not sufficient to make him agree that the flesh cannot be of profit! In view of such a confession, we doubt whether any words of ours would convince him. The words of Solomon remain true: "There is a way that seemeth right unto a man, but the end thereof are the ways of death" (Prov. 16:25) — this "way of death" is gratification of the flesh. It is possible for one to "think" a certain course is right, or "believe" that his conception of a matter is correct, or "feel" that there is no harm in the way in which he is walking, and yet be astray from the Truth. Conscience is no guide in these matters. "Thought," "belief" and "feeling" must be governed by the Word of God.

It is agreed that unless we

develop a character pleasing unto Christ, we shall not see life. The question is, Can the flesh aid in the development of this character? Let the reader study the Bible references supplied by our critic, and he will be compelled to answer in the negative. The "mind of Christ" is not the mind of the flesh, and though manifested as the result of the Word of God impressed upon the brain flesh, still remains foreign to our natural desires. Thus, wherever the ideas of God take hold there is immediately set up an antagonism. The New Man battles with the old (Col. 3:8); the "mind of Christ" struggles for expression with the "mind of the flesh"; the "flesh lusteth against the Spirit," for they are "contrary one to the other" (Gal. 5:17). This unequivocal language of Paul's confirms what experience teaches. In the best of us the flesh and the spirit remain as two contrary forces striving for mastery, and we have the authority of Paul that the mind of the flesh (see margin) "is enmity against God; it is not subject to the law of God, *neither indeed can be*" (Rom. 8:7-8). Here, we submit, is an end to all controversy upon the matter. The "power of God" alone is capable of overcoming the flesh, and this "power" is revealed in the Word (Rom. 1:16). Thus Peter declares that God "hath given unto us all things that pertain unto life and godliness, *through the knowledge of him that hath called us to glory and virtue*" (2 Pet. 1:3). But let us make no mistake, unless this "new man" — created by knowledge — is not constantly "renewed" (Col. 3:10; Rom. 12:2) by the Word of God, the powerful cravings of the flesh will again quickly

dominate. Herein is revealed the unprofitable nature of flesh for the purpose under consideration. If it were made "profitable" it would of itself generate spiritual ideas and thoughts independent of any appeal to the Word, and its lusts would be in the channel of righteousness. In that case we would need to transpose the words of the Apostle to read: "He that soweth to the flesh, shall of the flesh reap" life everlasting (Gal. 6: 8)!

But we are warned constantly against the flesh, and are exhorted to "sow to the Spirit." We do this by "increasing in knowledge" as the Apostle instructs (Col. 1: 9-10). By this means, the "new man"—the new mode of thought created by the Word — will become sufficiently vigorous to keep in subjection the flesh. It is not natural, or easy, for us to do the things that are required of us. It is not natural for us to elevate God instead of self, to love our enemies, to resist not evil, to rejoice at tribulation for the Truth. But these are the things we are called upon to do. We are expected to create a moral likeness to Deity, and so establish a "foundation against the time to come" that we may be clothed with eternal life (1 Tim. 6: 19; 2 Cor. 5: 2). But here the flesh, with its propensities, interposes. It stands between the attainment of such a state with its thoughts, its feelings, its beliefs, its desires. It demands gratification of its lusts, and is insistent in its requirements, so that the Apostle says: "They that are in the flesh (i.e., those whose lives are an unrestricted manifestation of the flesh) cannot please God."

Deity proposes to fill the earth with His glory as the waters cover the sea (Num. 14: 21). In pur-

suance of this purpose He is selecting out of the Gentiles a "people for His Name" (Acts 15: 14). These individuals are expected to repress the flesh with its lusts and reproduce a reflection of Divine characteristics. "Do all things," they are exhorted, "to the glory of God" (1 Cor. 10: 31). They are instructed to "Yield their members servants to righteousness unto holiness" (Rom. 6: 19). Our correspondent feels that when they have done this they have made the flesh profitable. But the context of the reference he advances shows that to follow the exhortation the flesh must first be subdued, so that the glory of thus yielding must not be attributed to the flesh, but to the power of Deity manifested through His word which alone has been responsible for the change of outlook. Thus, in v. 6 of the same chapter, Paul speaks of "the old man" being "crucified"; and this "old man" or the flesh is styled "the body of sin." In other places we are told to "crucify the flesh" (Gal. 5: 24), to "mortify" it, to "deny" it. This is what we aim to do, but unfortunately we never entirely attain unto it — we sin, and will continue to sin until we experience a change of nature at the Judgment Seat, and this "body of sin" is "fashioned like unto Christ's glorious body" (1 John 1: 9-10); Phil. 3: 21). Thus our call commences a process, which begins with the subjugation of the flesh, and ends in being made consubstantial with Deity (Rom. 6: 6; 1 Cor. 15: 54-57; 2 Pet. 1: 4). Meanwhile we "groan being burdened" with the flesh (2 Cor. 5: 2-4), waiting for "the redemption of our body" (Rom. 8: 23).

In the early chapters of Corinthians, which our critic quotes, the

Apostle propounds the principle upon which Deity is operating in his selection of individuals, to reflect His glory. He has selected the foolish, the weak and the base that when the final consummation is revealed, "no flesh shall glory in his presence" (1 Cor. 1:29). None shall then boast, I have made the flesh profitable! but he that glorieth will "glory in the Lord" (v. 31). All shall then recognise the "weakness of the flesh" and its utter unprofitableness to save, and in adoration to the eternal love of our heavenly Father shall vociferate anthems of praise to Deity for accomplishing that which man, "through the weakness of the flesh," could not accomplish (Rom. 8:3).

Meanwhile, the Word of God is the expression of the Divine mind, and when its teaching is reflected on our heart, it will lead us into ways of righteousness. Thus Paul declares: "God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." But, he continues, "We have this treasure in *earthen vessels*, that the excellency of the power *may be of God, and not of us*" (i.e., the flesh) — 2 Cor. 4:6-7).

As to 1 Tim. 2:5, it is agreed that Jesus came in the nature common to all men — a nature he inherited from his mother, and which carried with it all the disabilities common to the flesh. But he succeeded where all others failed. He did this, not because of the flesh, for he plainly stated it profited nothing (John 6:63), but, as Paul clearly expresses it, "God was in Christ" (2 Cor. 5:19), God did it (Rom. 8:3), God was "manifest in the flesh" (1 Tim. 3:16). The

sacrifice elevates the love of God and the obedience of the Son, and thus does not detract from the example he set, but places the emphasis in the right direction from whence we can succeed — sole reliance upon the "power of God" (the Word — Rom. 1:19).

Though coming in our nature, Christ was also "God manifest in the flesh." An "intellectual or gifted man," such as our correspondent refers to, is not "God manifest in flesh" otherwise the phenomenon would be common. A man "specially gifted with the Spirit" is not "God manifest in the flesh" otherwise Paul, Peter, Elijah and others could be placed in this category. Jesus alone was "God manifest in the flesh," and was thus enabled to overcome where all others failed. 1 Tim. 2:5, which expresses the humanity of Christ, does not exclude the Divine manifestation in him either. It speaks of Christ as he now is. Surely our critic does not believe that the One whose "Name is above every name" — who has been elevated to the right hand of Deity — who has been made consubstantial with the Father — who Paul styles the "Lord from heaven," and through whom Deity speaks (see Rev. 1:8) is now no more than mere man! If he finds the expression "himself man" an embarrassment, the same expression is used in Exodus 15:3 in relation to Deity, and for the reason we stressed in our previous reply upon this subject.

Finally, if John 1:13 has no application to the future, where is the advantage of being "begotten of the spirit"? Paul says, "The earnest expectation of the creature waiteth for the manifestation of the sons of God" (Rom. 8:19). The

full manifestation is yet to appear.

Jesus was "from above" because as he himself declared: "I proceeded forth and came from God." Judged from the flesh this would make him pre-existent, but we have found the flesh profiteth nothing.

The facts are to be learned from Luke 1:-31, 35.

(NOTE.—We have gone beyond the questions asked by our correspondent, for we feel the subject is of interest to all.—Editor.)

What to look for in "Eureka":

## *The Power and Richness of the Word*



Almost every page of "Eureka" will impress us with the power and richness of the Word of Yahweh. We will gradually come to understand a new language — that employed by the Spirit of Deity. All His ways are perfect, and far above the human plane. Hence it is to be expected that He would use terms and phrases of greater beauty and significance than secular language. The Apocalypse is especially filled with such expressions, wherein a wonderful vista of the Divine purpose in the Israel of God is frequently conjured up out of the whole Word, in a matter of three or four words. And the greatest value of "Eureka" is that in expounding the book before him, brother Thomas traces these pregnant phrases throughout the Scripture. Brethren who study his writings can often be detected by the Scriptural richness of their phraseology, which contrasts favorably with the commonplace platitudes so often employed by the brotherhood in conversation, ad-

resses and prayer to the throne of grace.

If we have the Word of the Kingdom treasured up in our affections, then with heartfelt and abiding interest and joy, we shall respond to any mention of the Key of David, the Morning Star, the Paradise of the Deity, the Hidden Manna, the Blood-sprinkled Mercy Seat, the Wood of the Life, etc. Similarly, as we view the history of Yahweh's manipulation of human affairs, we shall think less of the human designation of powers and events, and will come to speak of the "little horn of the goat" (i.e., Eastern Rome), "the fourth beast dominion," the "loosing of the fourth Euphratean angel" (i.e., the Ottoman Power), the "casting out of the Pagan dragon," etc. When we find ourselves speaking in this way — without affectation — then we are learning to think and speak in unison with the Spirit of Deity. We are becoming fitted for participation in the Yahweh Name, living incorporations of the Truth—



“sealed in the forehead.” The reader will recall how brother Thomas instructs us on this sealing process in “*Eureka*,” Vol. 2, pp. 290-294 (see June “*Logos*”). To be “sealed” is to have the thoughts and ways of Deity impressed on our brain flesh. It demands that we take vigorous action, that the “eyes of our understanding being enlightened, we may know what is the hope of his calling and what the riches of the glory of his inheritance in the saints.” The Father requires men to *use their foreheads* upon what He causes to be presented to them for 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.” In Revelation 7, John records his vision of an angel with “the seal of the living God” with which he proceeded to seal “the servants of God in their foreheads” (vv. 2-3). This “seal” represented the Truth — the “word of the truth of the gospel,” and the effect of the sealing was to engrave this teaching upon the hearts of the believers.

**THE SEARCH** God has arranged His Word in such a way as to make this sealing possible in an interesting manner. Records of specific events, persons and things are sketched in such a way as to demonstrate 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), and so react favourably upon the mind of the searcher. There must thus be a daily digging that our minds may expand to comprehend the wondrous things out of God’s law (Ps. 119: 97-104). Let us get beneath the surface to the meaning of the symbols of divine glory, comparing Scripture with Scripture, and we will be unable to find words to express the joy that will be ours.

“The saints of the Deity” or “his servants” who are such in deed and truth, like John, take a deep interest in the “things of the Spirit,” and earnestly desire and diligently endeavour to “know the Truth” of all matters the Deity hath condescended to reveal. They seek to know the real meaning, the true import of them all, and if they do not succeed, it is a source of much anxiety and restlessness of mind (“*Eureka*,” Vol. 2, p. 54).

**THE LANGUAGE OF THE SPIRIT** In these matters let brother Thomas guide us, so that when we read in the prophets, for example, of “trees of righteousness, the planting of the Lord,” we instantly begin to collate a score of passages, and build up a thrilling picture of our destiny as constituents of “the wood of life.”

We fear this rich quality is lacking from many expositions today, and time is not taken to delve into the only mine (the Word of God) that matters. One of the excellencies of brother Thomas’ expositions of the Apocalypse is that he transforms its symbols into something real and practical, by clothing them with Old Testament substance. Let us use the index,

and let him expound to us our status symbolised as "clouds," "dew," "the rainbow," "pillars," "precious stones," and in the Mo-  
saic patterns. Let us study also the visions of the multitudinous Yahweh Name in militant manifestation (cf. Rev. 14, 19, etc.). Let us gain skill in perceiving the hidden wonders by learning the language of the Spirit.

Especially does brother Thomas make us aware of the use of types and double application in the Word. Writing on the "Parable of Joseph" in "Elpis Israel," he says:

"A parable is a setting forth of a certain thing as representative of something else. Hence it is a comparison, or similitude. It may be spoken or acted. In the former case, fiction is used to illustrate that which is real. In the latter, real actions on a smaller scale are representative of remoter and grander events. Whether spoken or acted, parables are dark and unintelligible to those who are not skilled in the things of the Kingdom; but when once they come to comprehend these, the things they resemble do immediately appear. For certain features of the Kingdom of God to be illustrated parabolically is to speak or act allegorically. To allegorise is to represent Truth by comparison and is a mode of instruction more calculated to keep up the attention and to impress the mind permanently than a set discourse, or formal plan. The Scriptures are constructed after this ingenious plan, by which they are made so much more interesting, and capable of containing so much more matter than any other book on the same subject and of the same size."

**BENEATH THE SURFACE** We have not space for many illustrations of how brother Thomas handles the Scriptures. Let us merely refer to

Psalm 19. It is possible to read it superficially as alluding to the natural heavens as an evidence of the existence and glory of the Creator. But how much richer becomes its meaning when dealt with in exposition by brother Thomas ("Eureka," vol. 2, p. 277):

"The glorified and victorious saints, then, will be the Sun of the Millennial Kingdom. They will therefore have 'no need of the Sun, neither of the moon to shine in it' — Ch. 21: 23; and 'the nations of them being saved shall walk in the light of it.' These are the new Heavens and new Earth. How unlike those of the Apostasy by which they are preceded. These new Heavens will 'declare the glory of El; and their firmament, or aerial, His handiwork. Day unto day will utter speech; and night unto night will show knowledge; and there will be no speech or language where their voice is not heard. THEIR rule will go out through all the earth, and THEIR words to the end of the world.' Paul has quoted these words in Rom. 10-18 as predictive of the apostolic proclamation of the Kingdom. There was great significance in such an application; for they who make the proclamation will constitute the heavens that rule — the personal son of Man on the Throne of his glory; and the apostles on the thrones of David's house; with all the approved and glorified sharing in the administration in the grand era of regeneration (Mat. 19-28; Apoc. 2-26; 3-21). 'Among them he sets a habitation for the Sun, who is as a bridegroom coming out of His chamber, and rejoicing as a strong man to run a race. His going forth is from the end of the heaven, and his circuit to the ends of it; and there is nothing hid from the heat thereof' (Ps. 19: 1-6). This bridegroom is the sun, and his bride, the moon and her distinguished companions, the stars of the brilliant firmament which will be displayed as the handiwork of the Spirit. When co-operating with them he looks forth as the morning, 'fair as the moon, clear as the sun, and terrible as an army with banners' (Cant. 6-10; Apoc. 14-13; Zech. 4-6)" — see also Vol. 3, p. 679.

—Edgar Wille (Birmingham).

## Cogitations:

### 14: PRAYER



There is sound all around us; sound which is inaudible to the natural ear. This sound — voices and music — is sent forth through

the ether by man, using the power of God he has been permitted to harness to a certain extent. By the use of electricity he sends forth

the sound waves, and by the same power he reconverts those waves into voices and music. Men call it "Wireless" — the sending forth and receiving of sound without the use of wires. By it, we are able to hear sound which has originated on the other side of the world — and, moreover, to select from the numerous voices, the one we desire to hear; to "tune in" to it, and to exclude all others.

If men can do this by using God's power, how could any reasonable person doubt that God, Himself, is able to hear our prayers? Yes, God is able to hear; but He, too, "tunes in"! He does not listen to all the voices raised to Him. "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." He listens to the voice of the sincere and the humble — the prayer sent forth in the spirit of reverence, praise and thanksgiving. So the Psalmist says, "The Lord is nigh unto all them that call upon Him *in truth*. He will fulfil the desire of them that fear Him; He will also hear their cry, and will save them." All this is evidenced in Jesus' parable of the Pharisee and the publican. The Pharisee who was not heard, and the humble, contrite publican, to whose simple prayer God's ear was attuned. And this man, said Jesus, was justified; he was heard, and his sins forgiven.

God hears the prayers of His children, when they are sent forth on the right wave-length, as it were. We have this assurance: "The prayer of a righteous man availeth much." And again, "All things whatsoever ye shall ask in prayer, believing, ye shall receive." We do believe it! Therefore we

have confidence and receive strength from the very act of sending forth our petitions in prayer.

Yet, while we are assured that our prayers are both heard and heeded, we must realise that they are not always answered in just the manner we would like. A father sometimes refuses the request of his child because he knows, from his greater wisdom and experience, that the child's desires are not for its good. He will endeavour to satisfy the child's need by other, and better, means. The child may not understand at the time, but later, as he grows to maturity, he will thank his father for his loving and wise care. It is just the same in our relationship with our Heavenly Father. We, His children, do not always know what is best for our needs. God knows our every need, and it is our wisdom to recognise it, after Jesus' example: "O my father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt."

It is apparent, also, that while we who have learnt and accepted the way of truth are privileged to be able to approach the Father in prayer and be heard, we can lose this privilege. A solemn thought! The children of Israel provide our example. They were God's chosen people and privileged to present their petitions to Him. Yet we read in Ezekiel 20:1-3 that the time came when God would hear them no more. "Are you come to enquire of me? As I live, saith the Lord God, I will not be inquired of by you." And the reason is stated clearly in Isaiah 29:13: "This people draw near to me with their mouth, and with their lips do honour me, but have removed their

heart from me." If we would have God "tune in" to our petitions, they must be sent forth on the right "wave-length," and that is possible only if they come direct from the heart. So John exhorts us, "Let us not love in word, neither in tongue (as did Israel), but in deed and in truth." "Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight."

It matters not when or where we send forth our prayers, God will hear them, if they proceed from the heart. He is "tuned-in" on that "wave-length" at all times. Nevertheless, there is a suitable mode of addressing Him. Solomon exhorts: "Keep thy foot when thou goest to the house of God . . . 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." Jesus emphasised this principle in His "Sermon on the Mount," and gave us the perfect prayer as an example — in five short verses! We must remember our position. "Vain repetitions," extravagant language, and a dramatic style do not impress God. He is more likely to "tune us out" and refuse to listen!

What a responsibility, then, is attached to this wonderful privilege of being permitted to approach the Throne of Grace in prayer, assured that our prayers will be heard. By this means we draw near in faith, make known our desires, and gain thereby strength, courage, and deliverance in time of need. By its means, we honour His great Name, in rendering praise and thanksgiving for the many wonderful blessings showered upon us every day. But let us be quite sure that we keep our prayers on that "wave-length" to which He is attuned!

—E.B.W.



*In Whom . . .*

*Conclusion*

*does*

*Yahweh Delight ?*

By Dr. Thomas

Do you find them, like Aaron and Hur, upstaying Moses' hands against Amalek, occupying a position where they can respond "Amen?" Illiterate, and but little practised in the art of thinking correctly; their time, too, almost wholly absorbed in earning their daily bread; with but small ability to dig out for themselves the deep

things of God, do you find them adding to their newly-begotten faith, knowledge, for its increase, where alone, upon the principles they have professed, it can be obtained? Do you not rather find them frequenting the conventicle of Satan where neither can be heard, or places where the soil is so unproductive that, if the incorruptible

## Unloosing the Seals:

# Persecution . .

# . . Against the Christians



*The Fifth Seal (Rev. 6: 9-11) symbolises a period of great resistance unto blood on the part of the arrowless Bowman (the Ecclesia, v.2) engaged in the conquest of paganism of the Fourth Beast (Rome). It was fulfilled in the period A.D.303-311, when philosophical Christianity and superstition was everywhere prevalent, and the Truth in its purity was retained by but a few.*

In this seal, the attention is withdrawn from the political happenings of Rome, and centred upon the condition of the Ecclesia. As

the blood of righteous Abel is represented as crying unto Deity from the ground for vengeance (Gen. 4: 10), so the "souls of them that

### IN WHOM DOES YAHWEH DELIGHT?

seed may have sprouted, it has not strength enough to enable it to attain the stature of a perfect plant? Can such professors be believed when they say they love the truth, seeing that they wander off to conventicles where the truth hath no place, or to places where it is so little understood that it cannot be scripturally stated, illustrated and proved? Ask them why they act thus treacherously? You will find from their gnat-straining excuses a real cause they endeavour to conceal. They will pretend that they were sick, or that they were too far from the meeting—but it is useless to particularise, their pretences are countless as they are crochety and shallow, and such as people make for not doing a thing they have no mind for. Their self-love has been wounded; their petty ambition controlled; their looseness of manners discountenanced; their business prosperity endangered; their popularity jeopardised; their respectability imperilled; their worldly repute hazarded—in short

their adorable self, to which they are habituated to burn incense in ministering to the lusts thereof, is too much crucified by the testimony of God faithfully expounded; and, therefore, they flee from it under divers pretences into the by-ways of the surrounding wilderness. There in the dark recesses of the earth, the voice of truth reaches them not. Their consciences obtain a searing which gives them rest. They are gone, and you see their faces no more at the table of the Lord, having sold themselves to self and its natural perverseness.

Doth then Jehovah delight in such as these? In people who lay not hold heartily upon His truth, but are ever ready to embarrass it? If that truth were committed to their fostering care, what would become of it? It would perish miserably, and vanish from the earth! From such professors may we be defended and effectually preserved by the coming of the Lord.

were slain for the word of God, and for the testimony which they held" are represented by the symbology of this seal, as crying for vengeance against their persecutors (Rev. 6:10). They are given the assurance that relief from persecution was coming. "It was said unto them, that they should rest for a little season" (v. 11), whilst they were also provisionally clothed in "white robes," which *anticipated* the clothing of immortality at the "marriage supper of the Lamb" (Rev. 19:8). To clothe murdered souls in white robes is to give them an assurance that they would rise from the dead unto eternal life which, as yet, is given only in promise (1 John 2:25).

A feature of this seal is the division of Christians into "fellow-servants" and "brethren" (v. 11). The former, representing the majority, relate to nominal Christians only, who were about to blossom out into the Catholic Church; the latter were the true saints, the brethren of Christ, who maintained their integrity.

The murdered souls are represented as resting "under the altar." The altar is representative of Christ as Paul plainly reveals in Hebrews 13:10. But in what sense does it represent him? This is revealed when the instructions regarding the erection of an altar are considered. Israel was told: "An altar of earth thou shalt make unto me, and if thou wilt make me an altar of stone, thou shalt not build it of hewn stone; for if thou lift up thy tool upon it, thou hast polluted it"

(Exod. 20:25). Jesus, as the anti-typical altar, was made in our likeness (earth or stone), but by Divine parentage (unhewn stone). The same parable is expressed in the altar of burnt offering in the Tabernacle. This was to be made of "shittim wood" or Acacia (Exod. 27:1), a word which in its root meaning expresses the idea of one despised. It was subsequently overlaid with brass taken from the melted down censers of those who had rebelled against Moses and Aaron. Moses directed: "The censers of these sinners against their own souls, let them make them broad plates for a covering of the altar" (Num. 16:38). Thus the brass of the censers of those who had sinned represented human nature purified by fire (cf. Num. 31:23), and became a fit symbol for him who appeared in "sinful flesh" and yet did not succumb to the flesh. Thus the wood of the altar was subsequently overlaid with the purified brass, even as our living Altar appeared originally in human nature (Acacia wood) but is now consubstantial with Deity (overlaid with purified brass).

All who are "in Christ" are in the Altar; and all who have so died are accounted as being "dead in Christ" (1 Thess. 4:16), or resting "under the altar" (Rev. 6:9) from whence their voices are apocalyptically represented as ascending with the cry, "How long, O Lord, holy and true, does thou not judge and avenge our blood on them that dwell on the earth?"

—J. MANSFIELD.

*(Continued next issue)*

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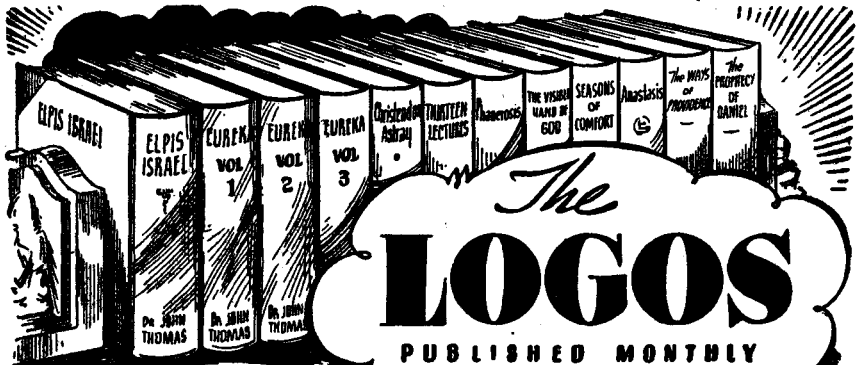
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No. 3

November, 1949

Vol. 16

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Acts 15: 14

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

—Paul.

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## Contents for November, 1949.

Growth in Christ	49	Power and Richness of the Word	64
Glance at a Troubled World	50	Reader's Forum	68
An Appeal from Macedonia	54	The Fairest Gift	70
Persecution against the Christians	57	English Supplement	Centre Pages
Law of Moses Epitomised	60	Library Section	Back Cover
A Visit to Sydney	62		

### Growth in Christ

"All that is in the world, the lust of the flesh and the lust of the eye and the pride of life, is not of the Father"—these sentiments are not such as the Father approves as the motives of action in those whom He has formed in His own image. These feelings are the conspicuous features of every worldly gathering of pleasure-seekers, and of worldly people when they do not gather. When we attain to any growth in Christ, we see this clearly, and more clearly every year. At first, to youth and inexperience (and always to the carnal mind, whether old or young) it seems not so bad. Things seem fair and harmless; and the apostolic portraiture overdrawn, and the scruples of such as are guided by the apostles over strong. But at last, with maturer judgment of all things and enlarged appreciation of things that are truly "good," the world looks all that it is, and if we are wise, we stand aside as God's friends have always stood aside from the enemy of God. We get to see that the world in all its ways is wrong at the root. What root is that? God. The world sprang from God; and in a right state of the world, God would be its highest honour, its highest concern, its highest pleasure. But in the actual state of the world, God is not there at all. He is unknown, unregarded where professedly recognised, sneered at where not actually denied in words—blasphemed everywhere in the actions of men. His Word neglected where admitted, despised where not avowedly cast out, spurned and denounced where the carnal mind openly unfurls the flag of its rebellion. While casting God behind their backs, the world scruples not to use, as if it were its own, the goodness God has distributed with open hand on every side. It lays its hand on everything as if it were creator and lord of all.



A GLANCE AT

# The Troubled World

## Palestine and World Oil Shortage.

*"But from the subjugation of the Jews for a short time after they have been colonised, the protection of the shadowing-power (Britain) would seem to have been inefficient. So it will, as far as the mountainous parts of the land are concerned: but, then, it is testified by Daniel, that 'Edom, and Moab, and the chief of the children of Ammon, shall escape out of the hand of the king of the north.' These countries will be a place of refuge for those who fly from the face of the spoiler. . . . The Lion-power of Tarshish being in military occupation of the countries that escape, is enabled to continue their protection efficiently. . . ."*

—"Elohis Israel," p. 444.

Jerusalem, under Melchizedek, was a city of peace and righteousness. Under Solomon it became a city of world-wide fame. Monarchs from foreign countries acclaimed of it: "Happy are thy men, happy are these thy servants, which stand before thee (Solomon), and that hear thy wisdom. Blessed be the Lord thy God which delighted in thee, to set thee on the throne of Israel; because the Lord loved Israel for ever, therefore made he thee king, to do judgment and justice" (I Kings 10: 8-9.) Yet, sad to learn, Israel became so degraded that she fell lower than Sodom, and through Ezekiel, God's fiat issued forth against her. Palestine became as an arid desert; her flourishing and happy political existence was reduced to a condition comparable to a heap of dry bones buried among the nations. Yet even in this condition, the love of God remained, and He was prepared to outstretch His arm to help should Israel call

upon Him. Thus Jeremiah proclaimed: "Israel hath not been forsaken, nor Judah of his God, of the Lord of hosts; though their land was filled with sin against the Holy One of Israel" (Jer. 51-5). And Jeremiah's words found realisation in the judgments that fell with fury upon those nations that troubled Israel—even though, in troubling Israel, they performed the will of God. Thus to Assyria, Isaiah declared: "It shall come to pass that when the Lord hath performed his whole work upon Jerusalem (through the instrumentality of Assyria) I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks, for he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent; and I have removed the bounds of the people, and have robbed their treasures." (Isa. 10: 13-14.)

In this experience of the past is revealed the immortality of Israel as a nation, and the temporary

nature of Gentile triumphs. Ultimately all nations are to be subjugated, whilst Jerusalem will become a name and her people a praise in the earth.

The 25th Ezekiel predicts the destruction and utter extinction of three nations whose names alone live today—Edom, Moab and Ammon. Yet in other places, the prophets foretell the restoration of these territories. For instance, Jeremiah 48-47 declares: "Yet will I bring again the captivity of Moab in the latter days. . . ." The fulfilment is seen today in the Middle East where these ancient territories are coming to life—particularly through the efforts of Britain, who was granted a mandate over these parts after World War I, and who has since fortified these areas, and subsidised the political economy of those who control them. Today British forces are established on the territory of ancient Moab, whilst British ships patrol the adjacent waters—the Red Sea and Gulf of Akaba. The Divine purpose in this is shown in the extract from "*Elpis Israel*" quoted above.

How ignorant are the spiritual leaders of Britain, that they do not enlighten the nation in its destiny as shown in God's Word.

These traders in religion are Scripturally revealed as liars, in whose wares there is nothing of permanent value. They will shortly hear the curse of those whom they have deluded in the words: "Surely our fathers have inherited lies, vanity, and things wherein there is no profit" (Jer. 16-19).

What a valuable prize Abraham's land presents to the nations! Jerusalem today is again "encompassed with armies" for from the north, the Bear looks towards the

Middle East, whilst from the south the Lion is prepared to resist invasion. The strategic importance of Israel is great, whilst hidden below its surface is what some have assessed as the world's greatest wealth of oil. In fact, greed, oil, and world conquest is the bait by which Christ will draw all nations to Jerusalem to battle (Zech. 14-1). Even now, America, who was one time insistent in her policy of isolation, now permits her gold to freely circulate in the land, and would not countenance its occupation by a foreign power. The oil of the Middle East is invaluable to America. It is reported that from her own oil wells she is able to supply practically only her own wants, whilst the few wells at present in use in the Middle East can produce more than the whole of U.S.A.'s dwindling flow.

The flow of oil through the pipe line from Iraq to Haifa was curtailed during the war between the Arabs and Israel. This has disastrously affected the economy of Iraq, and increased the shortage of oil in the British Empire. Representation has been made that the flow of oil be recommenced, and as this oil pipe-line is built through the ancient territory of Ashar, so we see a modern application of the prophecy, "Let Ashar dip his foot in oil" (Deut. 33-24). This, of course, is making Palestine a richer prize than ever for Gogue when he ascends to "take a spoil and a prey." The final glorious picture of Israel is presented by Moses thus: "Happy art thou, O Israel: who is like unto thee, O people saved by Yahweh, the shield of thy help, and the sword of thy excellency! Thine enemies shall be found liars unto thee; and thou shalt tread upon their high places" (Deut. 33-29).—J. Mansfield.

## THE POPE'S "HOLY YEAR."

A news item from Vatican City reports that 1950 is to be a Roman Catholic "Holy Year." A Roman Catholic "Holy Year" is notorious for disaster and evil. The last one, held in 1933, saw the advent of Hitler in Germany, and the commencement of that train of events that consummated in the greatest war in history. The signs of the times are such that 1950 could possibly witness the advent of a greater persecutor of the Roman Catholic Church, in the person of the Lord Jesus Christ, and the outpouring of greater judgments upon the whole world.

This so-called "Holy Year" is to be initiated by a proclamation from the modern representative of Paul's "man of sin . . . who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God" (2 Thess. 2-4). The Pope has decreed that with the aid of wireless "from Rome shall go forth the law, and his word from Vatican City," and the world population of 425 million Catholics has been instructed to hearken to the supposed infallible decrees of their god.

In this proclamation we have the "mouth speaking great things" against the Most High (Dan. 7-8), for we do not need to await the published text of the speech to know that it will contain blasphemy and "error against Yahweh." In fact, the desire of the Papacy is to bring all mankind subject to its will; it would, if it could, "wear out the saints of the Most High" (Dan. 7-25), but it lacks the power to perform its will. Anti-Papal forces are today in the ascendancy, and these maintain an effective check upon the ambitions

of the "little horn of the beast." This check will continue, we believe, until all true saints are gathered out of the nations at the advent of Christ, when Rome and Russia will combine to receive the judgments to be delivered by the saints (Ps. 149).

The Pope can boast of 425 million followers, but the Scriptures speak of Christ's Kingdom as a "little stone," which shall destroy the mountain of iniquity, as David destroyed Goliath. He can well plead with his followers to pray for "peace and harmony" among the nations, for none have felt the judgments of God so heavily in recent years as have Roman Catholics. The vials of the wrath of God, referred to in Revelation 16, have been felt with particular force by them. The bemused worshippers of the False Prophet have been caused to "gnaw their tongues for pain, and blaspheme the God of heaven because of their pains and their scres," but at the same time, in the significant language of Rev. 16-11, they have "*repented not of their deeds.*".. Well may they pray for "peace and harmony," but in the absence of the Prince of Peace these desires shall elude them. "There is no peace, saith my God, to the wicked" (Isa. 57-21).

In pleading for peace, the Pope seeks the continuance of a system and systems that have repudiated the divine principles of righteousness and truth; that despise the Word of God, and that have devastated His land and persecuted His people. He seeks the peace of systems that all who are educated in the Word recognise have been consigned by Deity to destruction. The world asks for peace, but it will receive it not, because it desires peace only that it may more

completely gratify its lusts (James 4-13). The Divine decree is: "Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness he will deal unjustly and not behold the majesty of Yahweh" (Isaiah 26-10; Job 27-13).

How opposite is the spirit of the Word of God to the attitude of the Pope. Therein is revealed no false sympathy for an apostate system. Christ declared: "I pray not for the world" (John 17-9). His attitude was the attitude of the prophet Joel. When shown the judgments of God against a wicked world he did not pray for its conversion or salvation, but recognised the righteousness of these Divine judgments the coming of which he predicted. He prayed for the sudden and complete overthrow of it. "Thither (to the valley of judgment or threshing) cause thy mighty ones (warriors) to come down, O Yahweh," he prayed (Joel 3-11).

The world's religious systems comprise the "refuge of lies" which the hail of Divine judgment shall sweep away (Isa. 28-17). The apocalypse of the Lord Jesus Christ in the earth again will reveal the truth and convict Rome and her daughters — Protestant Christendom—of error and evil. "He will destroy the face of the covering cast over all people (of which the 25 million Catholics comprise no small part), and the veil that is spread over all nations (Isa. 25-7). This revelation shall be succeeded by such a revolt of feeling against all spiritual liars, that if any shall set up to teach false doctrine, "then his father and his mother that be gat him shall say, Thou shalt not live; for thou speakest lies in the name of Yahweh: and his father and mother shall thrust him

through when he prophesieth" (Zech. 13-3).

To open the so-called "Holy Year," the Pope will, it is reported, "be carried on his crimson throne (see Isa. 1-18) to the threshold of St. Peter's, where he will strike three times with a silver hammer upon the holy door of the Basilica." He will do this ignorant of the fact that, unknown to him, but very evident to the ear of faith, the 7th Trumpet is already sounding the 6th vial is outpouring, and the time is at hand when a mighty warrior (Ail Gibbor—Isa. 9-6) will be manifested "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ"—"consuming the Wicked with the spirit of his mouth, and destroying with the brightness of his coming" (2 Thess. 1-7: 2-8). One of the most notable victories of this great warrior will be against Rome, which will be utterly destroyed by earthquake. This victory will cause great celebration by the saints, who are exhorted: "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her" (Rev. 18-20). The saints rejoice by exclaiming: "Alleluia; Salvation, and glory, and honour, and power, unto the Lord Our God." This exclamation has been put to music in Handel's "*Messiah*," who, however, left out the most significant feature of the cause of rejoicing. This is: "For true and righteous are His judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand" (Rev. 19: 2). How many realise that the glorious "*Halleluyah Chorus*" proclaims the triumph of Christ against the Roman Catholic system, and a

world that is steeped in wickedness and superstition.

The time is approaching when the true Holy Year will be celebrated—the Jubilee year which shall witness the inaugural celebration of the House of Prayer for all nations, revealed in the prophecy of Ezekiel. Then from Zion and not from Rome “shall go forth the law, and the word of Yahweh from Jerusalem.” Then men shall no longer look to Rome for guidance, but shall say: “Come ye, and let us go up to the mountain of

Yahweh, to the house of the Elohim of Israel; and he will teach us of his ways, and we will walk in his paths” (Isa. 2-3). True peace and righteousness shall then overspread the scene; “the whole earth shall be filled with His glory.” How earnestly can the true saint re-echo the hopes and desires of David the beloved of Yahweh; and in anticipation of the glorious picture revealed in the 72nd Psalm in contrast to the misery, chaos and evil that today abounds, declare: “Amen, and Amen” (Ps. 72-19).

—E.P.

### An Appeal from Macedonia.

## *Die Grosse Erlösung*

The printing of the truth-proclaiming book, “*The Great Salvation*” in German (“*Die Grosse Erlösung*”) has reached an advanced stage. Before this issue of “*The Logos*” is in the hands of the reader, printing should have been completed, and 5000 copies will be on the seas headed for the German Ecclesias. This is a matter for rejoicing. It helps the German brethren in a very practical manner. Many brethren and sisters have assisted towards the financial commitment necessary to permit this work to be done. Contributions to hand are:—

Previously acknowledged .. . . .	£78	0	7
Bro. J. E. (N.Z.) .. . . .	6	4	0
Sis. M.L. (Vic.) .. . . .	1	6	0
Bro. S. H. and family (W.A.) ..	2	0	0
Sis. D. (W.A.) .. . . .	1	0	0
Bro. A.T. (S.A.) .. . . .	2	0	0

£90 10 7

The sum of £90 to hand represents a little less than half of the total costs involved; cheques totalling £89/12/6 have already been paid the printers as deposits upon the completed work. In a previous issue we outlined the difficulties we met in obtaining the necessary German type. The circumstances are extremely interesting. For some years prior to the recent war, the official organ of the German community in Australia was published in Sydney, N.S.W. This paper followed the traditional Nazi line in cursing Israel and blaspheming principles of the Truth.



With the advent of World War 2, and the banning of the Nazi Party in Australia, this paper was suppressed. The type lay in the cellars of the printing office for ten years. Then it was brought forth—this time to bless Israel by proclaiming the Hope of Israel! There is a completeness in this which satisfies. The sword which smote Israel now testifies to the sure destruction of Gentilism. The Hope of Israel is proclaimed in the very nation which sought to utterly suppress it. The time is near at hand when this reversal will be manifested in all major matters. Isaiah records: "Thus saith the Lord, and thy God that pleadeth the cause of his people, 'Behold, I have taken out of thine hand (Israel) the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again: But I will put it into the hand of them that afflict thee; which have said to thy soul: Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street, to them that went over.'" (51: 22-23.)

Hereunder we reproduce a sample of the type once used to propagate the blasphemies of the Truth-denying and anti-Semitic philosophy of the Nazi ideology in Australia, but today used to reproduce in German "*The Great Salvation*."

20.

**Das ewige Leben ist kein gegenwärtiges wirkliches Besitztum,  
sondern ist nur den Gerechten verheißen.**

Es ist möglich, daß Deine Gedanken Dich zu einigen Stellen führen, die sagen: „Wer an den Sohn glaubt, der hat das ewige Leben. Joh. 3, 36. Viele führen diese Stellen an, um damit die Unsterblichkeit der Seele zu beweisen, aber Du wirst sehen, daß hinzugefügt ist (1. Joh. 5, 12): „Wer den Sohn Gottes nicht hat, der hat das Leben nicht.“ Wenn die erste Stelle meint, wer den Sohn hat, der hat eine unsterbliche Seele oder Geist, dann meint die zweite: „Wer den Sohn nicht hat, der hat keine unsterbliche Seele, oder Geist.“ Ewiges Leben, deshalb wo immer es ein Besitztum ist, wird es nur besessen von den Gerechten. Wenn wir nun Schriftstelle mit Schriftstelle vergleichen, wirst Du sehen, was mit den Worten „hat Leben“ gemeint ist. Denke daran, wer an den Sohn glaubt, der hat das Zeugnis (nicht die Sache bezeugt) in sich selber; wer aber Gott nicht glaubet, der ist ein Lügner, weil er dem Wort nicht glaubt, das Gott seinem Sohne gegeben hat. Und das ist das Zeugnis, daß uns Gott das ewige Leben hat gegeben und solches Leben ist in seinem Sohn (1. Joh. 5, 10, 11), jetzt aber noch nicht in uns. Wir haben es in dem Sohne, so lange wir ihn in unseren Herzen und Sinnen haben, aber die Zeit, wenn wir's in uns selber haben werden, können wir in den folgenden Worten sehen: Denn ihr seid gestorben und euer Leben ist verborgen mit Christo in Gott. Wenn aber Christus, euer Leben, sich offenbaren wird, dann werdet ihr auch offenbar werden mit ihm in der Herrlichkeit. Kol. 3, 3. 4.

This section is portion of Proposition 20 of "*The Great Salvation*," which we reproduce hereunder in English. It represents a principle of

Truth which, sad to say, is not always appreciated even by some who have assumed the name Christadelphian. It is a first principle of our belief that eternal life is a matter of hope, and is not a present possession as has been construed by some.

## DIE GROSSE ERLOSUNG.

### PROPOSITION XX.

ETERNAL LIFE IS NOT A PRESENT ACTUAL POSSESSION,  
BUT IS PROMISED TO THE RIGHTEOUS ONLY.

I. John ii : 25—And this is the promise that he hath promised us **EVEN ETERNAL LIFE, through Jesus Christ.**

II. Tim. i : 1—Paul an apostle of Jesus Christ by the will of God, according to **THE PROMISE OF LIFE which is in Christ Jesus.**

Tit. : 2—**IN HOPE OF ETERNAL LIFE**, which God that cannot lie promised before the world began.

Tit. iii : 7—That being justified by his grace, we should be made **heirs according to THE HOPE OF ETERNAL LIFE.**

Rom. ii : 7—Who will render it every man according to his deeds, to them who by patient continuances in well doing **seek for glory, honor and immortality, eternal life.**

Col. iii : 4—For ye are dead, and **your life is hid with Christ in God; and when Christ who is our life shall appear THEN** shall ye also appear with him in glory.

John v : 28, 29—All that are in the graves shall hear his voice and shall come forth; they that have done good unto the resurrection of life.

Gal. vi. : 8—He that soweth to the spirit shall of the spirit **reap life everlasting.**

Luke xx : 35, 36—They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage; **neither can they die any more; for they are equal unto the angels; and are the children of God, being children of the resurrection.**

Your mind will possibly run to a few texts which say, "He that believeth on the Son *hath* everlasting life" (John iii. 36). Many quote these to prove the immortality of the soul; but you will notice that it is added, "He that *hath not* the Son, *hath not* life" (I. John v: 12). If the first part means, He that *hath* the Son *hath* an immortal soul or spirit, then the last part means, He that *hath not* the Son *hath not* an immortal soul or spirit. Eternal life, therefore, whenever it is possessed, is *possessed by the righteous only*. Now if you will compare scripture with scripture you will see what is meant by the words "hath life." Think of this: "He that believeth on the Son hath the *witness* (not the thing witnessed) *in himself*; he that believeth not God hath made him a liar; *because* he believeth not the record that God gave of His Son. And this is the record that God hath given to us eternal life and *this life is in His Son*" (I. John v: 10, 11)—not in us yet. We have it in the Son so long as we have Him in our minds and hearts; but the time when we shall have it in ourselves is seen in the words, "Ye are dead, and *your life is hid with Christ in God. When Christ, who is our life, shall appear, THEN shall ye also appear with him in glory*" (Col. iii: 3, 4).

You will be told by theologians that eternal life means eternal happiness—not eternal living existence. It is true that all who shall be accounted worthy of eternal living existence will, as a necessary result, enjoy eternal happiness. Hence by obtaining the former we enjoy the latter; but "eternal life" means to live without end; and "eternal happiness" means to be always happy.

Now if the wicked *live without end*, it matters not *where* they live; they have eternal life. If you ask theologians, Will the life of the wicked

ever end?, they will answer you, "No; they will *live* in torment as long as the righteous *live* in happiness; the difference is only in the *place* and *state* where they live. So that you will see there is in this a denial of the *gospel* of eternal life, which says, "For God so loved the world, that He gave his only begotten Son, that *whosoever believeth* in him might *not perish*, but *have* everlasting life" (John iii: 16). There is a "strait gate" and a "narrow way" that "*leadeth to life*"—life is at the farther end; not at this end, in us—and there is a "broad gate" and a "wide way that leadeth to *destruction*"—not to life in misery.

This will prepare your mind for the reception of the Scripture teaching concerning the destiny of the wicked, which we will now consider.

["*Die Grosse Erlösung*" will not only be enlightening to the stranger, but will also assist in strengthening the German ecclesias in the knowledge of the Truth, and will fortify them against loose thinking on this vital principle of the oracles of the Deity.—Editor.]

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## Unloosing the Seals:

# Persecution against the Christians



**HISTORY OF** Diocletian reigned  
**THE PERIOD** during this period.

His early policy of toleration towards the Christians resulted in a sad declension of righteousness in their midst. The "fellowservants," as distinct from the true "brethren," became evident. The historian Milman declares:

"The era of its (Christianity) actual declension must be dated in the pacific part of Diocletian's reign. During the whole third century, the work of God, in purity and power, has been tending to decay. The connection with philosophers was one of the principal causes. Outward peace and secular advantage completed the corruption. Ecclesiastical discipline was relaxed exceedingly. Bishops and people were in a state of malice. Endless quarrels were fomented among the contending parties; and ambition and covetousness had in general gained the ascendancy in the Christian Church. Some there were who mourned in secret, and strove in vain to stop the abounding torrent of the evil."

Paul had with truth declared that times of toleration are more "perilous" than those of persecution.

Meanwhile Diocletian had been induced by his associates in the government of the Empire to restrain the progress of Christianity. On 24th February, 303, a general edict of persecution was published. Death became the punishment of those who attempted to hold secret meetings; churches were destroyed; books and Bibles burned. "Persons of liberal birth (being Christians) were declared incapable of holding any honours or employment; slaves were forever deprived of the hopes of freedom, and the whole body of the people were put out of the protection of the law" ("*Eureka*").

Diocletian's hatred was accentuated by a danger from which he narrowly escaped. Within fifteen days his palace and bed-chamber were twice in flames, and Christians were suspected of being the incendiaries. Every cruelty and

mode of torture was now used against them. It became the great object of the ruling monarchs (for Diocletian had invited others to associate themselves with him as rulers) to stamp out the hated system from off the earth. The prisons destined for the vilest criminals were filled with a multitude of bishops, presbyters, deacons, readers and such like, while the magistrates were commanded to exercise every conceivable severity to exterminate the detested name of "Christian."

Diocletian imagined that his measures would prove successful. He arranged for two pillars to be erected on which was inscribed: "Diocletian Jovian, Maximian, Hercules, Caesares Augusti, for having extended the Roman Empire in the East and West, and for having extinguished the name of Christians, who brought the Republic to ruin" (the distresses of the times being charged to the Christians). The other was inscribed: "Diocletian, etc., for having adopted Galerius

in the East, for having everywhere abolished the superstition of Christ, for having extended the worship of the gods." How vain is the opposition of man to the plan of God!

Diocletian and his associate Maximian abdicated on 1st May, 305, and others were elevated to the purple. Altogether six now reigned — in the east, Galerius, Maximian, and Licinius; in the west, Maximian, who had resumed his power, his son Maxentius, and Constantine (who succeeded his father Constantius in Britain). Constantine reigned over Britain, Gaul and Spain, and gave the Church free scope to its activities. Bitter persecution was still maintained in the balance of the Empire. But though Paganism — "he that hindereth" (2 Thess. 2: 6-8) — was still everywhere in power (for Constantine was a Pagan), the time was shortly at hand when it would be removed from its place, and the name, if not the faith, of Christ elevated above all else.

## CHRISTIANITY'S TRIUMPH OVER PAGANISM.

(A.D. 311-324).

Revelation 6: 12-17.

*"The remarkable symbolism of this seal represents a universe convulsed by earthquake, blood-shedding, and tempest, indicative of the wrath of the Deity in a day of wrath, upon panic-stricken enemies of the Lamb. It does not represent the universe, because symbols do not represent themselves; on the supposition that they do, we should be making them both sign and the thing signified, which would be absurd. . . . The nature of symbolic writing requires that the signs and the thing signified be analogous but different. We must not look to the natural, but to the political universe for the interpretation of its signs."—Dr. Thomas.*

### Explanation of Symbols.

Verse 12.—"Great Earthquake": Apocalyptic earthquakes are political not natural phenomena. The earth is often symbolised for people (Deut. 32-1: Gen. 6: 11-12), so that a symbolic earthquake re-

presents a political revolution (Isa. 13-13: Rev. 11-13). "Sun became dark"—the ruling power of the political heavens ceased to shine; the government became subject to a political eclipse. "Moon became

blood"—the moon reflects the sun's light. It thus becomes a fit symbol for State-controlled religion. Here it foretold the sanguinary overthrow of the Pagan Priesthood.

*Verse 13.*—*"Stars of heaven"*: Political statesmen. *"Mighty wind"*—a great army (see Jer. 4: 11-13). This "wind"—the army of Constantine, caused the general upheaval.

*Verse 14.*—*"Heaven departed,"* etc.: The entire political pagan system—emperors, princes, statesmen and priests overthrown. *"Mountains and islands"*—the whole empire subjected to a rearrangement (cf Jer. 51: 24-26 for a similar symbol).

*Verse 16.*—*"Wrath of the Lamb"*: The sixth seal is a type of Christ's overthrow of the nations in the period of the sixth vial. At the same time the general belief of the times was that the triumphs of Constantine (the type of Christ) were due to divine assistance.

### **History of the Period.**

When the period opened, four emperors were ruling the Empire Licinius, Maximin, Maxentius and Constantine, and Paganism was the religion of the State. Contemporaneously, a false Christianity was increasing in numerical strength, whilst a direct cleavage had occurred between the true brethren of Christ and the Catholics. The latter constituted a powerful political influence, and this influence was used by Constantine to aid his political ambitions. He proclaimed himself the protector of

Christianity. The effect was immediately felt. Christians, in name if not in faith, flocked to his standard, and advanced with his army from the West, upon Rome. In successive battles which came to a climax in the battle of Chrysopolis in A.D. 324, the power of "this first Christian Emperor" was established over the entire Roman Empire. The pagan rulers, in accordance with the symbols, were destroyed, and the priesthood languished. The fear of the common people was such that, according to the historian, "the greater part of the fugitives retired to the mountains." The pagan political heavens departed as a scroll when it is rolled together, and in its place was found a pseudo-Christianity which had a "form of godliness but denied the power thereof." Thus was removed paganism which, in Paul's day "hindered" the full manifestation of that Wicked One (the Pope), who, the Apostle declared, would "oppose and exalt himself above all that is called god, so that he as god would sit in the temple of God showing himself that he is God" (2 Thess. 2: 4-8). The time was ripe for the appearance of this one whom "the Lord shall consume with the spirit of his mouth, and destroy with the brightness of His coming."

We have reached a stage in human history when the anti-type of this seal will be revealed in the return of Christ, the assumption by Him of power, and the destruction of things Gentile—both political and spiritual.—J. Mansfield.

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It is a common mistake to judge by appearances. The only certain test of a man's standing with God is his harmony or otherwise with the Scriptures. God Himself has given us this test. It is a very unfashionable one at present, but it will work out right in the end.—R.R.



## The Law of Moses Epitomised

### 33. *Finishings*

In addition to the offering outlined in the last article in this series, the twelve princes of Israel each made a further offering. This consisted of a silver charger and bowl piled full of fine flour mingled with oil (representing the believer purified and wrought into divine shape by affliction, and filled with life and joy); a golden spoon full of incense (perfected faith finding daily exercise in praise and prayer); a young bullock, ram, and lamb for a burnt offering (strength, desire, and obedience absorbed in the incorruptible at the resurrection); a kid of the goats for a sin offering (the sacrificial condemnation of sin in the flesh); two oxen, five rams, and five lambs of the first year for a peace offering (all strength, executiveness, waywardness, and innocence brought into reconciliation with God and employed in His service).

The princes offered their gifts one after the other in an impressive ceremony. It occurred at the commencement of Israel's national existence, and was offered expressly for the dedication of the altar. The details are minutely described in a long chapter (Numbers 7) in such a manner as to suggest that the ceremony may be repeated in the Age to come. Each prince offered the same gift in exactly the same manner, and yet the details are repeated twelve times over. The twelve principal princes of Israel of the Age to come will be the disciples (Matt. 19-28), and possibly

they may make, on the behalf of their respective tribes, a gift to the King—even the Lord Jesus Christ.

ISRAEL'S MARCH- Not long  
ING ORDERS after the  
dedication of

the tabernacle, Moses received orders to march for the promised land. It was no light matter to marshal such an immense body of people. The tribes, when at rest, were pitched in four camps, with the tabernacle in the centre of all. Arrangements for the march were characterised by the consummate wisdom manifest in every part of the Mosaic system. At a blast from the two silver trumpets by the sons of Aaron at the door of the tabernacle, the east camp broke up and set forward. Then the priests to whom the work had been allotted, took down the tabernacle and the pillars and courts with their sockets, and went forward with the wagons, leaving the Kohathites behind in charge of the holy vessels and furniture of the sanctuary. Then, at a second alarm of the trumpets, the camp of Reuben, on the south, broke up and fell in behind the priests with the wagons. Then the Kohathites marched, bearing the holy vessels on their shoulders. Then the west camp, the camp of Ephraim, broke up, and marched behind the Kohathites, and after them, the north camp, the camp of Dan, which formed the rear of the lengthy procession

(Num. 2, 3, 4, 10).

On arriving at a new site, the camps pitched in the same order. The host of Judah, at the head of the procession, came to a halt first, and put up their tents. The waggons behind them stopped at the same time, and the priests in charge got out the pillars and court hangings, and the boards and bars of the tabernacle, and put up the empty structure in readiness to receive the altars and holy vessels on the arrival of the Kohathites in the rear. Then the host of the Reubenites turned aside to the right, and formed their camp at the due distance; then the Kohathites came up, and found the tabernacle ready to receive the Ark and the holy vessels. Then the host of Ephraim formed camp on the ground where they stood, and the host of Dan behind them defiled to the left and went forward to their camping ground on the north of the tabernacle.

Thus everything was arranged in beautiful order. We can expect a similar beautiful order in the camp of the immortals in the Age to come. Symbolically, the saints are represented as a camp (Rev. 20: 9). This "army of heaven" (Rev. 19-14: Dan. 4-35) is not a mob, but will be a compact whole, working in complete unity of objective. Ezekiel, in the vision of the Cherubim, likewise representative of the saints in glory, declares: "Every one went straight forward; whither the spirit was to go, they went; and they turned not when they went" (Ezek. 1-12). We have the type in the order observed by Israel under divine command.

**FUTURE OBSERVANCE OF THE LAW.**

The Law of Moses, in an amended form, is to be es-

tablished in the earth again at the return of Christ (Deut. 30: 6-9). In the last nine chapters of Ezekiel, we have a detailed description of the new settlement of the land, and the new city of service, about 40 miles in circumference, and the new temple of gigantic capacity, in which "all flesh shall worship before God" (Isa. 66:23). Many features of the Law of Moses are referred to, the burnt-offering, the sin-offering, the drink offering, and the trespass offering (4): (9, 43: 18-25; 45: 17, 22-25; 46; 4-7); the altar (v. 46); the most holy place (41:4); the cherubim (v. 18); the meat-offering, the priests and holy garments (42: 13-14); sprinkling of blood (43: 18-20); observance of the passover (45: 21); keeping of feasts, the new moons, and the sabbaths (v. 17), and so on. Other prophecies also confirm these arrangements (Isa. 40-6, 7; Zech. 14-21: Mal. 3-4: Zeph. 3-10).

The suspension of the law of Moses during the absence of Christ from the earth, does not interfere with the testified purpose of God to restore it as the rule of obedience in the happy day to come. In the past it was prophetic of Christ whilst also serving the purpose of a national system for the guidance of Israel. In the future it will be a memorial of Christ whilst still serving the purpose of guiding the people in right ways. It is said of Israel: "A new heart 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. And I will put my spirit within you and cause you to walk in my statutes, and ye shall keep my judgments and do them" (Ezek. 36-26).

The last injunction of the "Old Testament" Scriptures is: "RE-

MEMBER YE THE LAW OF MOSES, MY SERVANT, WHICH I COMMANDED UNTO HIM IN HOREB FOR ALL ISRAEL, WITH THE STATUTES AND THE JUDGMENTS" (Mal. 4-4).

The modern mind is the very reverse of this, under the influence of natural bias and the sophistical ingenuity of a hostile learning, which superficially trifles with the majestic theme under the glib technicality of "the Pentateuch." The close of the twentieth century will find it enthroned on Mount Zion in

the glory of Messiah's reign, imposed upon an unwilling world by the hand of coercive judgment which will fulfill the prayer of David placed on record nearly 3000 years ago: "Arise, O Lord; let not man prevail; let the nations be judged in thy sight; put them in fear, O Lord, that the nations may know themselves to be but men" (Ps. 9-19).

The above article concludes our epitome of "The Law of Moses."

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## Reminiscences

### *A Visit to Sydney . . . [I]*

It was my great pleasure recently to journey to Sydney, and spend two and a half weeks in the company of the brethren and sisters there. It was a wonderful experience, and much benefit is found from looking back and meditating upon it. To put some of those experiences and thoughts to paper may be of interest to others, especially those in distant parts, who know but little of Australian Ecclesial life. It is proposed, therefore, to suspend our "*Cogitations*" column temporarily, and to replace it with these few "*Reminiscences*."

With my sister-wife and two young children, I left Adelaide by the evening express to Melbourne on Friday, September 9. On arrival next morning, we proceeded to the home of Brother and Sister M. Freeman, with whom we spent most of the day. In the evening, we boarded the "*Spirit of Progress*" express, and arrived in the "Second City of the Empire" next morning. It had been a good trip,

but even so, a thousand miles, two nights' train journey is tiring. Brother J. Drake met us at Central Station, and after collecting our ample luggage, transported us by car to his home at Parramatta, 16 miles out. Here were our headquarters.

Brother B. Philp had been busy on our behalf, and had drawn up a comprehensive itinerary, by which we visited nearly all the Sydney and suburban ecclesias and "*Elpis Israel*" Class Meetings; for me, an average of one meeting each day of our sojourn, and addresses to be given at a number of them. All appointments were kept with the exception of Doonside Ecclesia, which a temporary indisposition prevented. I would like to extend our grateful thanks to all of those who did so much to make our holiday so memorable, both spiritually and in other respects.

On our arrival, we had a quick lunch and a "clean-up," and hurried off to Chatswood, where the



children attended Sunday School, and I later delivered the exhortation at the Memorial Meeting. At this Ecclesia most of the members have tea together in the Hall, between the Memorial and evening Public Address, and it was a real treat for me to enjoy the beautiful atmosphere of this tea. With Brother and Sister Philp, I then went to Eastwood Ecclesia, where Brother Philp delivered the public address.

The remainder of our stay was a repetition of that day. We were rushed hither and thither—long sight-seeing trips on many days, shorter trips to Manly by ferry boat, to the Zoo, and so on; in the evenings visits to various Ecclesial meetings. In this way I visited the Lakemba and Hurstville Ecclesias (Memorial Meetings); Sydney and Campsie Ecclesias (Sunday evening Public Addresses); Lakemba, Sydney, Campsie and Burwood "*Elpis Israel*" Classes, and a special "*Elpis Israel*" Class at Wollongong (50 miles south of Sydney); Lakemba Mutual Improvement Class; Sydney Saturday Young

People's Class; a special mid-week public effort at Strathfield Town Hall (sponsored by the Lakemba Ecclesia); and the Sunday Domain Meeting.

Sydney, being so much larger than Adelaide, has many problems which are not known in my home city. The great problem is that of distance, and of necessity small Ecclesias have sprung up in many of the suburbs. Some of these have grown to quite large proportions, others remain very small, and brethren have labored with little apparent success in their efforts to spread the knowledge of the saving Gospel. Religiously, the city gives one the impression of being a barren wilderness—the great industrialisation makes for a population more susceptible to Communistic doctrines than Christian doctrines; and our brethren have a difficult task indeed in consequence—not only to spread the knowledge of the Truth, but also to maintain the purity of the Faith, in doctrine and in practice. God willing, next month, I will write of some of my impressions of their efforts in this regard.—E.B.W.

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"It is meet that we should be doing our best in heralding the Lord's approach as the time draws near. The scoffing accompaniment is, of course, to be expected. This will not deter faithful servants, who are all more or less 'mighty men of valour.'"—R.R.

We are not living in the Christian Dispensation" but in what the Scriptures style "the Times of the Gentiles"; and in "the latter days" of those times. The Christian Dispensation is "the World to come," or Future Age. We should be careful to call things by their proper names. The Apostolic Age belonged to the end of the Mosaic Age. The interval between the fall of Jerusalem and its future restoration is the Wilderness State of the True Israel of God.—Dr. Thomas.

"The workman who preaches the word is to divide it rightly. No workman is approved of God who doth not do this. He is to 'study' to divide the word of truth rightly. It required study, and much study, too, or its right division cannot be discerned. If this be neglected, the preaching or writing will be mere confusion, and the word quoted unintelligible. The hearer or reader must study as well as the speaker or writer or the subject will be obscure to him, no matter how lucidly presented.—Dr. Thomas,

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What to look for in 'Eureka'—



# The Power and Richness

OF THE WORD

illustrated in

THE BOOK OF THE CHRONICLES OF THE KINGS OF ISRAEL

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"Eureka" does not only help us by its direct exposition; but also by its hints for further study. Brother Stallworthy's article hereunder illustrates this value of "Eureka." In reading the daily portion of the Word in 1 Chronicles he referred to "Eureka," vol. 2, pp. 26-30, for further elucidation. He there found a hint with far-reaching implications. As a result he was able to open up this much-neglected section of the Word to our great delight in addresses given at Coventry and Bournville, England, of which we here produce the substance, in the hope that other brethren may emulate his diligence on other themes suggested by Brother Thomas. This article also illustrates that it is the Scriptures we study, not merely the writing of a man, although this man is continually an instrument of God for the opening of our eyes.—E. Wille.

The two books of Samuel contain a very full and detailed record of the life of David, and yet, in the first book of Chronicles, some of these incidents are repeated. What is the reason for this repetition? As we read again the familiar incidents concerning David, are we inclined to skim over the story as being familiar ground? And do we find the reading of long lists of unfamiliar names that occur in chapter after chapter in relation to these incidents—names hard to understand, difficult to pronounce—wearisome and tedious, and so skim those passages also? Or do we ponder that which is before us as records brought to us by the hand of God, in His mercy, to "make us wise unto salvation"? Do we enquire *why* God has seen fit to double these particular incidents concerning David? Recognising the value of the Word of God, its preciousness, do we not feel that anything which is doubled to us in His Word, repeated twice over, must be very

important, something to which we ought to pay close heed? If we were to take that view, then the book of Chronicles comes before us in a very different light — it is no longer a book of historical records, but a book conveying some important lessons, containing hidden meanings.

The Scriptures reveal this method is sometimes employed by God to emphasise certain things of great importance. When Joseph was brought before Pharaoh to interpret his dreams, he declared (Gen. 41: 32): "And for that the dream was doubled unto Pharaoh twice, it is because the thing is established by God, and God will shortly bring it to pass." But then we must ask ourselves, How can this apply to the book of Chronicles? In what way can historical events be said to be "established by God," i.e. alone things which He will "shortly bring to pass"?

We are now in the position of "inclining our ear unto wisdom,"

and "crying after knowledge," and we remember the advice of Paul to the effect that when we speak in wisdom, as taught by the Holy Spirit, we "compare spiritual things with spiritual."

This is the way to learn. And the first, and most obvious comparison that we can make is with the parallel record in the books of Samuel. When we compare the two records, we find certain essential differences. We find that the book of Chronicles presents us with but a few *selected* incidents from the life of David, together with long lists of *related* names. We find that these incidents fall into three main groups, while all the personal incidents relating to David—his troubles with Saul, his love of Jonathan, his sorrow over Absalom, his sin against Uriah—all these personal happenings are left out. And the incidents brought before us by God in this way can then be divided under three broad heads:

1. Warlike incidents, mighty deeds of valour, together with the lists of the valiant men in Israel.
2. Happenings having a religious significance, such as the bringing of the Ark to Jerusalem, with the related lists of the priests in their courses.
3. Incidents which display David as King over Israel, exercising authority and power, such as when Joram brought tribute, and garrisons are established in the lands subdued by him—so that "David reigned over all Israel, and executed justice and judgment among all his people" (1 Chron. 18:14).

But why are these particular incidents brought to our notice? Speaking of the happenings in the wilderness, Paul says: "All these things happened unto them for examples; and they are written for our admonition, upon whom the ends of the world are come" (v. 11). He also represented the Law as "a shadow of good things to come," and we have a very extended example of this principle in Psalm 78. The Psalmist begins by

saying: "Give ear, O my people, to my law: incline your ears to the words of my mouth. I will open my mouth in a parable: I will utter dark sayings of old" (v. 2). The "parables" and "dark sayings" are revealed to be selected incidents concerning Israel in the wilderness, in the times of the Judges, and in the period of David.

Thus it is made plain for us that the incidents which have been chosen by God, and recorded the second time in the book of Chronicles, constitute "hidden sayings." They speak of things "established by God" which He will "shortly bring to pass." Thus the book of Chronicles takes on a new meaning, and the things written come alive. Thus the pattern of things in David's Kingdom, the Kingdom of God, provides a reflection of things as they will be in that Kingdom of Israel for which we look, of which Christ will be king. No longer are we reading merely of things that happened thousands of years ago—rather are we transported into the future. We can learn details of God's plan and purpose in the earth, in the establishment of His throne, by reading these selected records. The long lists of names are no longer lists of people now dead, but symbolise the saints in their glory—they may, if we are found faithful in that day, represent you or me. This name, that name, at present, just a name, may be found to represent tasks and duties that we shall have to undertake.

The book of Chronicles begins by recording the descent of Israel from the fathers, Abraham, Isaac and Jacob. It sets forth the location of the tribes in the land, and gives in great detail the houses of Levi and Judah, so that we can see from

where spring David, the King, of the house of Judah, and Zadok, the Priest, of the house of Levi. As such, it typifies our state, if we walk in faith, as "Israelites indeed." We have in our hearts the "hope of Israel," Abraham is our spiritual father, and we are his children. Even as natural Israel was divided into twelve tribes, so is spiritual Israel (Rev. 7: Eph. 2-12). The many symbols of the saints in the Scriptures demonstrate this Israelitish basis of organisation among the saints. We have the 144,000 with the Lamb on Mount Zion (Rev. 14), or the sealing of the 12 tribes (Rev. 7), or the 12 stones constituting the Urim and Thummin, the 12 oxen under the laver in the temple of Solomon, or the 12 lions on the steps that led up to the throne of Solomon. Yes, a lion is symbolic of the saints, in certain of their tasks. Does not the term "Lion of the tribe of Judah" apply to Jesus? Was not one of the faces of the four "living creatures" (Rev. 4-7) "like a lion"? And then, in the first book of Chronicles, we read of those that came to David at Ziklag, the mighty men of war, "the Gadites who separated themselves unto David into the hold to the wilderness, men of might, men of war fit for the battle, that could handle shield and buckler, whose faces were like the faces of lions, and were as swift as roes upon the mountains" (1 Chron. 12-8). These were Gadites, of whom Jacob said: "He shall overcome at the last" (Gen. 49:19). They were men of might capable of handling shield and buckler. Whom do they represent? How many were there? Now we see the significance of those long lists of names. Verse 4 says that Ismaiah was a "mighty man among the thirty, and over the thirty." Thus those that came to

David at Ziklag were organised under thirty.

In chapter 11 there is recorded a further 30, those who (v. 10) as "mighty men, strengthened themselves with him in his kingdom, and with all Israel, to make him king according to the Word of the Lord." This 30 was distinct from that previously mentioned, for in v. 15 we read that "three of the thirty went down to the rock." Benaiah was chief among this 30, and of him we read in the 27th chapter that he was "mighty among the thirty, and above the thirty" (v. 6). One thirty was headed by Ismaiah, and the other by Benaiah, sixty in all. Now in the Song of Solomon the question is asked: "Who is this that cometh out of the wilderness . . . behold his litter, which is Solomon's, threescore valiant men are about it, the valiant in Israel, they all hold swords, being expert in war" (3:6). These are the saints, symbolised in the execution of judgment, manifested in war-like aspect, subjugating the nations to the rule of Christ. They are exhibited in their lion aspect, as 60 valiant men, the antitype of the 60 brazen pillars in the Outer Court of the tabernacle, and now before us, in Chronicles, as the captains of David's host. These, we read, "were ready armed to the war, and came to David at Hebron to turn the kingdom of Saul to him, according to the word of the Lord" (12-23). All these "came with perfect heart to Hebron, to make David king over all Israel" (12: 38). So will the saints come, in the day to which we look, to make Christ king over all Israel, over all the earth. They will then, as the Psalmist says, "Be joyful in their glory," and "sing aloud on their litters," having "the high praises of God in their mouth, and a two-

edged sword in their hand . . . to execute the judgments written" (Ps. 149).

And then, with the kingdom established and ordered, and David established on the throne of Yahweh in Jerusalem, we have displayed the kingly and priestly aspects of his reign. Similarly will Christ, with the saints, rule as both King of Kings and Priest of priests before Yahweh in that day. The Apostles were promised that they would sit as kings upon 12 thrones, judging the twelve tribes of Israel, and many saints will be organised under them in the administration of righteousness, justice and equity throughout their borders. And the pattern of the organisation is displayed to us in the book of Chronicles. We read of the "chief fathers and captains of thousands and hundreds, who served the king in any matter of the courses" (27:1). We read of a double 144,000, or 288,000, organised under 12 captains or princes. They served the king month by month, 24,000 in each of the 12 months, making 288,000 in all. These were those that were numbered, but we remember that these numbers are, in fact, symbolic—symbolic of a host no man can number, even as God promised to Abraham, "Look now toward heaven, and tell the stars, if thou be able to number them, so shall thy seed be" (Gen. 15:5). Even this thought is brought to us in Chronicles, for David "took not the number of them from twenty years old and under; because Yahweh had said he would increase Israel like to the stars of the heavens" (27:23). Thus the captains and chief princes served David, and so shall the saints serve Christ Jesus, the King of Israel.

And what of the priestly aspect of the tasks before the saints in

that day? We read, in the 24th chapter, of the divisions of the "sons of Aaron," and the two representatives of the houses of Eleazar and Ithamar in that day, named Zadok and Abimelech. Zadok means "The Just One"; Abimelech means "The brother of a king." Twenty-four elders were appointed under Abimelech, 16 from the house of Eleazar, and 8 from the house of Ithamar. These priests served in their courses, in the sanctuary, as "governors of the sanctuary," and so pattern for us the arrangement of the saints under Christ, the "high priest after the order of Melchizedek." These orders form the basis of the economy of the future, and are thus represented in the symbology of Revelation 4 where the elders are represented sitting on twenty-four thrones, circling the throne of Christ, all robed in white, the garments of righteousness. All in Christ are made "priests for God," because they are "in Him." Christ takes the place of Aaron, and they take the place of Aaron's sons, and of Zadok and Abimelech. Collectively, they are Zadok, or the "Just One" being washed from their sins by the blood of the "Just One," and they are also Abimelech, or the "Brother of a King," as they stand in the presence of David's son. They are many in one (John 17-21); all the children of a king: children given to Jesus (Heb. 2-13), who are his brethren; and so, collectively, the brother of a king, or Christadelphians.

The 25th chapter outlines a further 24 courses of priests, sons of Asaph, Heman and Jeduthun, who were to "prophecy with harps, with psalteries, and with cymbals" (v. 1). They were "for song in the house of Yahweh." Once again we have 24 companies of 12 each, a

total of 288, instructed in the songs of Yahweh, "as well the small as the great, the teacher as the scholar," being reckoned in each of the 12. Our minds go forward to another symbol, again of twenty-four elders who "fall down before the Lamb, having every one of them harps, and golden vials full of odours" (Rev. 5-8). Once again, in the 24 orders of priests giving praise to God under Asaph and his brethren, we see the saints who, in the day to come, will stand before the Lamb on Mount Zion, "harping with their harps" (Rev. 14:2), and singing a new song before the throne, even the song of Moses the servant of God, and the song of the Lamb, saying: "Great and marvellous are thy works, Lord God Almighty, just and true are thy ways, thou king of saints. Who shall not fear thee, O Lord, and glorify thy name" (Rev. 15:3).

The book of Chronicles records that in this company giving praise, we have "as well the small as the great, the teacher as the scholar." When it comes to praise, and giving glory and honour to Him Who is above all, and in us all, we can all lift up our voices. Let us give thanks, and praise His name even

now, for the wonderful prospect, the glorious hope, that is set before us, and of which we have so many vivid, detailed pictures in this book before us. We should, indeed, "offer the sacrifice of praise continually, that is, the fruit of our lips."

If we so walk now, we shall be privileged, in that day, to share in those things which are "established by God," and which we have just been considering together, and gaining some small glimpses. We shall, then, be enabled to stand among the four and twenty elders, sons of Zadok and Abimelech, ministering to Yahweh for his people, singing praise and giving thanks and glory to God, as sons of Asaph and his brethren.

So now we echo, with David, our desire to "worship Yahweh in the beauty of holiness," saying: "Save us, O God of our salvation, and gather us together, and deliver us from the nations, that we may give thanks to Thy holy name, and glory in Thy praise. Blessed be the Lord God of Israel for ever and ever. And all the people said, Amen, and praised the Lord" (1 Chron. 16: 29, 35-36). — E. A. Stallworthy, Coventry, England.

*"In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old. . . ." (Obadiah, 9-11).*

## Reader's Forum



*All the Essential Information.*

There seems to prevail an idea among some that we have advanced beyond the Doctor, just as we have advanced in knowledge regarding scientific matters. But how shall that reasoning is! The Bible

was given to span the whole period of time, until the new order of things comes with the coming of Israel's Messiah. Therefore it contains all the essential information which we need regarding the way of salvation. Let anyone with a

fair and earnest mind study what the Doctor has left on record, and he will see that nothing of importance to the knowledge of salvation has been left out. Certainly if we want to criticise we can find some minor things to find fault with, but these should not be magnified, but rather should we be surprised that so few of them can be found, and they of a character which does not involve error as to saving truth. On the other hand, when we examine the productions of those who think they have advanced beyond the Doctor, and compare their exposition with his, there is no real comparison, for the Doctor is then seen as a master workman, while their work is that of an amateur, disguised by educated polish, and refined egotism (in some cases not even refined).

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*"Is War With Russia Inevitable?"*

Many thousands of copies of this book have been distributed. The title is topical, and invariably arouses interest. The contents are illustrated in colour. From time to time appreciative comments are received from both brethren and sisters as well as strangers. A brother from New Zealand writes: "Did you notice a report in the Press that the Jews are being deposed from their positions in Russia, and that 400,000 have already been sent to labour camps in Siberia? Immediately I thought of the commentary on Isaiah 14: 29-31 in the pamphlet *"Is War With Russia Inevitable?"*, pp. 6-7. . . ."

This commentary includes a long extract from *"The Logos"* for May, 1945, in which is included the following:—"Amid the rejoicing that is arising from all parts of the earth consequent upon the collapse of the Nazi Regime and the death of its leaders, Jewry has the greatest

cause to be loudest in its demonstrations of pleasure, and to applaud with enthusiastic acclamation the success of the Allied arms. But the Word of God, which is at all times neglected by Gentile and Jew, introduces a more sober note. Its prophets being granted an understanding of things 'which must surely come to pass' stress that these manifestations of rejoicing are somewhat premature. They warn that great miseries have passed, only to make way for greater evils to come. . . . The Scriptures exhort the Jew to humble himself under the mighty God of Abraham, to seek the Lord whilst He may be found, and because of events still to come, warns against an over-exuberance of rejoicing at this time. Speaking of a time which shall consummate in the 'Lord establishing Zion,' Isaiah exhorts: "Rejoice not Palestine because the rod of him that smote thee (Hitler's Germany) is broken, for out of the serpent's root shall come forth a cockatrice (adder), and his fruit shall be a fiery flying serpent' (Isa. 14:29). . . . In Isa. 16-4 Gogue (Russis) is termed 'the spoiler,' and the effect of his depredations will cause to be heard a Jewish voice of 'trembling, of fear, and not of peace' (Jer. 30-9)."

Current happenings in Russia are supporting the truth of this interpretation of prophecy.

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A brother in New South Wales, in reporting the baptism of an interested friend, states: "Your book, *'Is War With Russia Inevitable?'* turned the scales in regard to her accepting the truth . . ." This friend had been in correspondence with the Adelaide Gospel Extension Society, and was among the lists of names forwarded to N.S.W. for personal contact by the brethren.

It is pleasing to know that in this instance, the work of planting and watering the seed has been granted the blessing of an "increase."

Copies of "Is War With Russia



## THE FAIREST GIFT

"If you had the power of bestowing a gift upon your daughter, what would you select?" Some such question as this was once put to the Brains Trust of the B.B.C. in England. Some selected the gift of health, others wealth and beauty, wit, learning and sense. One asked for the gift of faith. He commented: "I have discovered that when people have it, there is nothing really in this world that can actually affect them at all. All these other things we have talked about, beauty and so on, they may be useful, they may be snares, but I could demand this. Given faith, then life can remain a very exciting adventure, and even death can lose its sting."

It is true that many so-called gifts are in reality snares. Health is believed by many to be the greatest of all gifts, but often the person of robust health combines with his abounding vitality a selfish and unsympathetic attitude to others less fortunate than he. Personal beauty can camouflage a shallow or indolent mind, and lead to conceit and folly. Wealth creates a

*Inevitable?*" are available from "Logos" Publications, Box 226C, G.P.O., Adelaide, South Australia. The cost is 17/6 per 100 copies, to which should be added postage.

responsibility more often abused than wisely used. Wit, learning and sense are aids if linked with the Truth, but more often personal ability erects a barrier against the acceptance of the simplicity in Christ.

Faith is the greatest attribute, but it is not a gift. It is not inherent in the flesh. We are not born with "the gift of faith" as was assumed by the member of the Brains Trust. Faith is something all can develop, though none originally possess it. Faith is "a confident anticipation of things hoped for, a full persuasion of things not seen" (Heb. 11-1. Dr. Thomas' translation). A "confident anticipation" and a "full persuasion" of that promised by God will only come as the result of a close and continuous study of the Word of Truth. Paul instructs us that "Faith cometh by hearing, and hearing by the "Word of God" (Rom. 10-17). This will be greatly aided by prayer. "If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1-6). There is no such thing as a "blind" faith. There is, of course, fanaticism, but that should not be confused with faith. Faith comes by knowledge. We believe God because we are familiar with His attributes as revealed in His word. We have confidence in the fulfilment of his purpose, because study has caused knowledge to develop into conviction, and we have had the confirma-



tion of witnessing His unfolding purpose in the history of nations. We have a full persuasion of the reality of our hope, for we have carefully compared Scripture with Scripture, and found that it is in full accord therewith. And this "full persuasion" has been given further force and power by the vision of the future created by the study of the prophetic testimony.

Faith and doubt can never exist side by side. One will destroy the other. Neglect God's Word and doubt will win the victory; study it and faith will conquer. Doubt has never been aided by study, nor faith developed by its lack. We read that the "father of the faithful" staggered not at the promise of God through unbelief." In the ordinary course of nature, the realisation of the promise of God appeared impossible, but his knowledge of God gave him a greater sight than normal vision, and developed in him a confidence for the unseen which otherwise he would lack. Therefore "against hope he believed in hope." He was "strong in faith, giving glory to God, and being fully persuaded that, what He had promised, He was able to perform." This is faith. It enlarges the vision beyond the barriers of normal sight.

Faith can alter our attitude to life. Whilst revealing that it is "not in man to direct his steps aright"; it clearly discerns the plan of God for the amelioration of society. It knows that the systems of man are ultimately to pass away in the fiery judgments of God, to be replaced by one in which righteousness will be elevated. Faith, therefore, clearly sees the need to stand aside, as far as possible, from institutions that are doomed to destruction. The world would have us associate with it in its

petty schemes for the benefit of humanity. The voice of propaganda persistently drums in the ears of men their duty to support this or that movement for the betterment of man. Our leader has counselled separateness. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John 2-15). "The friendship of the world is enmity with God. Whosoever therefore will be a friend of the world is the enemy of God" (James 4-4). "Come out from among them, and be ye separate, saith the Lord . . . and I will receive you" (2 Cor. 6-17). Faith sees the point and need of these commands. It is prepared to "stand still and see the salvation of Yahweh." "In quietness and in confidence is its strength."

Thus knowledge develops faith, and faith guides conduct, and conduct creates habit, and habit leads to character, and character affects destiny. If we have faith in something God has never promised, we get a wrong perspective on life. The world has established a faith built upon wrong premises. This has been found inadequate for the needs of the moment, and has, in fact, contributed to the ruin in man's affairs we see on every hand. Thus the present state of society contrasts sharply with the state of things as they will be established under Christ as revealed in the Scriptures. Then "all men shall know the Lord"; "the heart of the rash shall understand knowledge" (Isa. 32-4); and "knowledge shall be the stability of the times" (Isa. 33-6). Society will be developed upon principles of faith.

Knowledge can give stability to the man of faith in these times, for without knowledge we shall not de-

velop faith. It was his "confident anticipation of things hoped for" that sustained Moses in his thankless task of leading Israel for forty years through the wilderness; it was the promise of better things to come that encouraged David when in danger from the jealous Saul; it was his anticipation of "the joy set before him" that aided Christ to successfully fulfil the mission set Him by his heavenly Father. It will also aid us in our service for the Truth. It will stimulate us to do good. It will encourage us to rebut error and mischief. It will help to keep us consistent and true in the face of difficulties, and in the hour of temptation and trial; and will develop in us a greater interest in the consummation of God's purpose.

Faith will alter the whole perspective of life. It will create a new set of values. It will teach the transient worth of those things upon which the world places great store. It will measure success or failure according to the measure of God's line rather than that of men. Health, wealth and beauty will take on a new and spiritual value. In the normal course of existence, youths' joys are soon dimmed; the triumphs of middle age are but fleeting; but faith can temper the experience and memories of old age

with "confident anticipations" of the future. For all it can change character, keep in subordination the evil tendencies of the flesh, and transfer our affection to things above. This is what John meant when he taught: "This is the victory that overcometh the world, even our faith."

If faith comes by "hearing the word of God" (Rom. 10-17), how important that we "add to virtue knowledge" (2 Pet. 1-5). In this connection, the daily reading of the Bible which is so essential, is not sufficient. It is impossible to absorb the three to five chapters of Scripture set down for each day, so that the brother or sister of wisdom will seek not only to read but to study. And what better aids to the understanding of the Word of God than in the reading of the writings of our pioneers? It is in the aid to knowledge, towards the development of faith, in the conquering of self, that the writings of our pioneers have the real value. We recommend that the reader do not ignore the valuable library of the Truth's literature that is available for his assistance in the better understanding of the Word of God. It can help him develop faith and assist him to create a vision of the future that will sustain in times of doubt or trial.



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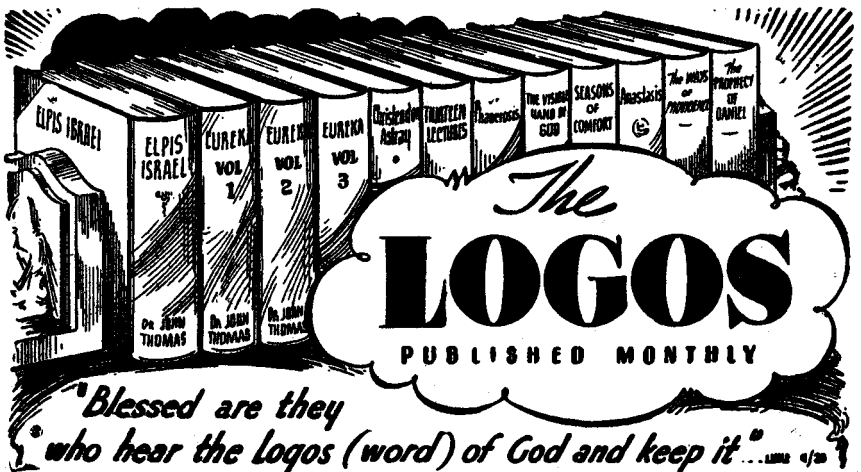
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No. 6

February, 1950

Vol. 16

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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 Yahweh is a strong tower; the righteous runneth  
into it and is safe."

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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

*Upholding the Purity of Apostolic Doctrine and Practice*

CONTENTS FOR FEBRUARY, 1950.

A Standard Set Us	121	The Faith in the Last Days	137
Glance at a Troubled World	122	Slaughter of the Philistines	138
The Sign of His Appearance	125	Maintaining the Truth	139
Absolutism, Democracy		Sharing His Crown	141
and Omnipotence	131	What Vial is being Poured Out ?	142
A House of Prayer for all People	133	English Supplement	Centre Pages

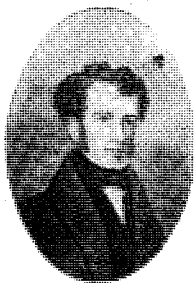
## Thoughts for the Times:

### A STANDARD SET US

★

"I have given you an example." "Ye are not of the world even as I am not of the world." "It is sufficient for the disciple that he be as his Master." "If the world hate you, ye know that it hated me before it hated you." "Ye cannot serve God and mammon." "No man is worthy of me who loves himself or his friends more than me." Consequently, there is no room for the contention of those who are fain to think that Christ's case is no standard for us to go by. Christ's case is the standard, and the only standard: and those who speak of it as too high, are speaking against the Word. There will be other standards in the great day of Christ which will shortly come upon us all. The so-called "churches" have so lowered and bedraggled the Gospel in the mire of human sentiment, that it has become almost constitutionally difficult with many to-day who when they heard him on certain topics, said: "This is a hard saying: who can bear it?" and from that day, turned back and walked no more with him. It is not wonderful if, in our deserted day, there should be a similar resistance to the claims of the Eternal Spirit, speaking in the holy oracles. It will be found at last a terrible thing to fight against God. The only course of sane men is to receive and follow Christ without the least reservation, regardless of disadvantage to themselves or misconception on the part of others, knowing that it is written, "Let them that suffer according to the will of God commit their souls unto Him in well-doing as unto a faithful Creator." They cannot do more than lose their life for Christ; and thousands have done this before them, concerning whom Christ says, they shall be saved in the day of his power when all merely human hopes and schemes and honours will be wrecked for ever more.

—R.R.



## A GLANCE AT The Troubled World

### Russia and the Dardanelles

It is said that two main fears dominated Turkey during World War II. One, the fear that Germany might win; and Two, the fear that Russia might not lose. The removal of the first fear has intensified the second, and Turkish policy since the close of the recent war has been to strengthen herself with the aid of America and Britain. This fortification can only be directed against one power—Russia. For many years Russia has desired an outlet to the Mediterranean, free from foreign interference, and for over 2,000 years, the Bible has predicted that she will ultimately gain her desire.

This led Brother Thomas to write of "the Autocrat gaining Constantinople, Russianizing Italy and the West (of Europe); and having superseded the Ottoman *regime* in Asia, coming as Gogue to invade the Holy Land and to besiege Jerusalem" (*Exposition of Daniel*, p. 61). In *Eureka*, Vol. 3, p. 542, he wrote:

"We have not to wait the advance of the Russian Gogue against Constantinople, and his overflowing and passing over, and stretching forth his power over Egypt, and the Holy Land. This will certainly come to pass; but it will all be consequent upon, not antecedent to, the appearing of Christ in Teman. The Great Euphratean Ottoman Power is not cried up to prepare the way of the greater power of Gogue; but, that the way of the Kings out of the Sun's risings might be prepared."

Possibly, in explanation of this,

Brother Thomas wrote in a footnote to *Exposition of Daniel*, p. 60:

"It is questionable whether Gogue obtain possession of Constantinople before the advent, or after it. He may get the city, but still lack dominion over Asiatic Turkey. His contest for this brings him against Egypt and the mountains of Israel."

Once in possession of Constantinople, Russian policy will be subjected to a change. Gogue will align his interests more closely with those of the Pope, and will complete the confederation of Europe under his control. This is what the Doctor refers to when he wrote of Gogue "Russianizing Italy and the West." Having completed this work, the well-known attack outlined in Ezekiel 38 will take place.

Of great signification to the brethren and sisters of Christ is the fact that most of this work will occur after the return of Christ. Thus, any signs of Russian interest in the Dardanelles have always been of vital interest to Christadelphians. Recently *Colliers* magazine featured an article by Gerrett Underhill, one-time chief editor of the U.S. Army's Military Intelligence Service. This article asked the question: "Is Stalin getting ready to storm Istanbul (Constantinople), seize the Dardanelles, and obtain an outlet to the strategic Mediterranean?" The article was supported by photographs on Soviet Naval manoeuvres which, it was claimed, were smuggled out of



Russia. It is alleged that these manoeuvres show that Russia is preparing to attack the Dardanelles.

Should Russia decide that the time has come when Turkey must go, the attack can be made from either or all of three directions—from the Caucasus, where Soviet territory borders on Turkey; direct through the Black Sea, or from the West via Rumania or Bulgaria. Most likely it will be a whirlwind attack from all three directions. This is what is indicated in the article quoted above, which suggests that Russia is preparing for amphibious and land attacks from Odessa. It is said that the Black Sea Fleet is being prepared for such a venture, and that Admiral Basisty, Russia's top expert on amphibious landings, has been put in charge.

Such an attack would answer to the description of Daniel. "At the time of the end shall the king of the south push at him; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships" (Dan. 11:40). Here are amphibious and land attacks made by Russia against a power designated as "him." The "him" of this verse is the "he" of the previous verse, or "the king" of verse 36. Transpose modern titles for the nomenclature of the prophet, and we read: "At the time of the end shall Britain push at Turkey; and Russia shall come against Turkey." The first portion of this statement was fulfilled during the war of 1914-18 when Britain, after vainly endeavouring to keep Turkey neutral, was forced to attack the power she had for so many years buttressed, and for which so much British blood had been shed. Turkey was "pushed at" with such good effect as to clear this "desolating" power from Palestine and

Syria. The evaporation of the Euphratean Power was brought a stage closer, so that to-day we await the *coup de grace* from Russia.

The "king" of v. 36 relates to the Emperor of Rome, the "Little Horn of the Goat" of Daniel 8. Under Constantine, the civil headquarters of the Empire were established at the new city, Constantinople. From there support was constantly given to the head of the church in Rome. The "King" from Constantinople honoured "a god whom his (pagan) fathers knew not" in Rome (Dan. 11:38). This is equivalent to the statement of Revelation 13:2 in which Roman Catholicism is represented as "a beast ascending out of the sea" deriving its "power, seat and great authority" from "the dragon," the military power of Constantinople. Traditionally, then, the reigning monarch of Constantinople honoured and supported the pope of Rome.

With the division of Rome into two parts — East and West — the Byzantine Empire came into existence, and, with its capital in Constantinople (or ancient Byzantium), continued until 1453, when it was overthrown by the Turks. Occupying this territory, the Ottoman power became the representative of the "little horn of the goat" of Daniel 8:8-12, which is ultimately to stand up against "the Prince of princes," even the Lord Jesus Christ (v. 25). But it will not be Turkey who will lead Europe against Palestine. Her power over this territory will be superseded by Russia, who will then become the modern representative of the "little horn of the goat." As such, Russia will cause "craft (Roman Catholicism) to prosper in his hand; by peace destroy many; and stand up against the Prince of princes, to be broken without hand" (v. 25).

Thus the current interest of Russia in Turkey is of prime importance to the student of prophecy. Christadelphians for one hundred years have anticipated it. In *Elpis Israel*, p. 418, Brother Thomas writes: "The Russo-Assyrian autocrat shall attack Constantinople by sea and land, and with such whirlwind impetuosity that the Sultan's dominion shall be swept away. The whirlwind nature of the attack implies, I think, not only its overwhelming character, but that when it is made, the allies of the Sultan will be off their guard; that is, by the Autocrat's assurances of peace and moderation for which they will give him credit. Constantinople will be left unprotected, and it will fall into his hands before they can come to the rescue. To "*push at him*," and to "*come against him*" are phrases which imply more than simple invasion; they indicate likewise the *direction* that invasion is

to take. In the case of the king of the south, when he "pushed at him," he directed his course towards Constantinople, but he did not "come against him," because he was stopped by "the powers." The king of the north, however, is to do more than push, he is actually to "come against" the Sultan, which can only be done by sitting down before Constantinople.

Brother Thomas looked upon the rebellion of Mehemet Ali against the Sultan in 1829 as the fulfilment of the push of the King of the South, but we believe that it was more than an incipient fulfilment of that which was accomplished by Britain during the Great War.

In view of the above, and in the light of Press reports concerning Russia's interest in the Dardanelles, we can say that 1950 has opened in a propitious manner as far as the fulfilment of the Prophets is concerned. —E.P.

**"When ye see these things begin to come to pass . . ."**

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## THE TRUTH'S LITERATURE IN BRAILLE

Through the courtesy of the Christadelphian Isolation League of England, the Truth's literature in Braille is available for brethren and sisters, or interested friends in Australia who are afflicted with blindness. There is *Gleanings*, a monthly magazine; the *Light* series, which reproduces in Braille many of the Truth's works, and is issued quarterly; and, in addition, many other volumes. The library is run on circulating lines. We have a list of names and addresses to which these books are sent in turn. We can add to this list if you know of any who may be interested to receive these works. In this way you may figuratively open the eyes of some who are physically blind. Already, in Australia, this service has contributed to the immersion of at least one into the sin-covering name of Christ.

Should you know of any who may desire this service, would you please notify the Editor of *The Logos*.

If you know a blind person who cannot read Braille, he can be taught by correspondence. If you desire to learn to write in Braille, and thus assist in locally producing works, it can be taught by post. Time is the greatest factor, but half an hour a day will do much. In this case write to Brother H. Byrt, Bcx 619E, P.O. Melbourne, Victoria,



## The Sign of His Appearance



As stated in our Editorial last month, we propose to publish articles culled from discussions among a group of brethren who meet periodically to consider the prophecies relating to events subsequent to Christ's return. Our object is to try and create a more realistic picture of future events, to the end that we might be found as suggested by Peter: "earnestly desiring the coming of the day of God" (2 Pet. 3: 12, R.V.). It is not to be supposed that the mere reading of these features can produce the mental picture desired; meditation upon the thoughts advanced is necessary for this. The outline here presented might provide the basis for cogitation and further search on the part of the reader. Before publication, these articles will be submitted to each member of the study group, whose comments are added in the form of footnotes.

Some use the Scriptures as they would a hat-rack, selecting quotations as convenient pegs upon which to hang a theory. The real beauty of the Word will be revealed only if we take the trouble to think upon the Bible, to expound rather than quote the Scriptures, to ascertain the inner meaning of the words used, to carefully compare reference with reference. In the Study-group noted above, considerable time may be taken in discussing one aspect of Bible teaching, and extensive references will be made to other portions of the Word to reach its true meaning. In these

articles we may do likewise, and we ask the reader to bear with us in the spirit of our enquiry.

**THE POSITION OF THE RAINBOWED ANGEL** Revelation 10 portrays the multitudinous Body of Christ as a "mighty angel" descended from the political heavens "clothed with a cloud; and a rainbow upon his head." His face shines as the sun, and his feet are as pillars of fire. This "mighty angel" is a manifestation of Deity. From Acts 15: 14 we learn that Yahweh<sup>1</sup> is taking out of the Gentiles, "a people for his name." The Name of Deity is synonymous with His purpose, and this is stated to be: "All the earth shall be filled with the glory of Yahweh" (Num. 14: 21). There are three main stages in the development of this purpose. It is firstly revealed in an individual, the Lord Jesus Christ; secondly in a community, those selected for the Name; thirdly in all the earth, when the tabernacle of Deity will be with men, and there shall be no more curse (Rev. 21: 3-4; 22: 3). In the Lord Jesus Christ we see the first step in the consummation that Deity has purposed for all

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1. In using these titles of Deity, we have adopted the suggestion of a member of this study group thus: "I suggest you substitute throughout the terms Lord and God the more correct and specific names of the Deity (i.e., Ail, Yahweh, etc.). It seems much better to keep as rigidly as possible to the terminology which the Doctor was at such great pains to elucidate in Vol. 1 of "Eureka" and "Phanerosis." To use these names conveys so much more, and should educate others to use them. If nothing else, it should provoke comment as to their usage. (J.C.)"

the earth. The words he spake when on earth were the words of Deity, the miracles he performed revealed the power of Ail, his character was the reflection of his Father's, and the nature he now bears is the Divine (2 Pet. 1:4). He is the nucleus of that community of immortals yet to be manifested and symbolised in Revelation 10 as the Rainbow Angel. What he manifested they are expected, in lesser degree, to manifest; what he is, they are yet to become. As he mentally and morally reflected the virtues of his Father, so the constituents of the Rainbow Angel of the future (the brethren and sisters of Christ), by looking into the face of their Lord, will reflect the glory they see there revealed. He is the corner-stone of the living temple in which the glory of Yahweh will dwell, and because he is the corner-stone, all the other stones of the building must be shaped in accordance with the pattern he exhibits. "Ye are a Chosen Generation, a Royal Priesthood, an Holy Nation, a Peculiar People; that ye should shew forth the praises (or *virtues* — Margin) of him who hath called you out of darkness into His marvellous light" (1 Pet. 2:9). In the creation of such a community, we have the second stage in the purpose of Deity — an extension of the primary object; a people reflecting the mental and moral glory of Yahweh in order that they may ultimately be made consubstantial with Him.

Thus the Rainbow Angel is set forth "clothed with a cloud; and a rainbow upon his head." A cloud is formed of innumerable aqueous particles drawn from the waters of the earth, and attracted into the heavens by the power of the sun. The multitudinous Body of Christ is formed of innumerable members "out of" every kindred,

tongue and nation, which are symbolically represented in the Apocalypse as the waters of the earth (Rev. 17:15). They are separated by the power of Christ, the symbolical "sun of righteousness" (Mal. 4:1), and will ultimately, by his power, be gathered together as a mighty host or cloud into the political heavens of the Age to come. The "rainbow" reveals the variegated glory of the sun reflected in rain-drops,<sup>2</sup> and this symbol will have its fulfilment when Christ, manifested in his brethren, "shall come down like rain upon the mown grass" (Ps. 72:6). In the aspect of those individuals who shall reign as Kings and Priests on earth will be seen the reflection of the Sun of righteousness. He shall be "glorified in his saints" (2 Thess. 1:10), as the sun is glorified in the bow in the sky. Moreover, the rainbow is the "token of the covenant" which Ail Shaddai made with faithful Noah (Gen. 9:12-13), and as the Angel of Revelation 10 typifies the "people of the covenant" it is appropriate that he should be shown with "a rainbow upon his head."

The work of this Rainbow Angel will be to accomplish the third stage of the purpose of Yahweh stated above. This requires the destruction of every enemy including death itself (1 Cor. 15:24-26). A beginning will be made by destroying the power of the Flesh politically manifested in the Powers that be, and establishing the reign

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2. You say the light of the sun's glory is reflected from the aqueous particles constituting the cloud; it is also refracted in the minute dew drops. In Anastasis, p.8, brother Thomas writes: "According to the electrical laws of dew's formation, it is globular and light-refracting or sparkling in the open brightness of the dawn. These refractions are the 'hadrai' brilliancies, splendours, or glorious vestments of the dew. Before dawn, the dew-drops are all in the womb of night; from which both they and the dawn receive their birth, begotten by the orb of day. No figure can be more beautiful, no resemblance more complete." (J.C.)

of Christ in the earth. The Angel is therefore shown with "feet as pillars of fire" (v. 1). Isaiah portrays the multitudinous Christ "coming from far, burning with his anger . . . to sift the nations with the sieve of vanity" (Isa. 30: 27). In Revelation 10, the multitudinous Christ is set forth as possessing universal power, for he is shown standing upon the sea and upon the earth and proclaiming the purpose of Deity.

The object of our study is to ascertain the steps by which the Rainbowed Angel will assume this position of power, and with the assistance of the prophetic Word, make a mental reality of the picture. Christ has declared: "Blessed is he that watcheth, and keepeth his garments." The word *blessed* signifies *most happy*, and those so designated are most happy because they see clearly the things for which they watch.

**A GREAT SIGN** Your attention is firstly directed to Revelation 16:12: "And the sixth angel poured out his vial upon the great river Euphrates: and the water thereof was dried up that the way of the kings of the east might be prepared." The prophecy concerns the fourth Euphratean angel-power whose development is revealed in the 8th Revelation. This is the Ottoman or Turkish nation. In the reference before us its water or power is shown to be evaporating. As this drying up is shown to be complete, we know that Turkey is doomed to extinction as a nation. One hundred and fifty years ago, Turkey dominated all the Middle East, Egypt, and extensive portions of Eastern Europe. The past century has weakened it considerably, and its decadence in our times is a great sign in the political

aerial of the imminent manifestation of the Rainbowed Angel.

In Isaiah 8 the Assyrian Power is set forth under the same symbol. It is shown overflowing its banks, and threatening to politically drown Israel. The surging waters of Assyrian Power reached "even to the neck" (v. 8), but in Revelation 16: 12, the flood of Turkish Power is shown receding that "the way of the Kings of the East might be prepared."

What is meant by "the way"? The word signifies road, journey, or route.<sup>3</sup> From this we learn that the extinction of Turkey as a nation will develop a world crisis that shall determine the route which the Kings of the East will take in their march to power. The Euphratean Power will be completely dried up when Russia takes Constantinople. This will commence a drive for universal power by this Northern Host which will consummate in "all nations being gathered to Jerusalem to battle" (Zech. 14-2). The triumph of Russia in Egypt and in Palestine will cause the Kings of the East to march against Gogue in these regions. The prophets show Christ and his saints leaving the precincts of Sinai, and proceeding west to Egypt and north to Palestine to lay the foundations of universal control. Thus the *way* or *route* of the Kings of the East to assume power is governed by the whereabouts of Russia, who will complete the destruction of Turkish influence.

**"THE KINGS OF THE EAST"** By "the Kings of the East" is meant Christ and his saints, or the Rainbowed

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3. It is significant that the Greek word rendered *way* signifies *route* or *journey*. There is a hidden reference here to the march of Christ and the saints from Sinai to Zion to take unto themselves their power and reign.

Angel. In *Eureka*, vol. 111, Brother Thomas shows that the words should be rendered *Kings out of a Sun's rising*. The Sun is the Illuminator who lightens the earth with his glory. The face of the Rainbow Angel is "as it were the sun," because enlightenment will come to mankind through the righteous laws and precepts that shall be proclaimed through all the earth by this multitudinous Perfect One. Revelation 18: 1 declares: "The earth was lightened with his glory." The Rainbow Angel will be the symbolical Sun of the Age to come by which the blessings of Divine revelation will irradiate the darkness of the world.

Now, as stated above, the nucleus of the Rainbow Angel is Christ. When on earth, he declared: "As long as I am in the world, I am the light of the world" (John 9: 5). To demonstrate his power he brought light to the man who was blind from birth (John 9). This was a significant act. Its significance was demonstrated in the words of Christ that the blind man had been so born "that the works of Deity should be made manifest in him" (v. 3). If it be asked what are the works of Deity in this particular? the answer is, to give sight to the blind. Isaiah declares that in the day of the manifestation of Christ in glory, "the eyes of the blind shall see out of obscurity, and out of darkness" (Ch. 29: 18). In Isaiah 42: 7 Christ is referred to as a light to open the blind eyes. These are not the physically blind, but those blind to the word of Truth. At the moment, "darkness covers the earth and gross darknesses the people," but when the "Sun of righteousness arises with healing in his wings," he will dispel this darkness, and cause men to

see clearly the shape of Divine revelation (Isa. 60: 2; Mal. 4: 2). Whilst darkness reigns, the true shape of the future is obscured. Men do not see clearly the purpose of God. They stagger like the blind in the obscurity of Gentile night, but the rising of the Sun will illuminate the Truth. The Israelitish nature of the Hope will be made plain; the truth in Christ Jesus elevated; the requirements of Yahweh respected, and in a resurgence of indignation the people will exclaim: "Surely our fathers have inherited lies, vanity, and things wherein there is no profit" (Jer. 16: 19). In Psalm 85: 11 this Sun of Righteousness is represented as looking down out of the political heavens of the Millennium upon a scene resplendent with glory. At that time the power of the wicked one will have been destroyed.

**THE SIGN OF HIS PRESENCE** The light of the Sun not only illuminates the earth, but also causes growth to appear. Weeds and flowers both shoot forth in abundance once Winter's chill is gone. This is analogous to the resurrection; the flowers and weeds representing the approved and rejected at the judgment seat of Christ. The flowers will then form the "kings who are out of a Sun's rising." Thus, if the drying up of the political Euphrates, the growth of Russia in Europe, the return of the Jews to Palestine, and the division of the nations into two blocs are the signs of the imminence of Christ's return, the resurrection of the dead will proclaim that he is here. Paul declares: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise *first*;

then we which are alive and remain shall be caught up *together with them* in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord" (I. Thess. 4: 16-17).

Here is the rising of the Sun, and the springing forth of those flowers referred to in Rev. 16: 12 as "kings out of a sun's rising." He comes with a "shout." The Greek word used signifies a call or a summons of authority, and not necessarily an audible sound. The same word is used in the Septuagint version in Prov. 30: 27, "The locusts . . . at the word of command march in rank." Here the word of command or shout is audible only to those for whom it is intended. Brother Thomas writes in *Eureka*:

"An angel's whisper can wake the dead, when breathed by the command of Him, who is the resurrection and the life. This would be a 'great sound' though inaudible to the ears of flesh."

Christ does not return with a literal shout, the reverberations of which are heard from one end of the earth to the other. He will first speak to his brethren and sisters sleeping in the dust of divers and remote countries in tones that they alone will hear. "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of condemnation" (John 5: 28-29).

The shout or word of command is also styled "the voice of the archangel." The only archangel mentioned in Scripture is Michael (Jude 9). His authority will be superseded by the Lord Jesus Christ, who, in Daniel 12: 1, is styled Michael the Great. At his appearance "many that sleep in the dust of the earth shall awake, some to everlasting life, and some to

shame and everlasting contempt" (v. 2).

Christ returns also "with the trump of God." Under the law, the day of atonement was preceded by the memorial blowing of trumpets (Lev. 25: 9, 23: 24). This served to call the people together that they might make an offering to the Lord, and receive covering for their sins. It prefigured the great day of atonement or Coverings,<sup>4</sup> when the living and the dead in Christ shall be gathered together *in clouds*, for a meeting with the Lord in the political air of the Age to Come, where the approved will ever be with Him. The object of this gathering is that recognition might be given to the approved, and that they might be atoned for or covered—"clothed upon with their house which is from heaven" (2 Cor. 5: 2), their "vile bodies fashioned like unto His glorious body" (Phil. 3: 21).

The trump of God is no more audible to the ears of flesh than is the voice of the archangel or the shout of the Lord. For many centuries the Apocalyptic trumpets of Yah have been sounding (Rev. 8: 2), but their warning notes are only heeded by those whose ears of faith are attuned to the sound, by the study of the Word of God. We have reached the epoch of the 7th trumpet (Rev. 11: 15-18), which heralds the completion of the secret of Deity which He has declared through His servants the prophets (Rev. 10: 7). This is the epoch of the "time of the dead, that they may be judged" (Rev. 11: 18); a

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4. The Hebrew word rendered Atonement signifies Covering. Thus by the atoning blood of Jesus our "iniquities are forgiven" and "our sins covered." Our present state, however, is but the beginning of a process which will have its completion in a change of nature at the return of Christ when the approved will be "clothed upon that mortality might be swallowed up of life" (2 Cor. 5: 4).

time of national crisis when the nations are angry, and the time of Yahweh's wrath is come. The great event of this epoch is the resurrection of the saints.

BEFORE OR Paul declares:  
AFTER "The *dead* in  
ARMAGEDDON? Christ shall

rise *first*." Later, in I. Thess: 5: 4, he states that the day of sudden destruction that is coming upon the Gentiles shall not overtake the brethren as a thief, for they are children of the light and of the day. Malachi confirms this statement by teaching: "The Lord whom ye seek shall suddenly come to his temple" (ch. 3: 4), or firstly make his appearance to his spiritual temple of living stones. Peter says: "Judgment must *begin* at the house of the Deity; and if it first begin at us, what shall the end be of them that obey not?" (I. Pet. 4: 17). All these testimonies indicate that the resurrection and judgment of the Household precedes the judgment of Christ upon the nations. The Psalmist declares that the honour of executing "the judgments written" will be reserved for the saints (Ps. 149: 5-9), and for this to be effective their resurrection and immortalisation must take place prior to the gathering of the nations to Armageddon. In Zechariah 14: 5, the saints are shown in company with Christ, moving against the nations assembled at Jerusalem to battle. If the signs of future conflict between Russia and the British-American Powers in the Middle East are evident to-day, how close must be the time when the Lord shall return with the call of authority, and the summoning note of the Atonement trumpet, to gather together his saints of every age and nation!

Brother Thomas beautifully ex-

presses this event in *Eureka* thus:

"A cloud of witnesses will be collected, by whom will be concentrated in one general assembly, the living history of all ages and generations. There will be Abel, Enoch, Noah, Shem, Abraham, Isaac, Jacob, Moses, Elijah, David, Daniel, John, and all the prophets and apostles, with a multitude besides, that no man can number, all in their day, intelligent in the word and zealous for the truth, in the service of which many were accounted fools, and many lost their lives."

They will constitute the Kings of the Israelitish theocracy to be established. This is beautifully set out in Isaiah 66: 7-9, where Zion is represented as firstly giving birth to a man-child, and secondly to children. "Before her pain came" she is "delivered of a man child," and in the midst of her travailing, "she will bring forth children." The man child will be the multitudinous Christ brought to birth before the extremities of the birth-pangs come upon Zion, for "the time of Jacob's trouble" is still in the future. The children Zion will bring forth in her pain will be Judah and Ephraim gathered together as one people in the land. To-day the Man-child of Zion<sup>5</sup> is mainly in the graves of the centuries, and the children of Zion in the graves of the nations. But the day of deliverance is at hand. Christ will return. The Man-child will be born; Judah and Ephraim will be saved, and a nation born in a day.

World events have a message for the student of the Word that is encouraging. It is a wonderful privilege to be able to see beyond the rule of the flesh to the time when the Lord Jesus Christ shall reign from Zion and all men shall know Yahweh. The vision of the prophets aids us to use this privilege, and the writings of Brother

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5. The characteristic of the multitudinous Man-child of Zion (the glorified saints) is revealed in Psalm 102: 14, 18. Let the reader examine himself in this light. Does the significance of the Israelitish nature of the Hope thrill him? Or does this aspect of the Truth leave him unmoved? (J.M.)



# ABSOLUTISM, DEMOCRACY AND OMNIPOTENCE

(Continued from p. 120)

OMNIPOTENCE victorious, the Eternal and Incorruptible God presents the absolute dominion over all peoples to the Lord God, his well-beloved son, whom he authorises to appoint over the nations whomsoever he pleases. Being possessed of all authority in the heaven and the earth, Jesus, the divinely-constituted King, places the lives and fortunes of men at the disposal of his brethren, the Saints, whom he associates with himself in the government of the conquered world. Every one a king and a priest to God, the Saints become the lords spiritual and temporal, the royal princes of the nations. Having been once mortal men, denizens of a state then passed away in relation to themselves, they are now incorruptible and deathless, having risen from the dead to eternal life. In the passed state their faith in God, and their character for truth and righteousness were severely tried. They were condemned by men as evil; but justified of God, and promoted to the honour, power, glory, and riches of his dominion.

By such is the world to be ruled in the future state — by a Hierarchy, or Sacred Order, of immortal and righteous men. Under these,

the nations will be wisely, justly, and strongly governed. Standing armies will be disbanded; peace that cannot be disturbed by war's alarms will be established; good will obtain among all classes of society; the poor and needy will be cared for; ignorance and superstition (by *superstition* is meant Paganism, Mohammedanism, Catholicism and Protestantism, by whatever name professed. All religion is superstition which is not appointed by divine authority) will be exterminated; the fertility of the earth will be increased; the duration of human life extended; trade and commerce regulated upon just and liberal principles; vice suppressed; evil restrained; good triumphant; all nations of one enlightened faith; and the will of God performed on earth as it is in heaven.

Such is the blessedness Omnipotence hath in store for future generations of nations. It is manifest, however, that so long as Democracy and Absolutism prevail, such a destiny must be in abeyance; for the contemporary existence of either of them is incompatible with the sovereignty of Jesus and his brethren as princes over all the earth.

(As anticipated by the article above (see previous issue of *The Logos*) Europe is rapidly being subjected to an Absolutism which will reduce to impotence any semblance of liberty ever possessed by its inhabitants. The cure will come from God, not from man.—Editor.)

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## THE SIGN OF HIS APPEARANCE

Thomas, particularly *Eureka*, can assist us to see more clearly the vision presented in the Word. We hope that the thought expressed above and which will be presented in subsequent articles (God willing)

may induce the reader to re-examine the evidence advanced relating to events associated with the return of Christ, that he may have a better conception of the hope in Christ Jesus. H.P.M.

Absolutism will subdue the Democracy of Europe, and prove to this generation the falsity of its predictions. It is cheering, however, to the believer to know that the triumph of Absolutism is only temporary, and that although it has crushed Democratic liberty, God has something better in reversion for mankind. The honour of "breaking to pieces the Oppressor" he has conferred upon Jesus, the redeemer and enlightener of the nations. He, the

King of the Jews, with Israel, and the Saints, are the regenerating army under his vicegerency, with which he will combat the destroyers of the people, break in pieces and consume all their kingdoms, and plant the liberty of truth and righteousness in the earth. Then will the gospel of the kingdom have become a fact, and all the nations will be actually blessed in Abraham and his Seed.

—Dr. J. Thomas (1852).

*Appreciative Comment by a Reader.*—" . . . I look forward to reading *The Logos*, for the matter it contains is as instruction or 'as a lamp unto my feet' (guidance). In these days of selfish striving and grasping greed, our ideas of good conduct and behaviour are ridiculed by the world. To read *The Logos* is as a refreshing draught of cold water to a thirsty soul. Particularly do I like reading the international news by 'E.P.' Present-day events are co-related and brought into alignment with Scripture, and there is nothing pedantic there, for chapter and verse is given. World events move along very fast, prophecy is fulfilled so naturally, the one merging into the other, that it is hard to grasp the full significance. All the raging and the counsel of the nations shall come to nought (Ps. 2). The rulers think they can govern, but they cannot."

The true prophets failed to bring matters to a right bearing in Israel, and it is not likely that a few unofficial and powerless sheep of the flock in the dark days of the Gentiles should bring about reform. We can but do our duty; saving ourselves from this untoward generation, and such as will hear the Word.

"We can be trusted that the places (in Palestine) sacred to Christians and people of other religions will be kept in proper order and treated with the utmost respect."—Doctor Isaac Kerzog, Chief "Rabbi" of Israel. (The King of the Jews, whose advent is near, will treat with scant respect these so-called holy places, and will cleanse Jerusalem of the filth and pollution of centuries.—Isa. 4: 4.—Ed.)

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## "A House of Prayer for all People"

(Continued from p. 118)



THE EARTH  
SUBJECT TO  
CHRIST

In the limited space at our disposal, we cannot survey all the aspects of this House of Prayer for all nations. That is a matter for the leisure hours of those with wisdom. We must restrict the remainder of our remarks to the ultimate purpose of the Temple. When Christ has triumphed over the present rulers of a spiritually dark and evil age, when every social, political and ecclesiastical force has been reduced to powder, and the political "mountain" of man has been reduced to a plain upon which the resurrected and immortalised friends of Christ march in glory, then "GLORY TO YAHWEH" will become the fundamental purpose of the age. As King of the earth, and Creator of the universe, all honour and glory is due to Him, and it is only fitting that homage should be paid to Him. Food, raiment, shelter, health, strength, possessions, friends, loved ones, life itself come from Him. Praise and adoration of Deity is the fundamental characteristic of the rulers of the Age to Come, even now. It will be the vital principle of the Temple worship. In Revelation 19: 6, it is written: "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, say, 'Hallelu Yah! For the Lord God Almighty hath prevailed, and reigneth.'" "Hallelujah" is compounded of two words signifying

"Praise" and "Yah" — "Praise ye Yahweh." This anthem of praise will ascend from the hearts and lips of innumerable immortal men and women who, during the centuries of man's rule, have allied themselves with Christ by submitting to the Divine requirements. They will be raised from the dead (John 5: 28-29), caused to pass before the Judgment Seat of Christ (2. Cor. 5: 10), and, if approved, will be made immortal. (Mat. 19: 29).

With unity of purpose they shall assist Christ to bring all nations into subjection to the Law from Heaven. Men and women everywhere will be educated and instructed in Divine ways, and counselled to render unto Yahweh the homage due to His holy Name.

The Lord Jesus Christ, glorious and immortal, will, of course, be their head. The lowly Nazarene—"born to be King"—who walked the dusty roads of Palestine scorned and mocked because he revealed the evil of men's deeds, will return to earth as universal monarch, with supreme power to enforce His righteous rule. We suggest the reader meditate upon the 72nd Psalm, which is prophetic of his rule. He will ultimately eliminate war, remove the need for military training, destroy the present crippling financial system which blights the lives of many millions, overcome any housing problem, provide food for all, and justice for the oppressed (Micah 4, Isaiah 11). Chil-

dren will be brought up in the fear and admonition of the Lord, whilst every evil traffic, every degrading vice, will be completely crushed. This is the picture that the prophets of God give of the Age to Come.

The most beautiful picture of all is that displaying the humility and subjection of the Monarch of the Earth to His Father in the heavens. This is destroyed by Christendom's false conception of Christ as the second person of a Trinity. In 1 Corinthians 15: 28, Paul declares that when all opposition to Christ's rule will be finally crushed, He will still maintain subjection to His Heavenly Father, that "God may be all and in all." This is brought out beautifully in the ordinances relating to the Temple worship of the Coming Age. Thus in Ezekiel 46: 2, there is presented a beautiful picture of the Son of God offering worship unto His Father in the "House of Prayer for all Nations." In verse 12 the law of the House includes the provision of the Prince offering a "voluntary burnt offering." Here is the altogether lovely thought of the Prince offering beyond that which is required by the Law of the House, and voluntarily seeking His Father's face. It has a message for us as we await the manifestation of the glory. It reminds of the words of Paul to be "always *abounding* in the work of the Lord"; to be "instant in season and out of season" in proclaiming His truths. Instant and loving service rendered unto Deity will never lack its reward.

**SACRIFICE IN THE TEMPLE** Paul teaches: "It is not possible that the blood of bulls and of goats should take away sin" (Heb. 10: 4). He declares: "We are sanctified through the offering of the body of Jesus Christ

once" (v. 10). Thus the sacrifice of Jesus Christ is alone efficacious for the forgiving of sin. Upon what basis, then, will animal sacrifices be offered in the Age to Come, for that they will be offered is stated clearly in the prophets (Isa. 19: 21; 56: 7; Jer. 33: 17-18; Ezek. 43: 21-27; Zech. 14: 16; Mal. 3: 3-4)? In the Mosaic Age, the sacrifices upon the altar were prophetic of the offering of the Lord Jesus Christ; they foreshadowed "things to come" (Heb. 10: 1). In the Kingdom Age they will be commemorative of the same thing; they will be offered as a memorial of what was accomplished upon Calvary 1900 years ago.

The memorial aspect of sacrifice in the Age to Come is expressed in Ezekiel 45: 21-23, which deals with the re-introduction of the Feast of the Passover in the Kingdom. Under the Law of Moses, this Feast reminded Israel of their deliverance from Egypt, but from Jeremiah 16: 14 we learn that the time is coming when the memory of that great deliverance will fade into insignificance before that which is to be accomplished, the faint beginnings of which we see in Palestine even now. At his return, the Lord Jesus Christ will regather "all Israel," and re-establish them in the land promised to Abraham for an everlasting possession (Rom. 11: 26; Jer. 31: 10; 30: 10-11; Gen. 13: 14-15; Ezek. 48). Over this restored commonwealth of Israel (Amos 9: 11) he will reign as supreme Prince, and the twelve disciples will rule as subordinate and immortal Kings (Mat. 19: 28-29). The glory of this regenerated Commonwealth of Israel will spread throughout all the earth (Zech. 8: 22-23), and its people will constantly recall to mind this great deliverance. In addition to the

apostles, the immortalised friends of Christ will assist him in the ruling of the nations. They will owe their deliverance from spiritual Egypt to the sacrifice he offered on Calvary. Thus the Passover of the Age to Come will be memorial of national and individual deliverance, but in either case will centre in him before whom "all men shall bow," and whose authority will be supreme in all the earth.

Ezekiel states that at this Passover the Prince (the Lord Jesus Christ) will prepare "for himself and for all the people of the land" a sin offering (Ch. 45:22). In this we have epitomised what Christ accomplished upon Calvary. The death of Christ is sometimes falsely set forth as substitutionary for others. They teach that he died "instead of the guilty," whereas Scripture teaches that He died "for" others.\* To understand the significance of the offering of Jesus, it is essential to look at events in Eden. There we see man placed under a law. He broke that law and brought death upon himself and his posterity. But God in His mercy decreed that the race should not forever remain subject to these conditions (Gen. 3:15). He designed a plan for the redemption of man. In accordance with that plan, the Son of God was born of the virgin Mary (Luke 1:32-33), and thus inherited the nature common to all mankind; a nature subject to death because of sin (Rom. 5:12-21), and held up in Scripture as evil and in need of atonement (Gen. 8:21; Jer. 10:23; John 6:63; Rom. 7:18). Thus, to bring salvation to others, Christ had firstly to redeem himself. He did this by

rising superior to the disabilities of the flesh (Heb. 5:7-9), and rendering perfect obedience to the will of his Father during his lifetime, whilst in his death, the flesh, which is the seat of all antagonism to the Father (Rom. 7:20-25) was crucified upon the cross.

**BAPTISM INTO CHRIST** But because Jesus was a sinless man, he was not permitted to remain in the grave. His resurrection thus vindicates the righteousness of God whose love or forbearance is also shown in that He will accept all that approach Him through His Son. Paul declares:

God hath set forth (Jesus Christ) to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God . . . that he might be just and the justifier of him that believeth in Jesus" (Rom. 3:23-26).

Thus Christ is exhibited in Scripture as himself benefiting from his own shed blood, and redeeming all those "in him" (Heb. 5:8; 2 Cor. 13:4; Heb. 9:12-13, R.V.; Heb. 7:27; Heb. 13:20). As Adam is set forth as the federal head of a race condemned to death, so Christ is set forth as the federal head, the first-born, of a "new creation" ordained unto eternal life. And these features will be exhibited and memorialized in the "sacrifice for sin" which the Prince shall offer "for himself and for all the people."

Paul shows that we become "in Christ" by belief and baptism (Gal. 3:26-29). Baptism is the token of the death of Christ and signifies that the one so symbolically "dying" is "dying to sin" (Romans 6). Thus in symbol the disciple of Christ is said to have "crucified the flesh with the affections and lusts" (Gal. 5:24); in other words, suppressed self to obey the will of God. The crucified Christ exhibits the at-

\*"For" signifies "on behalf of"; not "instead of." This is clearly indicated by trying to read the latter instead of the former in such places as Rom. 8:31; 2 Cor. 8:16; 1 Cor. 15:3; Heb. 5:1.

titude of mind expected of his followers, and they who so follow the example set will develop a character that will find approval at the return of Christ, and a fit foundation for a change of nature unto eternal life.

We have merely touched the fringe of a most wonderful subject, "*The House of Prayer for all People.*" Ezekiel is not alone in his exposition of the theme; it is to be found through all the prophets and the psalms, and is capable of strengthening the mind in its allegiance to the hope of the Gospel. It therefore will commend itself to all wise persons as a field for private study and meditation, bearing in mind that he that sows sparingly will reap sparingly, and that "if any man lack knowledge, let him ask of God, who giveth freely, and upbraideth not. But let

him ask in faith, nothing wavering."

As a final thought, we would direct the reader to the glorious 48th Psalm, prophetic of the time when God's Kingdom will be established in the earth, a few verses of which we reproduce below:

"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, on the sides of the north, the city of the great King. God is known in her palaces for a refuge. . . . We have thought of thy loving kindness. O God, in the midst of thy temple. According to thy name, O God, so is thy praise unto the ends of the earth; thy right hand is full of righteousness. Let Mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God for ever and ever; he will be our guide even unto death."

—Bruce Philp.

(Concluded)

## ERRATA

On page 115 of our last issue, in the article entitled: "*A House of Prayer for all People,*" it is stated that the circumference of the circular range of buildings which shall surround Mount Zion will be  $\frac{3}{4}$  mile in extent. This should read approximately  $2\frac{3}{4}$  miles in extent.

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Since the proclamation of Israel, an average of 18,000 immigrants have arrived each month.

"We can be trusted that the places (in Palestine) sacred to Christians and the people of other religions will be kept in proper order and treated with the utmost respect."—Doctor Isaac Herzog, Chief "Rabbi" of Israel. (The King of the Jews, whose advent is near, will treat with scant respect these so-called holy places, and will cleanse Jerusalem of the filth and pollution of centuries.—Isa. 4: 4. Ed.)

Stamps for Germany.—We thank those readers who have forwarded to us stamps for the use of brethren in Germany. Owing to altered conditions, these are of no further use, but in the past they contributed greatly to the work of the Truth on the Continent.

*Remittances from New Zealand.*—Until recently we were able to negotiate New Zealand Postal Notes in Australia. Owing to altered currency regulations, this is no longer possible,

# The Faith in the Last Days

*A selection from the writings of brother J. Thomas. Published by the Office of "The Christadelphian" to commemorate the centenary of his visit to Britain, 1848-50.*

This is probably the greatest work that has issued from *The Christadelphian* Office in the twentieth century. Here we have the fundamentals of the Hope of Israel, and the deep things of Yahweh's spirit beautifully expounded by him whom Deity raised up for the reviving of the Truth in the latter days. As we read, we indeed realise what a poor age this is in comparison. How few of the expositions by brethren come anywhere near these, in our day. Every brother who is concerned to grow in the knowledge of the mind of the Deity will obtain this volume and will be thrilled as he follows the wonderful types of the Mosaic order with the aid of Brother Thomas. Moses is set forward as the representative man, foreshadowing the Lord Jesus Christ as a prophet, mediator, lawgiver, man of war, and king (see Deut. 33: 5). The Aaronic washings and the immersion of Jesus; Israel's wilderness journey and its twofold character; the significance of the day of Atonement—these and other expositions are the treats in store for the mind responsive to the power and richness of the Word.

The tangible realities of our Israelitish Hope also receive ample treatment. The Covenants with David and Abraham, the foundation of all we live for, shine forth on almost every page—a welcome contrast with the spirit of modern Christadelphia. The things of the Kingdom are expanded into a grand detailed picture with all the features and Israelitish flavour which

will belong to the *Aion* to come. Sacrifice in the coming age and its significance — the priesthood and amended Mosaic arrangements of Zion's polity; these and many other features show what a truly substantial and material thing the goodness of God really is—so far removed from the vague sentimentalities which rear the head even among the body.

The exclusiveness of our calling is well emphasised. The relationship of the various dispensations and their relative covenants is well presented, and should give a greater clarity of thought on the real meaning of the Word. No man who grasps these matters will be found broadening the way to include within the Covenant the Edomite blasphemers against whom Brother Thomas rightly inveighs.

An outstanding article, unfortunately somewhat abridged, is the one which deals with the Apostolic Spirit baptism. The gifts of the Spirit are shown in their right setting and their cessation explained. Here, again, if we follow his reasoning closely, we shall avoid much confusion of thought which exists on this topic. Here, as in all the Scriptures, we learn to enquire closely: "To whom was this written? What was its original intent?", and thus we learn to avoid the continual haphazard misapplication which is so plentiful through faulty spiritual compass bearings.

Passage after passage of Scripture lights up under the illumination of the Doctor's pen, and the margins of our Bibles will become

enriched as we read. Our minds will make further progress toward taking the warm and exalted glow of the Spirit's teaching.

There is a splendid introduction and biographical summary written by Brother John Carter. We should say that these articles are mostly from the *Herald of the Kingdom* up to its cessation in 1861. In recommending it, our prayer is not merely that brethren may appreciate Brother Thomas's work, but that they may learn to approach the study of the Word of God in the same mode and spirit as he, for it is an inexhaustible mine.

A few brief exhortations are in-

cluded which demonstrate that Brother Thomas was well aware of the moral responsibility which sanctifying knowledge brings. May the volume in this last hour of Gentile Dominion help a few "animal men to attain to the Angelic Order of the Spiritual World."

—E. Wille, Birmingham.

(Note: We have received a few copies of this valuable work. The cost in Australia will be approximately 11/-, including postage. Direct enquiries to Logos Publications, Box 226, G.P.O., Adelaide, South Australia.—Editor.)

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## Explanations:

### THE SLAUGHTER OF THE PHILISTINES

Judges 14: 19.

The Philistines were amongst the most abominable of mankind, guilty not only of idolatry, but of every description of the most degrading, detestable, and monstrous vices — crimes too disgusting and shocking even to name. God had waited four hundred years for their repentance, yet they repented not, but waxed worse and worse; therefore they were justly doomed to destruction. The land was "to spue them out," as too wicked to remain upon it; indeed, their destruction had been foretold, and the Israelites were appointed and even commanded to accomplish this destruction, as the executioners of God's vengeance (see Lev. 18: 27-28; Deut. 20; 16-18). Now, Samson was not only an Israelite, but a judge—a public character — one raised up of God to be a deliverer of Israel from the oppressions of the Philistines, and was endued with supernatural strength for this purpose. Hence, his killing the thirty Philistines, like his destruction of multitudes of them at other times, was not indiscriminate slaughter or murder, but the act of a public person; and the special influence of the Holy Spirit shows that he was divinely directed and divinely aided in the execution of God's predicted vengeance upon this desperately wicked people, whose character had become irreclaimable, and whose iniquities were full. Probably these thirty men were noted individuals — leaders in iniquity, and their destruction came first both as a punishment to themselves and as a warning to others. Yet the destruction thus effected by Samson does not give authority to any one now to do the same, because we are under a different dispensation, when men have no such special revelation as the executioners of God's vengeance.

—C.W.



### 3: MAINTAINING THE TRUTH



While I was impressed by the energy and zeal of the brethren referred to in previous articles, I must admit to being somewhat disappointed with the things which fall under the above heading. Some may not like the things which follow; but they are stated not to criticise, but to help.

It was at the Domain meeting that Brother Philp introduced me to a brother as "*Brother E. B. W. of the 'Logos' Cogitations,*" and asked him his impression of my articles. This brother said that he was not greatly impressed, because he "thought they might cause trouble in the Body." I have had cause since, to think back on the things I have written, for it would be serious indeed to be found in the position of "causing trouble" needlessly. But my conscience still is free. Some of my words have been challenging, I know, and purposely so; but they have been on the side of Truth, of that I am sure; and they have been written, not to antagonise, or to shame, but in brotherly love to upbuild, and maintain the purity of the Faith. That being so, I take comfort in the words of Dr. Thomas as found on the front cover of this issue. I have made mention before of the necessity of "living the Truth." In Sydney we found too many brethren and sisters who are courting the world too much.\* There is too much laxity, in some of the Elders as well as in the "rank and file"—too many who frequent the world's houses of entertainment, follow too closely its God-dishonouring practices and fashions.

After I had given one exhortation in which I had felt it necessary to castigate these things, I was approached by one brother who challenged my statements concerning the picture theatre (should he read this, I ask him not to be offended, it was right that he should speak to me about it). This brother attends the theatre "but not to see the general run of sexual films and so on." He selects his films carefully, and only attends "good ones," such as the life of some man, and "educational films."

It is the duty of every brother and sister to recognise the personal power we have to set an example, good or bad, and the exhortation of Paul to govern our lives, not so much by our own consciences, as by the consciences of our brethren. Here was an older brother going into picture theatres. Was any young brother who saw him to know that he "selected" his films? Would not that young brother be more likely to take it as a sign that it was all right for him to visit the theatre, too? That might well be the beginning of his ruin, and shall it not be chargeable to the brother whose actions started him on the downward path? If any doubt the wisdom of these words, let him read carefully Paul's words in Romans 14 and I. Cor. 10. Here is a vital principle which applies equally to-day to all of the world's evil ways, for while many things may be "lawful," certainly many of them are "not expedient." Moreover, one felt tempted to ask what educational value was to be found on the "gilded screen" in the

lives of this world's celebrities that could not be found to more telling effect in God's picture theatre, where God Himself is the projectionist, and the pages of the Bible the screen? Here are portrayed in vivid manner all the attributes of man, good and bad, together with a Divine commentary pointing out the lessons to be learned. Far better to frequent this picture theatre in this company than waste three hours of one's life in the degrading, man-honouring and God-dishonouring atmosphere of the world's theatres!

Further, one comes away from Sydney feeling that the Body has

not been sufficiently imbued with the vital necessity for deep study in the things of Truth. But an encouraging sign is present now. A number of "*Elpis Israel*" Classes have come into being, and their presence can result only in good. As brethren learn more of the beauties of God's Word, and realise more the reality of our separation from the world, there will be less picture-going, dancing, smoking and the like. There will be neither the desire, nor the time, for them.

—E.B.W.

\*The faults here enumerated are not limited to Sydney, unfortunately.—Editor.

“ABSTAIN FROM ALL APPEARANCE OF EVIL.”—Paul.

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## LIFE AND DEATH

“I have set before you life and death, blessing and cursing; therefore choose life” (Deut. 30: 19). What was said to the Jews is, in substance, said to the Gentiles. To choose implies the action of free will. The Scriptures do not trifle — they do not mock us. Our free will may be bounded by limitations, and it is well that it is, but we have sufficient liberty to obey or disobey — sufficient to establish a ground on which God can righteously bless or curse, save or destroy. The Psalmist's view is a right one, and his example is safe: “I have chosen the way of the truth — I will run the way of thy commandments” (Ps. 99: 30, 32). Yes, it is a question of “I will” or “I will not.” Let our choice be the wise one, and, having decided, let us cheerfully press onwards.

## THE MIND REQUISITE AT BAPTISM

A knowledge of the gospel is not enough. There must be that love of all things to which it pertains, which will cause it to germinate like good seed in the mind, to the production of abundant fruit. If the knowledge of the Truth fail to beget the new man in the heart of the sinner, the baptism following his knowledge is not a birth. It is a mere performance of no benefit to him, but rather to his condemnation. It ought, therefore, to be seriously considered by all who contemplate that step, and by all who are called upon to assist them, whether there is evidence of death to sin before arrangements are made for burial. The burial of a living man is cruelty. It were better for the sinner to leave God's covenant alone than to make a mockery of it. Let him ponder well his state and his ways.

—R.R.



The Example Left Us ———

## Sharing His Crown

By enduring the suffering of his cross, the Lord Jesus Christ has been made perfect. Paul tells us that "For the joy set before him, he endured the cross, despised the shame, and is set down on the right hand of the throne of God." Luke informs us that having "suffered these things," he has "entered into his glory" (Heb. 12: 2; Luke 24: 26). Thus he has been crowned with glory and honour: crowned with life eternal and clothed upon with the divine nature (Heb. 2: 9).

We have been called to share with him his glory, life and crown. "The Father hath called us to his eternal glory" (I. Pet. 5: 10). Our hope is thus a living one, pointing forward to the eternal and unchangeable. We have been called "sons of God" and "heirs of God," to share with Christ in the glories of the Age yet to be revealed. This will include the perfection of life everlasting; the divine nature and the name of *Yahveh Elohim*; the clothing upon with robes of righteous immortality; to be "like him" to wear with him the "crown of life" (I John 3: 2).

"Likeness with him" in that day entails the physical, material change of body to his similitude. This is predicated upon our mental and moral change now, to his likeness. Thus Paul exhorts us to be "transformed by the renewing of our minds" (Rom. 12: 1-2). We are to be activated by the earnest and sincere desire to develop in ourselves the character of Jesus. In doing this we bear his cross

that we might share his crown. We, too, must wear our crown of thorns, to bear the mocking, perhaps, of a disbelieving crowd, that we might be fit to wear the "incorruptible crown" for which we strive (I. Cor. 9: 25; II Tim. 2: 5).

The Lord Jesus Christ, having entered into the holy place, has obtained eternal redemption (Heb. 9: 12). The Father is now engaged upon the task of "bringing many sons unto glory" through the captain of their salvation, whom He hath made perfect (Heb. 2: 10). We are "one with him" as "heirs of God," but await our eternal redemption, that change to spirit life. This shall be accomplished in the final, glorious stage of the manifestation of His sons and daughters, the saints, when we shall appear with him "in glory" or glorified (Col. 3: 4).

In view of this prospect, we can join with Paul, who exclaimed: "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. 8: 18). Or with John, who declared: "Behold with what manner of love the Father hath bestowed upon us!" that in our calling, there should be reserved for us such glory, such life, such perfection. "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him."

Thus we shall "share his crown" —the crown of life, given to those who overcome, just as Jesus over-

came, and now awaits the manifestation of his triumphal glory. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne."

Inheritance in Abraham, the prospect of the promised land, membership of the Bride of Christ, all will fade into insignificant recollections, when, in the day of our salvation, our oneness with Christ, will mean sharing with him his throne, and his crown of illustrious, eternal life of glory. Even mortal sonship will become a dim memory, in the glorious realisation of that sonship which makes us as the angels, manifestations of the Father's own name and glory. His memorial name—*Eyeh Asher Eyeh*—"I will be known in whom I will

be known" will have living expression in the day of our glorious manifestation with Christ. He will then be known to all peoples through us as the Holy Ail, the Eternal Power and Spirit of the universe, Who has been pleased to clothe us with Himself, and cause the world to see Him in us. All this is the future of Christ, and because we will be "one with Him" it is our future also. It is, of course, impossible for us to conceive the depth of the richness of the glory to come.

Shall we all "share his crown"? The glory of the coming day depends upon the spiritual condition in this day. Let us all strive, through our own spiritual development, to be accounted worthy to "share with him his crown" of glory. —K. COOK.



### Questions Answered—

## What Vial is being Poured Out ?

*In view of the fact that the two last wars — 1914 and 1939-45 — directly affected European countries professing allegiance to Roman Catholicism, what vial is being poured out? Is there any reference in Revelation to what has happened in Europe during these last 10 years? (H.M.)*

The greatest feature of the last two wars has been their universality. They were not felt exclusively by Roman Catholic nations. In fact, the most Roman Catholic of all countries—Spain—was not directly affected, whilst anti-Catholic countries such as Russia, Britain, Turkey, Japan, America and others were directly and drastically affected. Three great features, of great importance to world strategy, have developed out of the events of this 20th century. They are:—(1) The destruction of Turkey as an effective force in the Middle East.

(2) The emergence of Russia as a European power, and the widespread influence of the Communist ideology. (3) The ramifications of modern warfare, which has involved almost all nations. The effect of this has been seen in the policies of many nations, particularly America, who has now repudiated her previous attitude of isolation, expressed in what is known as the "Monroe Doctrine." This was the principle of non-intervention of Europe in the affairs of America, as expressed by President Monroe in December, 1822.

A careful consideration of the symbology of the sixth vial will find that the political events with which it deals are divided roughly into four parts. These are: (1) The drying Euphrates (the decline of Turkey). (2) The emergence of the three frogs in European affairs (the growth of Communism and revolutionary principles generated by the French Revolution). (3) The extension of the spirit of unrest into "all the world" or habitable (the universal nature of international

trouble which does not recognise barriers). (4) The gathering of the nations to Armageddon. Before this last item occurs, Christ will return and raise from the dead his sleeping saints.

Although World Wars I. and II. are not specifically referred to in this prophecy, their influence is clearly shown, thus justifying the conclusion that we are living in the epoch of the 6th vial, which shall witness the return of Christ to the earth.

### THE WORD "CHRISTADELPHIAN"

*If Dr. Thomas were alive to-day, he would withdraw the definition he gave to the word "Christadelphian," i.e., "Brother of Christ." I think he also defined the word to mean "one of a brotherhood in Christ." This is nearer the mark, although there are those who claim this title, and yet repudiate it by the error they hold.*

In *Eureka*, volume 2, p. 122, Brother Thomas writes:

"The word 'Christadelphian' is used in this volume as representative of 'the real Brethren of Christ' in contradistinction to the common herd of professors, who undeservedly appropriated to themselves the name of 'Christian' which has long since ceased to represent the believers of 'the truth as it is in Jesus.'"

As all know, this word was coined to give point to the application for exemption from fighting on the part of the brethren during the American Civil War. Concerning this name, Brother Thomas wrote:

"I did not know a better denomination that could be given to such a class of believers, than 'Brethren in Christ.' This declares their true status; and, as officials prefer words to phrases, the same fact is expressed in another form by the word 'Christadelphians,' or 'Christ's Brethren.'

In the Certificate he prepared for presentation to the authorities, Brother Thomas wrote that the brethren

"... constitute a religious association denominated herein for the sake of distinguishing them from all other 'Names and Denominations,' 'Brethren in Christ,' or, in one word, 'Christadelphians.'

Though in *Eureka* the word Christadelphians is used to mean *Brethren of Christ*, and in the Certificate, *Brethren in Christ*, there

is no actual confliction or contradiction. It all depends at what aspect of the subject we are looking. A Brother of Christ has Brethren in Christ. If the multitudinous Christ of Ephesians 4: 13-16 is in mind, then the word *Christadelphian* signifies *Brother in Christ*. But if the Lord Jesus Christ is personally referred to, then the word means *Brother of Christ*. Paul says: "For he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the ecclesia will I sing praise unto thee" (Heb. 2: 11-12). Thus the word is significative of a very wonderful relationship with Christ and with each other.

As to those who hold the name in error, the time is coming when their true status will be revealed. Christ, himself, declares: "Behold, I will make them of the synagogue of Satan, which say they are Jews (i.e., in the sense of Romans 9: 8, Eph. 2: 12), and are not, but do

lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee" (Rev. 3: 9). There will be no place

for liars in the kingdom of God (Rev. 22: 15), and any who assume the title *Christadelphian* and deny the principles involved are, in effect, guilty of "making a lie."

### A POST-MILLENNIUM REVOLT?

*After careful consideration, I believe that the Doctor's teaching of a post-millennium revolt is based upon false premises. Do you believe that all of Rev. 20 is consecutive reading and relates to the one subject?*

We do not think that all of Revelation 20 is consecutive reading, but after an examination of all the evidence for and against, we find our belief in a post-millennium revolt by no means shaken. The subjects of the Kingdom must be placed to some test, and we have the assurance of Divine revelation that "let favour be shewed to the wicked, yet will he not

learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord" (Isa. 26: 10). Such is the evil of sinful flesh, confirmed by 6,000 years of history, and to be yet demonstrated, we believe, at the end of the 1,000 years' reign of Christ.

—Logos Committee.

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"They shall say all manner of things against you, falsely." Christ's words have been verified in every age since. Vilification has been a well-used implement in the hands of malice. Paul had his share of the experience. He speaks of "evil report and good report" as being alike his experience. Why should we think it strange if we have a taste of the same? Slander is easy to bear, because it dies when examined. If not being examined, it lives, well it may have a mission from God, like the maledictions of Shimei, which David refused to interrupt.—2 Sam. 16: 7-12.

...

—R.R.



## COMMUNISM OR THE KINGDOM OF GOD?

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Over 50,000 copies of this work have been printed, but so heavy has been the demand, but, until now, we have not been able to announce that copies are available. This little work (the cover of which is shown overleaf) will be found of interest to brethren and sisters, and excellent for distribution to the Stranger. Already some thousands of copies have been distributed, and the results have been very good — many of the recipients writing for further copies to pass on to their friends.

The book commences with the conclusion of war in Europe in May, 1945, and traces the course of world events since. It shows how the principles of Communism are dominating the minds of men and women, particularly in Europe, and contrasts those principles with the Divine way. **Communism or the Kingdom of God?—**

- Shows how the philosophy of Marx (who was contemporary with Dr. Thomas) is influencing world events to-day.
- Contrasts the truths brought to light by Dr. Thomas with the fallacy of Communism.
- Demonstrates how Russia is dominating Europe, and developing the Image of Daniel 2.
- Provides a peep at the future as depicted in the Bible.

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“Communism or the Kingdom of God?” is 3d. per copy, or £1 per 100 copies. Please add postage to mail orders.

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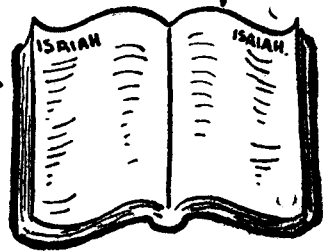
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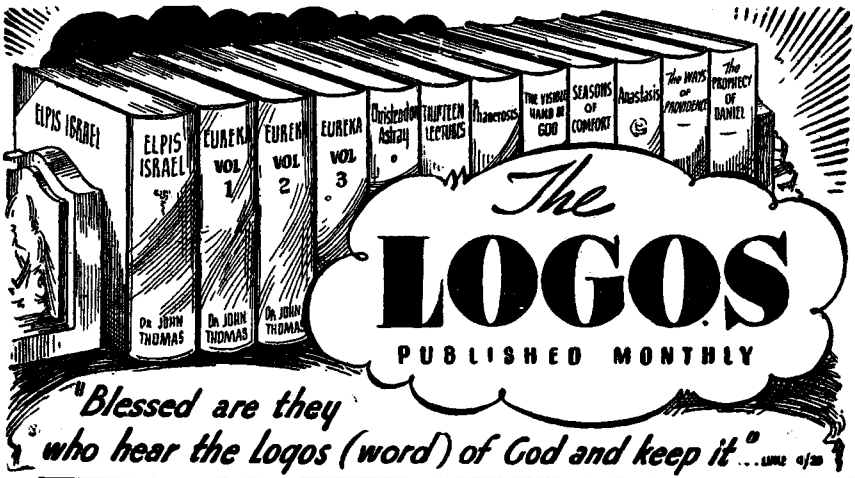
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P. Dupreseyel



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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 Yahweh is a strong tower: the righteous runneth  
into it and is 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, 19 Bulkara Rd., Bellevue Hill, Sydney, 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 1/9 per 100, or 16/- 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

*Upholding the Purity of Apostolic Doctrine and Practice*

## CONTENTS FOR MARCH, 1950.

First Letter to Elect of God	145	"They'll Understand"	157
Glance at a Troubled World	150	A Letter to the German Brethren	158
Belshazzar's Feast	154	Religious World of Today	160
Visit to Sydney	156	Locality of the Judgment Seat	164

### Thoughts for the Times

#### FIRST LETTER TO THE ELECT OF GOD IN TIME OF TROUBLE

*The elect of God exist, although no man can individually identify them. They are after a common family likeness, though differently situated in the present evil world. They have one faith, and one aim, and one mind, though following different occupations, and living in different parts of the earth. We greet them in the name of the Lord, wishing them and praying for them grace, mercy, and peace from God the Father and the Lord Jesus Christ.*

BELOVED, you are known of God, though you may not be discerned by man. You are scattered up and down the world, in a cloudy and dark day, undistinguishable to human eyes, from the common mass of mankind. Your divine mark or seal, wherever you are to be found, consists of the belief, obedience and love of the truth which God has caused to be set forth in the writings of Moses, and the prophets, and the apostles. Having this mark, you are precious in His eyes. Your faith is well-pleasing to Him; your obedience, your free-will offerings, your sacrifices in His service at a time when all the world ignores Him ascend before Him as the odour of a sweet smell, and are acceptable to Him through the High Priest of our profession. And they will be spoken of again to your great joy, in a day when they will seem to have been all forgotten, and when they will seem too small to be mentioned in the presence of the world-stirring events that will belong to the coming again of our Lord Jesus Christ. I write to you concerning our common affliction — common in a large sense. I do not write to you because I know you. Some of you I doubtless know; but no man knows you as "the Lord knows them that are His." A man cannot even know himself in this sense — as our beloved brother Paul has said, "I judge not mine own self: he that judgeth me is the Lord." We know the principles upon which men will be saved, because they have been revealed; but we are not capable of discerning infallibly where these principles have had their effectual work, though we may discern where they are set aside and violated. I write to you as those whom the Lord

loves, and who will be banded together in a joyous company when the Lord comes. I write to you as one of you, having the same experience and the same need. The scorner may mockingly enquire what right I have to write to such. I answer, the right of brotherly love, which belongs to every man who can rise to his privileges in Christ. Brotherly love leads to brotherly concern in all things, but particularly in those that relate to our standing in God, our position in the present probation, and our hope concerning the purpose of God, which will surely be accomplished. Your present lot is grievous in many respects; and at times you are greatly cast down, and nigh despairing altogether of the Lord's promised kindness in Christ. I write to remind you of the cause you also have for encouragement and joy.

**ARE YOU CAST DOWN?** You feel unworthy of the great salvation to be brought unto you at the revelation of Jesus Christ: remember that though those only whom the Lord esteems worthy will enter the kingdom, yet part of that worthiness consists in that very sense of unworthiness which oppresses you. God's favour is for those only who rate themselves at God's standard; and by this standard we are, as Jacob confessed himself to be, "unworthy of the least of all the mercy and the truth" that the Lord shows to His people. For what are we at best but worms of the earth, fashioned in God's image, made of

*At a time of great crisis in Ecclesia affairs, and world-wide stress, Brother Roberts penned a series of "Letters to the Elect in a Time of Trouble." The thoughts expressed reached a high peak of spirituality, and some believe that these letters contain some of the finest writings of our Brother. "The Logos" Committee feels that it is doing the Brotherhood a service in reproducing them. They appeared originally in "The Christadelphian" for 1885. We hope (God willing) to reproduce a letter each month.*

*The Committee.*

His clay, and permitted to live for a few years on the face of His glorious earth? The most righteous man can say with Job, whom the Lord approved, "Behold I am vile . . . wherefore I abhor myself, and repent in dust and ashes." If a righteous man could feel this abasement (most reasonable abasement in mortal flesh in the presence of the divine glory) — is it a marvel that we who add error to weakness, and sin to corruptibility, should sometimes feel "broken in heart and contrite in spirit?" It is right: but be not destroyed by this abasement. It is pleasing to God. To such He has more than once plainly declared He looks with approval.

But your sins, they distress you: it is right they should: but look again and be comforted. There is a sin not unto death. You are not callous towards the Lord. You do not run in the ways He has forbidden. You do not love the present world and run with it in all its "ungodliness and worldly lusts — the lust of the eye and

the pride of life." You do not deny God and live in deliberate disobedience of His commandments. On the contrary, you love His name and His word; you believe His testimonies, and rejoice in His institutions; you love, and look, and long for the appearing of His Son, whom He has promised to send; and you are striving in all the ways of life, so far as in you lies, to do His will as expressed in His commandments. But you fail often. You come short of what you would do. You frequently do the things you would not do: and you are distressed on this account. It is right to be so: but do not forget the provision that has been made: Christ has taken away our sins. We are washed in His blood. He stands in the Father's presence, not only as the accepted sacrifice, but as the appointed high priest for His house. He ever liveth to make intercession for us, according to the will of God. If we confess our sins, He is faithful and just to forgive us our sins and to forgive us all our iniquity. If we walk in the light, the blood of Jesus Christ cleanseth us from all sins. God forgives us for Christ's sake.

**DO YOU FEEL UNFITTED FOR THE POSITION?** Perhaps you are oppressed with a sense of the unsuitability of such persons as you being promoted to honour and power in the kingdom of God. Remember, it is God's deliberate plan to make choice of such. "Not many wise men after the flesh, not many mighty, not many noble, are called . . . but God hath chosen the weak things of this world." Jesus spoke of this, and said: "Even so, Father, for so it seemed good in Thy sight." He even gave thanks to the Father for proceeding on this plan. There is a reason in it all. The kingdom is to be established for God's honour, not man's: for the Spirit's objects and not those of flesh. Hence, it is a necessity that men be provided for its administration who are not proud and lifted up in their own eyes, but who are lowly, and who know and reverence God so deeply as to find pleasure in His exaltation. The blessing of man will come out of it all, but glory to God first. If God made choice of the aristocracy, His purpose ("I will be exalted among the heathen") would not be accomplished. They are full of themselves. He chooses men who are empty of themselves, that they may be full of God. Poor men, in a day of evil, are the kind of material out of which He can provide the earthen vessels in which His eternal treasure can be deposited, "that the excellency of the power may be of God, and not of man."

But you say: "Such poor weak people as we are not fit to be kings and priests." True: not as you are now. It is not as you are now that you will be elevated to the position. You will be changed from the mortal to the immortal, and this change will fit you in every way for what you will have to do. It will give you strength and grace and capacity and gladness of heart. You will be able to carry yourselves as kings, and to sustain yourselves without fatigue, and to bring the wisdom of Solomon to bear in the judgment of all matters you may have in charge. Qualification of this sort is all in God, who will liberally crown His children with the highest gifts, in the day of their exaltation. The one thing needful is a humble, loving, obedient heart, and pliant will, which can only be developed and put to the proof by the exercise of faith in a day like this; and the operation can only be successfully performed, in most cases, in circumstances of poverty and self-denial.

Consequently, your lowly position and inefficient state, instead of being a cause of dubitation, should help your confidence, as furnishing, in your case, the likely elements of suitability to the glory to be revealed.

**HAVE YOU DOUBTS?** But in another way, you may feel the clouds return. The time is long, and human nature is weak, and power fails, and you feel yourselves walking towards the darkness which abounds the horizon of all natural life; yea, the darkness will oftentimes steal into your inmost soul, and fill you with an indescribable horror, as you survey the vastness of the universe, in which God is apparently silent, and the almost infinite mass of abortive life that appears upon earth from generation to generation. Be comforted concerning this also: this darkness is inseparable from God's plan. Nay, more: it is essential to it. Human life on the earth can no more reach the glory to be revealed without this experience, than the fruits of the field can appear without ploughing and harrowing. It is part of the plan. God's wisdom is in it, and His love, for God is love. We shall see it. Meanwhile, we must exercise faith, without which He cannot be pleased. Faith working by love can see a little even now — by starlight as it were. The darkness is prolonged for the world as a whole; but it is short for any generation. It has been on the earth for ages, but no generation lasts for ages. We knew nothing of it last century; our turn had not come. Our turn has now come: it depresses, but it will soon be over, and when over, the next thing in our experience (apparently the immediate next) if actually delayed, however long, is the eternal sunshine of the Father's manifested presence, power, and glory. We shall find then what has been done for us by our present exposure in the darkness and cold of earth's winter. It is the Father's appointment for us meanwhile. What can we say but "Thy will be done"? He doth not willingly afflict. Not only so, but He ministers to our need while we pass through the darkness. None of the elect of God is left alone. God is with him to guide and strengthen in many invisible ways. God cares for him; pities him; chastens him; upholds him; prepares him for the inheritance that is in store for all the sons of light: an inheritance in which they will commune with unspeakable joy, after the prolonged and bitter fight of faith victoriously waged in their several evil days. "These are they that came out of great tribulation." We cannot come out of it without being in it first. While in it, is hard to bear. But remember the end. Remember the joyful muster of the Lord's elect.

This touches another sorrow you have. In your several spheres of probation, you are yearning for what you never realise. You hunger and thirst for the prevalence of a noble enlightenment among men. You love God yourselves with all your hearts and souls. You long to see others rejoice in Him and exalt Him in a sincere and intelligent way. You have a compassionate regard for the condition of mankind, and desire, with even a tearful earnestness, to see them in a blessed condition. You sigh and faint for the delights of sanctified and intellectual friendship in which the hearts of companions should open with a noble warmth to the great and noble topics that the universe presents to the mind, instead of gravitating heavily to the petty accidents of animal life. Ah, and you are afflicted with your own incapacities that blur the sight and enfeeble the hands, and drag you into abysses of gloom as dark and dreadful as

Jonah's habitation in the storm-tossed sea. Now, there is comfort concerning all this. It is somewhat negative in its form; but, then, it is true, and true comfort wears well, whereas false comfort fails you in the long run. The comfort is that these things are unattainable in the present condition of human life upon earth, but that they are attainable and will be realised in their very perfection in the kingdom of God. The recognition of this is a help. We reconcile ourselves hopefully to our lot, enduring the hardness of the desert by knowing that it is desert, and in the confident anticipation of the land of promise at the end of the journey. One comfort more. It is not displeasing to the Father that we thus hunger and thirst to the point even of misery, after righteousness. On the contrary, Jesus said, "Blessed are ye that hunger and thirst after righteousness; for ye shall be filled."

**ECCLESIAL TROUBLES** Finally, you are troubled and distressed by dissensions in the household of faith. Many of you have been plunged into deep grief, even unto many tears. "Beloved, think it not strange concerning the fiery trial." It is nothing new. It is the modern form of a very ancient and frequent experience, resulting from the fermentation of diverse elements brought together by the knowledge of the truth. We must trust to God's wisdom in permitting of the admixture of these elements. He has done so from the beginning. Do not be too much distressed by it. The results that come of it do not alter things. They only prove and try and manifest things. The word of the Lord standeth sure amid all the chafes and changes and corruptions of men. The Lord Jesus, from the serene exaltation of the heavens, has for centuries beheld the confusions, and commotions, and wars that have wrought havoc among men in his absence. He has beheld them without surprise. He foresaw them and foretold them. He said there would be strife and division: that iniquity would abound: that the love of many would wax cold: that the trial would be too severe for some, but that he that should endure to the end would be saved. Can we imagine that such things are permitted without a purpose? The apostolic age was rife with them: is it a marvel if we have our share? There is but one answer on the part of enlightened reason: and that answer will help us to stand in the midst of the evil and to hold fast unmoved the hope of the gospel, looking to Christ, who lives — distrusting ourselves, who die. Our life is fleeting away: the battle will soon be over. Be strong and of good comfort. Stand fast: quit you like men. Keep close to the word in daily reading, and the peace of God will rule in your hearts and minds and preserve you amid all chafes and tumults, unto His glorious kingdom, which will heal all sores, and chase all darkness for ever away.

Your fellow-sufferer, fellow-soldier, fellow-pilgrim, and fellow-suppliant of the mercy of God unto eternal life,

ROBERT ROBERTS.



A GLANCE AT  
**The Troubled World**  
•  
**World's Answer to a Challenge**

*"God has told us of the latter days, that 'evil shall go forth from nation to nation and a great whirlwind shall be raised up from the coasts of the earth.' The current aspect of things has a wonderful resemblance to this description. There have been times of tumult before, but never in the present form or connection. Therefore, though filling the natural mind with alarm, it is of a nature to inspire the believer in God's Word with hope and gladness. The portents are of the day of Christ which, after devastating storms, will dawn upon the world in peace and glory, a morning without clouds. The crisis is long drawn out and liable to fatigue mortal expectancy; but its glorious end is so sure and staple when it arrives that we may well with patience wait."*

Ninety years ago mankind was put to a test. The research of a scientist had resulted in the invention of a new explosive named Dynamite. It had great possibilities. It could be harnessed for the benefit of humanity, it could be used to its destruction. It could be a valuable ally in building mighty reservoirs and similar projects, it could become a deadly enemy and destroy them. It could help establish towns and cities by simplifying the initial work of quarrying, it could bring destruction and death to these cities. It could be used in engineering and mining operations for breaking up rock or minerals, it could be applied to war for breaking the spirit of nations, smashing up homes, and increasing the number of orphans and widows. So terrific were its possibilities, that the scientist was assured that man would be frightened to use it except for constructive purposes. He believed that the frightful consequences of its use in war, the fact

that a nation could draw upon it in time of battle, would make the prospect of warfare so frightful as to outlaw it altogether.

Nobel publicised his invention, and mankind was put to the test. Before his death he received sufficient indication to know that his terrible invention had paved the way for hitherto unknown horrors in modern warfare. Its possibilities were explored by the nations in their search for convincing arguments to prove that might is right. Gelnignite, a perfected form of dynamite, was used by Britain in the Boer War as unanswerable logic in favour of her right to possess the diamond fields and gold mines of Kimberley and the Rand.

Nobel had amassed a huge fortune in life, and his will directed that the interest of his estate should be used to endow yearly prizes for outstanding work of merit in the realms of science, literature and world peace. Most people think of the last — an outstanding contri-



bution to the fraternity of nations —when they speak of the Nobel Prize. It is grimly appropriate to the contradictory state of human affairs that this prize should be endowed by a man whose invention contributed so largely in making war more horrible. It is also a reflection upon the folly of man that the raw materials which make up some of the highest explosives known to modern science also give man medicinals of great healing power. Deity has given into the hands of man means that he can turn to his good or ill, and man alone is responsible for the direction in which he uses them.

The world has progressed far since the days of Nobel. Nobody would be so naive to-day as to believe that a greater means of destruction than dynamite would so impress the world with the fearfulness of war as to guarantee peace! Rather is scientific research directed towards discovering greater means of raining destruction upon the enemy. We live in days of "progress and enlightenment," when pilotless bombs can be fired indiscriminately at towns and cities of civilians, or "block-busters" of tremendous potentiality are used to systematically annihilate centres of activity far removed from the scene of actual conflict. Now it is sound tactics to by-pass military objectives to destroy the morale of the army by the wholesale slaughter of the women, children and civilians at home. Thus, during the last war, the dropping of an Atom bomb upon an already defeated people, in a residential area of no military consequence, by what is proclaimed by many to be the most enlightened, humane and Christian nation on earth, was applauded by millions as a virtue. 100,000 people were

killed by the dropping of the bomb on Hiroshima as an experiment to impress the world with the might of American arms.

When will mankind learn the lesson of history that mere military strength is not permanent? The experience of ruthless Assyria, powerful Babylon and mighty Rome warn this generation that to the measure of its sowing so shall it reap. The weapons which a nation turns upon its enemy to-day will to-morrow be turned upon itself. The Psalmist establishes it as a principle that the wicked hath "made a pit, and digged it, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate" (Ps. 7: 15). He cried: "Oh, let the wickedness of the wicked come to an end." As for him — "My defence is of God, which saveth the upright in heart" (vv. 9-10).

The years are slowly passing, and the memory of Hiroshima is drifting into the background. Yet such a crime as that will not go unpunished. The world is preparing its own retribution. The time is coming when the "destroyers of the earth shall be destroyed" (Rev. 11: 18). Thus the student of Scripture can only shudder for humanity when he reads of more powerful and diabolic means of warfare, of bacteriological warfare, of hydrogen bombs ten times more powerful than atomic bombs, of preparation for war on a world-wide scale. He knows what this means ultimately. One scientist has warned that there is no defence against the Hydrogen bomb, and advises men and women to "go underground." The Jewish scientist, Einstein, has warned:

"Radio active poisoning of the atmosphere, hence the annihilation of any life on earth, has been brought within the range of technical possibilities."

In these last days of the Gentiles, Deity has permitted knowledge to increase (Dan. 12:4). He has given man the freewill to use that knowledge to his benefit or otherwise. Many broken homes, weary hearts and smashed cities testify to the direction in which the knowledge has been used. Fear now fills the hearts of those with sufficient imagination to conceive of the future (Luke 21:26). The scientist warns the politician who refuses to heed the warning. And the macabre armaments' race of death continues. The time is coming when men will literally descend "into the holes of the rocks and caves of the earth" to escape the evil (Isa. 2:19), when the slain will be "from one end of the earth unto the other" (Jer. 25:33). Zechariah speaks of a dreadful plague which shall smite the assembled hosts at Armageddon: "Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth" (14:12). This may be the result of such weapons as the Hydrogen Bomb.

We have the assurance that "the annihilation of life on earth" referred to by Einstein will be prevented by Divine intervention. The words of the Master relating to the destruction of Jerusalem can apply to these times. He declared: "Except the Lord had shortened those days, no flesh should be saved; but for the elect's sake, whom he hath chosen, he hath shortened the days" (Mark 13:20). Despite the troubled nature of current events, and the awful possibilities of the morrow, we can "lift up our heads" with the assurance that the Divine plan will be fulfilled, and "all nations blessed in Abraham and his seed" (Gal. 3:8). Therefore, we look forward with hope and rejoicing. World events speak not only of the folly of man, but of the imminence of Christ's return. We stand related to things that are not temporary but eternal, to the establishment of the Kingdom of God on earth "which shall never pass away." The world about us — political, social and religious — is heading for destruction. We need to stand aside from it to-day if we would avoid the fire that will purge it to-morrow.

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## THE WORLD'S STANDARDS NOT OURS

*The Daily Telegraph* recently featured an article stating that film actress Ingrid Bergman, whose adultery with the Italian film producer Rossellini received world-wide notoriety, not only portrayed a Catholic nun in a recent film, but was the model for the Virgin Mary in a fresco at the Church of the Nativity in Saint-Etienne, a French industrial town. According to the article, the Bishop of Lyons unveiled the fresco, which portrays the Virgin Mary surrounded by angels with permanent waves and

hair cut in the latest Paris short style!

The designer of the fresco justified his selection of film stars as models because of their personal beauty. This serves to emphasize again that the standards of beauty set by Hollywood, applauded by the world, and apparently approved by Roman Catholicism, are not the standards set by God's Word. The latter educates its readers to seek a beauty which repudiates outward show, and is often displeasing to the world, which finds its pleasures in

the synthetic beauty of Hollywood. The beauty that God delights in, and which should be the delight of all true sons and daughters of God, is the spiritual development of "the hidden man of the heart, the ornament of a meek and quiet spirit, which is in the sight of God of great price" (1 Pet. 3:4). The world ridicules this standard, and they who set themselves to emulate it must expect some chaffing from the world. The words of Christ in John 15:18-20, however, can encourage us in the way.

The publicity given to the private life of the film actress noted above has resulted in many religious bodies calling for a boycott of her films. On this basis all Hollywood's productions should be boycotted. According to Bible standards the morals of Hollywood are evil. Many of the sins of which these actresses and actors are guilty, and which are glossed over by the tolerant morals of to-day, would have resulted in stoning to death under the Law of Moses, a Law which Paul describes as "holy, just and good." We can well ask the question of righteous Job, "Who can bring a clean thing out of an unclean?" The answer is, "Not one" (Job 14:4). Hollywood certainly cannot. The screen helps to mass-produce the modern mind and mould the morals and lives of millions, according to a standard quite adverse to the Word of God. It presents life falsely, glossing over sin, ridiculing truth, and elevating the flesh to the exclusion of Deity.

"Can a man take fire in his bosom, and his clothes not be burned?" (Prov. 6:27). The answer is a decisive No. The habitual attendance at the picture

theatre can only result in evil. We can well leave it to Roman Catholicism to make use of the beauty (?) there revealed, and refrain from association with an institution that will ultimately feel the weight of Divine retribution. Isaiah declares that the hand of Yahweh will be upon everything that is high and lifted up (Isa. 2:12). There is no doubt that Hollywood abrogates to itself an importance that brings it under this category, and the world recognizes that importance by worshipping at its shrine. A more direct reference is made to Hollywood and similar organizations in the words: "The hand of Yahweh will be directed against all pictures of desire" (Isa. 2:16, margin). The vengeance of Deity will be directed against these haunts of evil in the day of the apocalypse of His Son.

Isaiah 3:16-24 reveals the attitude of God towards the standard of vanity which the world applauds. This standard will be condemned and "taken away" in the day of the Lord (v. 18). That day is in the future. It will be the period when "the branch of Yahweh will be beautiful and glorious" in the earth (Ch. 4:2), and when the Lord will "wash away the filth of the daughters of Zion" and establish around Mount Zion the glorious "house of prayer for all nations" (Ch. 4:5) which is the subject of Ezekiel's prophecy. It is with pleasure that we learn from the Editor of *The Logos* that copies of brother Sulley's *Temple of Ezekiel's Prophecy* will be available later this year. We commend this book to all, and recommend the exposition of Isaiah 3 and 4 contained therein.

## Belshazzar's Feast

*There is an analogy between Belshazzar's feast and modern times. The King of Babylon blasphemed the God of Israel, and made merry before his god at a time of national crisis. The spiritual head of Rome does similar to-day with his proclamation of 1950 as a holy year, and the celebrations of his followers in the length and breadth of modern "Babylon." The following article is appropriate to these times.—Editor.*

Daniel 5. To appreciate fully this chapter we must have in our mind's eye a distinct picture of the events therein described. A large and magnificent hall, worthy of great Babylon, the glory of kingdoms, the beauty of the Chaldees excellency, and in it the aristocracy of the empire, symbolised by the Head of Gold (Dan. 2). The king, his princes, his wives, and his concubines all assembled at a feast of an idolatrous and voluptuous nature. Inflamed by wine, Belshazzar conceives and carries out a piece of impiety of which it would seem his predecessors, with all their faults, had not been guilty. He commands the golden vessels, which his grandfather, Nebuchadnezzar, had taken from the temple of Yahweh, at Jerusalem, to be brought in, and, filling them with wine, they drink, and praise their gods of gold, silver, brass, iron, wood and stone. The displeasure of the God whose vessels they had thus desecrated, is shown. Suddenly their mirth is changed to awe, their riot to terror, for over on the wall comes forth a man's hand, tracing upon the plaster the ominous words: "Mene, Mene, Tekel, Upharsin." The king, in terror, calls for his wise men to read and explain the writing. This they are unable to do. Their failure increases the terror of the King, now trembling with fright. At the suggestion of the queen, Daniel is called. The wisdom of the world

having been seen to be of no use, recourse is had to one "in whom was the spirit of the *Elshim*." Daniel, in what follows, bears out the meaning of his name, a judge of *Ail*, for first reviewing the position of slighted privilege occupied by the King, pointing out wherein he had not profited by his grandfather's experience, he then pronounces the sentence of the Most High on him. There is a marked difference between the way in which Daniel addresses this king and that in which he spoke to Nebuchadnezzar when informing him of his fate (4:19): "The dream be to them that hate thee, and the interpretation thereof to thine enemies." For Nebuchadnezzar (with all his faults), Daniel had a pity, for he did, on some occasions, recognise the Most High, but for this weak and effeminate prince he seems to have had a profound and sovereign abhorrence — Let thy gifts be to thyself, and give thy fee to another.

We see in Daniel's speech an illustration of the words in John 3:19. Belshazzar knew of the existence and power of the Most High, he knew that his grandfather had a kingdom and glory given to him, also that his pride had been punished, and that on repenting the Deity had restored to him his kingdom, and added to his former glory. But thou, O Belshazzar, though thou *knewest* all this, yet thou hast not humbled thyself, but

has honoured the gods of wood and stone, and dishonoured the Mighty One, in whose hand thou art, and who will not give His glory to another. Thou hast sinned against light and knowledge, therefore I will make known unto thee the interpretation. Hear thy doom.

*Mene.*—"God hath numbered thy kingdom." The duration of the rule of Nebuchadnezzar's family had been limited beforehand to 70 years (see Jer. 25: 12; 29: 10). Now Daniel adds — "and finished it." The time was at hand for Jehovah's captives to be set free, not for price or reward, and for Zion's destroyer to be in her turn destroyed.

*Tekel.*—"Thou art weighed in the balances," and Daniel adds as the verdict, "art found wanting." Belshazzar, judged by his opportunities, had proved himself unsuitable for the work next to be done—to rebuild the temple, and restore to Jehovah's service the holy vessels which he had discarded.

*Peres, Upharsin.*—"Thy kingdom is divided and given to the Medes and Persians," who were at this time making their way to this palace, whither the heads of the kingdom had been gathered together, in readiness for the execution of the divine decree upon them.

Darius and Cyrus the anointed of Jehovah (Is. 45: 1), and his "sanctified ones," the Medes and Persians entered Babylon by the bed of the river Euphrates, which they had diverted from its course and, easily overcoming all resistance, slew Belshazzar and took the kingdom.

The capture affords the most clear and striking answer to those who ask for any proof of the fulfilment of prophecy.

To us the account is of great interest, from its symbolical meaning. Cyrus, both in his name (whether it is the "Sun" or "Like to the Heir") and in his title, "the anointed," is a type of the true Sun of the future age, the "Heir of all things," and the Medes are a type of his brethren, the kings from the sun's rising, who, with Him, will finally both take and hold the kingdoms of the world for ever, even for ever and ever. Great Babylon, the kingdom of sin and confusion, is a modern as well as an ancient institution, and in it, armed to the teeth, the strong man of sin, in plural manifestation, is laughing to scorn the idea of being taken and deposed, all of them like the princes and lords in ancient Babylon, drunken with wine, and the mother of all the abominations of the earth (Rev. 17: 5). And as the idol worshippers of Babylon of old might have been warned when they saw the Euphrates leaving their city, and its dry bed opening up a way in, so now the demon worshippers of the present day—votaries of "Mary, Queen of Heaven," and "Mother of God," and adorers of the imaginary ghosts of dead men and women, might be warned by the almost completed evaporation of the symbolical Euphrates (Rev. 16: 12), long since given as a sign, that their day is at hand, when with violence great Babylon shall be thrown down and "be found no more at all."

To the brethren of Christ this sign is cheering in the extreme, pointing as it does to the near approach of the day when the kingdoms of this world shall become the kingdoms of Yahweh and His Anointed.

Let us be careful to remember His warning—"Behold I come as a thief. Blessed is he that watcheth,

and keepeth his garments, lest he walk naked, and they see his shame" (Rev. 16: 15).

—R.G.R.

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## Reminiscences of A VISIT TO SYDNEY

### 4.—Concluding Thoughts

One memorable event was the visit I made, in company with Brother and Sister Philp, to Wollongong. Here, in the rough coal-field population is found a small group who have learned and accepted the Divine message. It is my opinion that the central Ecclesias have a responsibility to watch over the welfare of small groups such as that found at Wollongong. They are not self-sufficient, and few of such groups seem to have those with sufficient knowledge of the deeper things of the Truth to act as leader and teacher. And, besides, such is human nature, that it is dangerous, often, when such a dominant personality is present. For the most part, these brethren have learned and accepted the Truth, and then have gone back to their isolation, or comparative isolation, to fend for themselves. Alive to the responsibilities thus imposed, the *Elpis Israel* Classes of Adelaide for many years now have sent forth their fortnightly budgets of exhortations, answers to Bible difficulties, group study notes, and fraternal items of interest to any in isolation. If there are any such, anywhere at all, who would like these budgets, we will be pleased to hear from them. We encourage the formation of study groups to study the Scriptures regularly with the aid of *Elpis Israel* or some similar work. For this purpose we conducted a sample *Elpis Israel* Class meeting at Wollongong, and

sincerely hope that the Ecclesia there will continue with the good work, and that the Sydney brethren will co-operate in the "servicing" of these and other isolated members of the One Body. And so, through the pages of *The Logos*, I send my loving greetings to the Brethren and Sisters of Wollongong, and my personal thanks for a grand evening. Keep it up, brethren! "Study to show yourselves approved unto God, workmen that need not be ashamed, rightly dividing the word of Truth."

A like and a dis-like to close my reminiscences. I liked very much the orderliness of the brethren of all Ecclesias at the close of the meetings. It was refreshing to note the perfect quietness which held until the organ notes had finally died away after the final prayer. The Adelaide meeting has lost this atmosphere of recent years.

There was a noticeable discourtesy, however, in all meetings I attended as a visiting speaker. Not once was I asked if I desired a particular reading or hymns at a Memorial Meeting. The result was rather incongruous on one occasion, when I spoke of the nearness of the coming Dawn, only to have a following hymn express *Fast draws the eventide!* Everywhere I went I had to find my own way to the platform, and as the procedure of most of the meetings differed slightly, I often found myself in uncomfortable uncertainty. After each meeting I was warmly welcomed, but a little more warmth beforehand would be of great assistance and comfort to a visitor.

The comments herein expressed might be thought to be condescending and even "cheeky." They are not intended that way, but are made humbly and with a sincere

desire to help. It is good to know how others view us, if the views are both given and received in a brotherly spirit.

So our holiday drew to its close, and "we in our small corner," and the brotherhood in Sydney, in its somewhat larger "corner," proceed with our work in the Master's service. Possibly we shall never again

have the pleasure of meeting with the Brethren of Sydney in a meeting of Remembrance. May it be that both we and they shall order our lives that we shall meet again face to face with our Master when He will "drink wine anew in the Kingdom of God." This is the earnest desire and prayer of

—E.B.W.

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### "THEY'LL UNDERSTAND"

by Brother James Rue, Sydney.

(A reply to Thos. Bracken's *Not Understood*)



They'll understand! Praise God, His Day is nearing,  
Beyond the present calumny and crime,  
To all who love and look for His appearing,  
The Lord, the Life, shall come a second time,  
They'll understand!

They'll understand! Angelic might enlisting,  
He comes to save, the only one who can.  
To cause to cease the turmoil now existing,  
To end the mad moronic rule of man,  
They'll understand!

They'll understand! In every tribe and nation  
Oppressions cease, contentions all abate,  
And through the whole of Yahweh's vast creation,  
Their gratitude and praise reverberate,  
They'll understand!

They'll understand! With the eyes of Faith beholding  
What joys in that approaching aion lie,  
His watchmen now behold His plan unfolding,  
They'll know all Truth, and seeing eye to eye  
They'll understand!

They'll understand! In majesty descending,  
Our God shall dwell for evermore with men,  
And like the waves across the deep extending,  
His love shall lighten all creation then,  
They'll understand!

No more deceit the hearts of men dividing,  
They'll understand, and being understood,  
In loving kindness and in Truth abiding,  
A universal, deathless brotherhood,  
They'll understand!



## A Letter to the Brethren of Germany

It is with pleasure that we announce the completion of the printing in German of "The Great Salvation," and that the work of despatch has commenced. The labour has been difficult, and the thanks of the *Logos* Committee is extended to all who, by their financial assistance, practical help, or encouraging words have made this venture possible. *The funds that we have now on hand should be sufficient to pay for the cost of the printing and despatch.*

The main work of seeing the book through the Press fell upon brother B. Philp. He obtained the assistance of some friends from Germany who helped greatly in the reading of the proofs and similar work. These friends refused any remuneration for their labour. "You are Christadelphians," they explained, "and as German-Jews we have learned to appreciate the sympathy and help that your community has extended to our people."

In regard to the production of the book, we have faithfully carried out the request received from Germany. In fact we have gone beyond that was asked. The quality of the paper we used is far better than that used on the sample sent us from Germany. The type we have used is larger and clearer. We have included matter lacking in the copy submitted as such as a *Contents* page, and *Foreword*. Thus the finished product is altogether superior to that sent from Germany, and comprises a well-produced book of some 70 pages.

The book has been printed in the Gothic type. We understand that two types are in use in Germany, the Gothic and the Roman. In some districts the former is used more than the latter, and vice versa. We have followed the instructions received from Germany in the selection of type used.

Brother Philp has sent the following letter to brother Bogner:—

"Within a few days now, we expect to have received from the printer 5,000 copies of *The Great Salvation, Die Grosse Erlösung*. These shall be sent direct to you. Brother James Mansfield felt it would be desirable to send direct to you, and leave it in your hands to arrange for their distribution to the brethren and sisters and ecclesias. The details are:—

- \* The books are printed in German as per the original copy sent to us from Stuttgart.
- \* The books are free to the German ecclesias as a gift from brethren and sisters overseas.
- \* They are to be disposed of free of charge to any interested friends in Germany.
- \* They are to be available to any brethren and sisters in Germany who desire copies.
- \* In the carrying out of the above we leave it entirely to your discretion as to the best way to carry out the work.
- \* "The Logos" Committee particularly desires that supplies should go to the Seigburg Ecclesia. It further desires that if it is possible, copies go to those from whom the German Ecclesias have withdrawn as being doctrinally unsound. We feel that "Die Grosse Erlösung" may be of assistance to them in seeing the true doctrines of the Truth.



\* A sister in London (sister Helga Krausz, 3 Osborne House, St. Mary's Terrace, Paddington, London) has told us that she has a young girl friend in Seigburg who became interested in the Truth whilst on a visit to London. She desires that she should be further instructed in the Truth. Will you please write to sister Krausz for the address of the young lady, and send her a copy of "Die Grosse Erlösung"?

I have asked brother Knupfer to put a paragraph in his magazine telling brethren and sisters in Germany who want a copy to send their name to you, stating how many copies they can use.

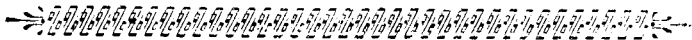
The brethren and sisters overseas are very pleased at having had this opportunity to show their love and affection for the German ecclesias. We trust that "*Die Grosse Erlösung*" will assist some from among the alien in Germany to see the glorious light of the gospel of salvation. We also hope that it will be of assistance to the brethren and sisters in the extension of their knowledge of the Truth.

We have heard that Bibles are hard to obtain in Germany. Could you please advise if this is so? We can obtain a few copies here, and will be pleased to let you have them if needed.

We trust, dear brother, that it may not be long before the Master is in the earth again, and such feeble efforts will no longer be required. We look forward to the manifestation of His power in the elevation of the glory of Yahweh, and the destruction of the power of the adversary. In that day the approved shall be united as one in the presence of Christ at Mount Sinai. Let us strive to be among the accepted in that great and notable day.

With fraternal greetings,

*The Logos Committee.*



### *A Fallacy of Christendom*

## THE TRINITY

According to this theory, Deity is a triune God made up of three equal parts—the Father, Son and Holy Spirit. This doctrine is not found in Scripture, nor is it found in theological writings until over 300 years after the death of Christ. The Bible proclaims the supremacy of the Father as a unity (1 Cor. 8-6; Gal. 3-20; Mark 12-29); the subordination of the Son (Mark 13-32; Rev. 1-1; 1 Cor. 15-28), and refers to the Holy Spirit as the power of God (Acts 10-38: 8; 17-19). It is quite obvious that the disciples of Ephesus did not worship the Trinity of current belief. When asked by Paul as to whether they had received the Holy Spirit since they believed, they replied: "WE HAVE NOT SO MUCH AS HEARD WHETHER THERE BE ANY HOLY SPIRIT" (Acts 19-2). Christ taught:

**"This is life eternal, that they might know thee the only true God and Jesus Christ whom He did send."—John 17: 3.**

A people who do not read, and who neglect the study of Moses and the prophets, are the sport of every wind that blows, and liable to be ensnared by the cunning craftiness of men, whereby they lie in wait to deceive at any time.

—Dr. Thomas,

## *The Religious World of Today*

*The question answered — "How is it that the religious world of to-day lacks the seriousness and conviction of previous years?"*

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Many things during the last 25 years have contributed to the present "twice dead" and double Laodicean state, of what is called "the Christian world." First, there has been a large and continually increasing stream of semi-sceptical literature, pouring forth as it were from within the very walls of "the Church," and launched broadcast upon society, in the name of a more reasonable and humanitarian view of revelation and religion. This species of writing has done its work but too well. It has everywhere introduced uncertainty and doubt into the most sacred region of faith. It has sapped the authority which the Scriptures once possessed as the sole standard of appeal with all denominations. It has reduced them in many instances to the level of mere human writings; or with the same effect it has placed human writings on a par with revelation, by claiming for mere human talent an inspiration akin to that which was imparted to prophets and apostles. Thus, what could not be effected from the outside by out and out secularism, has been accomplished from within, by the large and increasing Colenzo-school of thinkers, to which men have listened with the result before us. The case only furnishes another illustration of the fact stated 1,800 years ago, in one of the apostolic epistles, that "a little leaven leaveneth the whole lump." At the present moment the whole of "Christendom" may be regarded as more or less leavened with the re-

sults of a course that has probably done more to weaken the authority of the Scriptures than anything the world has ever known before. Men no longer obscurely insinuate that the sacred records are not to be relied upon in many matters — they now openly proclaim it from the pulpit top, the platform, and the press. It is openly declared by clergymen that Christian do not require the book of Genesis, that the accounts of Adam and Eve and the deluge were mythical. The religious world literally teems with this kind of suggestion — and there are not wanting men, in every system (even in the truth's system), for whom this sort of thing has charms beyond what they find in the sober word of truth. If they only knew, however, they are serpent-charms, that they are so unwittingly subjecting themselves too; the ultimate result of which is to disestablish faith in God and His revealed word altogether; and to create in its place the idea that man is the mere creature of circumstances, over which he has not the smallest control; and that God (if there be a God, as they come at last to enquire) is altogether such an one as they themselves — as devoid of all sense of honour; and as regardless of the principles of truth and righteousness — the first human step towards which is faith, "without which it is impossible to please God," do what we will.

Second added to this line of things, there has been for many years a growing disposition to

popularise Christianity, such as it is, in the "Christian world." Different denominations have vied with each other in the adoption of the best modes for conciliating the world, and in providing the amount of attraction necessary to secure a share of the patronage in church and chapel of the "lovers of pleasure more than lovers of God." To this end the solemn-faced ministers of the olden times have had in large measure to give place to pulpiteers that can entertain their congregations with sallies of wit, bearing on men and things as they are; men that can talk politics, lend their head and their hands to the passing interest of the hour, whatever it be. Men who are over head and ears in town's life, and who are the apologists and champions of every cause, but the truth and the work of God. Added to this, they find it necessary to compete with the many forms of amusement and attraction peculiar to the present time — to this end they go in for ornamental forms of worship, in elaborately garnished buildings of costly architecture. This is carried to such an extent, in many cases, that to attend church or chapel is regarded as not altogether a bad substitute for the theatre or concert

hall, on the day when these are closed. That there should be such recognised institutions as "fashionable churches" only illustrates the fact that faith has given place to fashion, and the older forms (dark though they were) to a state of things in which, upon the church's altar, there is to be seen distinctly delineated the world rampant. It is only necessary to add that, side by side with all this worldly wisdom, there has grown up a class of religious novel-writers, that have completely flooded the "Christian world" with their emasculating literature. In a word, we live in an age when the sober and solid teaching of the Bible, such as it was in earlier days, has largely given place to the light and unsubstantial literature which is so pre-eminently the characteristic of the present age. Put all this together, along with the spectacle of universal indifference to divine things, that distinguishes this age from any that has preceded it, and you have a case of "cause and effect," that explains everything that the eye beholds; and which, at the same time, supplies such an awe-inspiring answer to Christ's question: "When the son of man cometh shall he find faith on the earth?" —F.S.

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## IS SINCERITY A SUBSTITUTE FOR KNOWLEDGE?

*A sister asks — "Can we keep a brother away from the table of the Lord who believes in all sincerity he is doing nothing wrong and earnestly desires to meet with us?"*

The Scriptures are quite explicit in the course of action to be adopted if a brother is astray upon a fundamental matter of doctrine or practice (1 Cor. 5: 11; 2 Thess. 3: 14; 1 Tim. 6: 3, etc.). Of course, the departure must be fundamental and not trivial, and the object of withdrawal is not to condemn but to reclaim. Paul writes: "If any

man obey not our word by this epistle, note that man, and have no company with him, *that he may be ashamed*. Yet count him not as an enemy, but admonish him as a brother" (2 Thess. 3: 15). The object in refusing to accept a brother is to bring him to a sound conception of what is right, and assist him to discipline his mind

to the Word of God.

To accept a brother who has fundamentally departed from the principles of the Truth in doctrine or practice is to confirm him in his attitude. He will naturally conclude that though you may not agree with his attitude upon the point in question, it is merely a difference of opinion. And further, if you have any love towards the brother at all, you will be anxiously desirous that he should put himself right with Christ that he may not be in danger of adverse judgment at His return. You will agree that mere attendance at the Table is nothing if ultimately he may be rejected. Therefore, you will be in duty bound to constantly exhort the erring brother to desist from his false attitude, and this will be the duty of each member of the ecclesia who is cognisant of his position; so that the presence of the brother at the Table of the Lord would be a distraction, and would seriously interfere with the love that should prevail there. Far better is it that with patience and persistence the applicant be reasoned out of his false position, so that his restoration at the Table be a matter of joy and pleasure to all.

In Gal. 2:4-5 Paul speaks of certain "false brethren brought in" to whom he "gave place by subjection, no, not for an hour." These brethren were doubtless sincere but misguided men who could not see clearly the position as Paul saw it, and were therefore the cause of constant contention. In Gal. 5:12 he declares that he would "they were even cut off which trouble you," and in the 9th verse explains: "*A little leaven leaveneth the whole lump.*" Consider these references in the light of your question. If the brother sincerely believes he is

doing right, might not his action be an example for others? Will not younger brethren be swayed to emulate the example set them, and apparently condoned by the meeting? The Apostle suggests that this is the position — "a little leaven leaveneth the whole lump."

God has declared: "I will be sanctified in them that come nigh me, and before all the people I will be glorified" (Lev. 10:3). The sincerity of ignorance will not sanctify or glorify God. When Nadab and Abihu offered strange incense before the Lord, His anger flared out and destroyed them. It seems that Aaron, the father of these two, was disposed to question the death of his sons, until Moses, their uncle, reminded him of the saying of Yahweh quoted above, and the record declares: "And Aaron held his peace." This reminds us that our love for God must exceed that of our nearest and dearest relative.

Sincerity is a fine quality if guided by knowledge. Otherwise the words of Solomon apply: "There is a way that seemeth right unto a man, but the ways thereof are the ways of death." Zeal is also to be commended if directed in understanding, but it is possible to be zealous for a wrong cause. "They zealously affect you," declared Paul to the Galatians, "but not well."

God is sanctified and glorified when His honour is upheld, and His honour is upheld when His word is respected, and His word is respected when we go to it in humility determined to obey its precepts wherever they may lead. "To obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. 15:22). God takes pleasure not in the mere attendance at the Table of the Lord but in the doing of His will. "Learn to do well" is the advice of Isaiah to the sincere but ignorant (1:17).

Hosea is very explicit. Through him God declared: "I desired . . . the knowledge of God more than burnt offerings" (6: 6). There were many in Israel who were sincere and zealous, but who were "destroyed through lack of knowledge" (4: 6). Isaiah reminds us that it is the man "who trembles at His word" in whom Deity takes pleasure. In other words, sincerity is no substitute for knowledge. Christ declared: "The true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him" (John 4: 23). We can only worship in Truth by obeying the principles of the Truth; we can only worship in spirit if we seek to sanctify and glorify the Father.

The fact that the Apostle Paul before his conversion sincerely believed he was doing right did not mitigate his offence. He was a "blasphemer, a persecutor, and injurious" (1 Tim. 1: 13), but he "obtained mercy, because I did it ignorantly in unbelief." Before he obtained mercy, he had to recognise and acknowledge his previous fault.

Another notable case is that of Uzzah. When David was bringing the ark of God to Jerusalem, the oxen stumbled, and Uzzah in his zeal and sincerity put forth his hand and steadied the ark. This would appear to be a natural and useful thing to do. But in Num. 4: 15-20 the Levites are commanded not to touch the ark on pain of death. The commandments of God must be respected and obeyed if He is to be sanctified and glorified. Uzzah should have had sufficient faith to perceive that God would care for the ark, no matter how much the oxen stumbled. Doubtless the stumbling of the oxen was a test of faith, and fundamentally

the error of Uzzah (see 2 Sam. 6: 7) was a lack of faith. He was sincere but ignorant of what was required of Deity. He felt that the ark might be injured, as sometimes we may think our welfare will be hindered if the commandments of God are carried out strictly to the letter. The account is so true to human nature. Uzzah put out his hand to steady the ark; God punished Uzzah because he committed sin, and "David was displeased," as possibly we are all displeased, at times, with the rigorous nature of Divine requirements. It was perfectly natural that David should be displeased and discouraged at the tragedy of Uzzah. Later on, however, he saw things in a different light. He appreciated that the honour of God's name should be exalted. He gave himself to the study of the Word that he might ascertain the will of God in respect to the ark. He explained: "The Lord our God made a breach upon us (in the case of the sincere but misguided Uzzah) for that *we sought him not after the due order*" (1 Chron. 15: 13). God is very circumspect in His requirements, and demands that they be observed.

What should be the attitude of the Ecclesia in the case of those who are straying from the pathway of right? Paul, in Galatians 6: 1, declared: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness." The word *restore* here does not necessarily mean to bring back into the meeting, but to completely restore him in his standing in Christ. It means that in brotherly and loving fashion constant exhortation and pleading should be used to restore the one overtaken in a fault to his true standing in the sight of his Master.

The Greek word *Katartizo* signifies to "mend completely," and authorities state that the tense is in the "continuous present" suggesting "the necessity for patience and perseverance in the process." Mof-fatt renders the verse: "You must set the offender right in a spirit of

gentleness."

This answers the query above, and if the brother is really sincere he will appreciate the true position and "bring forth works meet for repentance" (Luke 3: 8).

*The Logos Committee.*

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## Events Subsequent to Christ's Return

### 2. *The Locality of the Judgment Seat*

Some years ago the theory was advanced that the Responsible will be judged in whatever locality they will be found at the return of Christ.<sup>1</sup> According to this theory, the Judgment Seat of Christ will not be set up at a specific place, but will be found simultaneously all over the world, and only the approved will be gathered to their Lord. In contradistinction to this, however, Paul declared: "We shall all stand before the judgment seat of Christ" (Rom. 14: 10). His words imply a specific locality for this purpose. They do not apply merely to the righteous, for they were spoken particularly to those who had been guilty of harshly condemning their brethren, and were themselves in danger of adverse judgment. In similar manner he taught the Corinthians that all, both righteous and unrighteous, will stand before the judgment seat of Christ to receive in accordance with things done, whether good or bad (2. Cor. 5: 10). All shall reap as they have sown. "He that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. 6: 8.)

For this purpose the Responsible will be resurrected from their graves, and together with the living, will be gathered unto Christ. The edict shall go forth, "Gather my saints together unto me; those that have made covenant with me by sacrifice." Accordingly his angels shall gather together his elect from the four winds, from one end of Heaven to the other. (Matt. 24: 31; 2. Thess. 2: 1). The purpose of this in-gathering of the people is said to be that "he may judge his people" (Ps. 50: 5-6). Paul quotes this statement in proof that both righteous and unrighteous will be gathered together for judgment. (Heb. 10: 30.)

Judgment will thus begin at the house of God. It will be quite different to man's judgment, which is after the sight of the eye and the hearing of the ear, and often at variance with Divine requirements. The judgment of Christ will reveal the hidden secrets of the heart (1 Cor. 4: 5) so clearly as to cause all to realise the justness of the decision. The rejected will experience vain regrets as they at last realise their wasted opportunities. James exhorts: "So speak ye, and so do, as they that shall be judged

by the law of liberty" (2: 12). This liberty is freedom from the domination of sin. Those in Christ have been delivered from servitude to sin (Rom. 6: 14-18). If, however, they still remain the servants of sin, they will be judged and condemned by the law that liberated them from such.

The work of judgment has been committed unto Christ "because he is the son of Man" (John 5: 22, 27). He knows the weakness of human flesh, and the bitter trials to which we are subjected. He learned obedience by the things he suffered. He will, therefore, as High Priest, extend compassion to those who sincerely endeavour to live in accordance with Divine precepts (Heb. 5: 2).

#### *The Gathering to Sinai*

Moses refers to a gathering unto Sinai in his blessings upon the tribes recorded in Deuteronomy 33. This chapter is prophetic of the future. Israel has not yet experienced the blessings enumerated therein, nor dominated its enemies to the extent expressed by Moses. The following quotation is according to Brother Thomas' translation, and the reader should compare it with the Authorised Version. The words in parenthesis have been added in explanation of the terms used by the Doctor:

"There is none like the Ail of Yeshurun (the Strength of Israel) riding the heavens (the political heavens) in thy help, and with his majesty the clouds the glory of Deity manifested by the saints). The Elohim of the East, Christ and the saints—Rev. 16: 12) a refuge, and underneath the Powers of Olahm (Deity in manifestation in His saints during the Millennial Age). Then shall Israel dwell in safety alone. The Fountain of Jacob shall be alone upon a land of corn and wine; also his heavens (the infallible government of the future) shall drop down dew (cf. Ps. 72: 6). Happy art thou, O Israel. Who is like unto thee? O people saved by Yahweh, the Shield of thy help and who is the sword of thine exaltation. Also thine enemies shall be proved liars to thee, and thou shalt tread upon their high places." (Deut. 33: 26-29).

Deity is the Ail of Yeshurun. Yeshurun signifies *Upright One*, and relates to perfected Israel. The term is used in Isaiah 44: 2—  
 "Thou, Jeshurun, whom I have chosen." From verse 5 it is evident that this Upright One is a multitudinous man. "One shall say, I am Yahweh's; another shall call himself by the name of Jacob; and another shall subscribe with his hand unto Yahweh, and surname himself by the name of Israel." Here is a community which identifies itself with the Israelitish hope and the name of Yahweh, the Ecclesia throughout the ages (Acts 15: 14). The strength of Ail will be manifested by this glorified community. Its symbol in the prophets is the sun, whose glory illuminates the earth. They are thus represented as kings who are out of a sun's rising (Rev. 16: 12, R.V.), and are shown in the prophecy of Deuteronomy 33 ascending the political heavens of the Age to Come, to strengthen Israel in the time of trouble. The prophecy is prefaced with the words:

*"Yahweh came from Sinai  
 And rose up from Seir unto  
 them;  
 He shined forth from Mount  
 Paran  
 And He came with ten thousands  
 of saints;  
 From his right hand went a fiery  
 law for them" (v. 2).*

Compare Moses' words with Malachi 4: 2, where Christ is represented as the "Sun of righteousness arising with healing in his beams." The analogy is of the Sun, rising at the dawn of a new day, and travelling over the expanse of heaven.<sup>2</sup> The Hebrew word rendered *rose up* is *zarah*, and signifies *to break forth as light*. The word rendered *shined forth* is *yapha*, and means to shine forth in

glory as the sun. "Came" is *athah* in Hebrew, and denotes to appear speedily, suddenly and unexpectedly, whilst the word rendered "law" (*dath*) is not the usual word used by Moses to signify law (*torah*), and signifies an imperial mandate. Here is a word picture of the Sun of righteousness, the manifestation of Yahweh, ascending from Sinai, and breaking forth as light from Seir to the aid of Israel. He shines forth in glory from Mount Paran, and speeds across the political heavens with ten thousands of saints,<sup>3</sup> who are the rays or beams of Malachi 4: 2. An Imperial edict of fire flashes forth when in wrath he speaks to the desecrators of the holy land (Ezek. 38: 19).

*Deuteronomy* 33. From *Deuteronomy* 33: 2, we learn that Christ and the saints will leave Sinai and move northwards to Seir and Mount Paran to the assistance of Israel. The fact that he comes from Sinai indicates the Holy Mount as the locality of the Judgment Seat. The language is in the past tense, but the prophecy is of the future. It forms an integral part of the blessing of Moses upon the tribes that still awaits fulfilment. Paul establishes the principle that Deity "calleth these things which be not as though they were" (Rom. 4: 17). That which happened to Israel under Moses is a type of what will occur in the future.

We invite the reader to consider the words of Moses to prove conclusively that they did not have their complete fulfilment in the past. What was the fiery decree that went out on behalf of Israel? Did Yahweh love the people as expressed in verse 3? Did they sit down at His feet? Did every one receive His words? 'By no means.

Almost all who left the precincts of Sinai perished in the wilderness. They never saw the promised land. They refused to sit at His feet. Verse 3 is expressive of the immortal rulers of the Age to Come; the host of individuals of every age who will constitute the Upright One of Israel over whom Yahweh will be King. For them Moses and his antitype, the prophet like unto him, "commanded a law, *even the inheritance of the congregation of Jacob*" over whom they will rule (v. 4).

*Psalms* 68. Sinai as the place of the Return and locality of the Judgment Seat is also inferred in *Psalms* 68. It likewise has its roots in the past, but its complete fulfilment in the future. Ethiopia has never stretched out her hands unto God as predicted in v. 31, nor have the Kingdoms of the earth sung praises unto Yahweh (v. 32). The future application of the *Psalm*, however, is proved beyond the shadow of doubt by the inspired interpretation of Paul. In *Ephesians* 4: 8, he applies v. 18 to the resurrection and ultimate glory of Christ. Thus whatever historical basis the *Psalm* might have, its ultimate fulfilment must be sought for in the future.

If verse 18 has its application to the future, so also has verse 17, which speaks of the manifestation of Yahweh in Christ and his brethren at Sinai. According to *The Companion Bible*, the words "The Lord is among them, in Sinai, the holy place," should read: "Yahweh among them (the chariots and angels) hath come from Sinai into the Sanctuary." Here we have an overall view of Yahweh manifested in His saints coming from Sinai to Zion, where the House of Prayer for all nations will be erected in which the full glory of Yahweh will



be apparent. Ezekiel in vision saw the concluding act. He records: "Behold the glory of the Elohim of Israel came from the way of the east; and his voice was like the noise of many waters"—the noise of a multitude (Ezek. 43: 2).

Here is an occasion when Yahweh in multitudinous manifestation will come from Sinai to His sanctuary. We intend (God willing) to discuss in detail the route taken by the kings who are out of a sun's rising until they are established in triumph upon Zion. Meanwhile, we can conclude that if the multitudinous Christ—the Rainbowed Angel of Revelation 10—is to come from Sinai to Zion, the members thereof must first be congregated there for judgment.

The 68th Psalm presents the same analogy as Deuteronomy 33, namely, Christ as the Sun of righteousness shining forth at the dawn of a new day in world history. Sun, clouds, and heavens are used as symbols for Christ, the saints, and the polity of the future age. We have the prophetic picture of this Sun "riding the heavens of heavens which were of old (the Israelitish heavens restored). His strength is in the clouds (manifested by the saints) and he giveth power and strength to his people" (the Jewish earth), *vs.* 33-35.

*Habukkuk* 3. The above interpretation of Deuteronomy 33 and Psalm 68 receives overwhelming support from *Habukkuk* 3. The language of this chapter is in the future tense, not the past. According to Dr. Thomas, the word rendered "came" is not *Bah*, as in Deuteronomy 33: 2, where it is correctly translated, but *Yahvo*, the future of the same verb. It should be rendered *shall come in*. The whole chapter is in the future tense,

and is so rendered by other versions. It predicts the time when the earth will be full of Yahweh's praise (*v.* 3). It is obvious this still awaits fulfilment.

Consider verse 3. We render it as it should be translated. "Eloah shall come in from Teman." Brother Thomas declares that Eloah signifies the Adorable or Strong One. In Daniel 2: 44, the Chaldee equivalent of the same word is used for He who shall "set up a kingdom which shall never be destroyed." Eloah is the Deity manifested in flesh, justified by spirit, and equivalent to the Holy One or Messiah. He is the setter up of the Kingdom, and for this purpose shall come in from Teman. The Sinaitic Peninsula is the region signified by Teman or the South.

The description *Habukkuk* gives is not that of Messiah as an individual, but as a multitude. "Eloah shall come in from Teman, the Holy One from Mount Paran. Consider! His glory covers the heavens, the earth is full of his praise. His brightness as the light; he has horns (the symbol for power) coming out of his hand there is no hiding of his power." Eloah, the Holy One, stands for the multitudinous Christ of Ephesians 4: 13, which as a mighty warrior will drive asunder the enemies of Israel. Yahweh Elohim (Deity manifested in a multitude) in the midst of thee is a conquering hero, declares Zephaniah (3: 17). In *Habukkuk* we have the now familiar references to this Mighty One travelling across the political firmament of the Age to come as the Sun appears to do across the sky. We are invited to consider his glory, which shall fill the heavens and illumine the earth with his splendour. His brightness is as light, his power is shown as rays extending from his hands—

the imperial edict of Deuteronomy 33: 2. Kitto states: "The word 'horns' here rather denotes pencils of rays, such as flow from the sun, and which are visible at its rising or setting." It has been rendered, "Rays streamed from his hand." Here is the likeness of a sun's rising. So powerful is this sun, that its superior glory will eclipse in brightness the suns of the Gentiles. Thus verse 11 reads: "The sun and moon (civil and ecclesiastical powers of the Gentiles) stood still in their habitations; at the light of thine arrows they went, and at the shining of thy glittering spear." Thus Habakkuk 3 gives a description of the triumphant course of this glorious one, ascending from Teman, illuminating the earth with his splendour, filling the heavens of the future Age with glory, and scattering the powers of darkness.

This thought is beautifully presented in Psalm 19, which is quoted by Paul in Rom. 10: 18, as referring to the disciples. It anticipates the time when the political heavens will declare the glory of Ail, and the earth, or nations, will reveal His handiwork. It sets forth the sun as a bridegroom coming out of his chamber, and rejoicing as a strong man to run a race. His going forth is from the end of heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof. The references before us in this article present the same idea. They symbolise the Lord Jesus Christ as the sun of righteous-

ness, coming forth out of obscurity in company with his immortalised saints, to punish the world of the ungodly. Jude writes: "Enoch prophesied, saying: Behold the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of their ungodly deeds" (v. 14).

If it be asked, "From whence doth he come?" Scripture replies: "From Teman," from Sinai. Here, then, we submit, is the place of the return and the locality of the Judgment Seat. The situation of Sinai is ideal for the purpose. Its association with past manifestations of Divine power provide it with appropriate background. We hope (God willing) to pursue this thought further in the next issue of *The Logos*, and present an outline of the topography and significance of Sinai.

—H.P.M.

#### Footnotes.

1. The theory was based upon the supposition that the term "elect" applies to the approved. It applies, however, to all who have been called to an understanding of the Truth. Peter exhorts such: "Give diligence to make your calling and election sure," (2 Ep. 1: 10). Whilst all the "elect" will be gathered to Christ, only the "elected" will be clothed with immortality. —J.M.

2. "A thousand years is as a day" to Deity. Christ as the Sun of righteousness will shine constantly upon the earth or nations for the millennial day of this duration. —J.M.

3. Ten thousand is a symbolic number, often used in Scripture to indicate a large but unspecified number (1 Cor. 4: 15; 14: 19; Ps. 3: 6; Song 5: 10; 1 Sam. 29: 5). It is so used here and in Jude 14, where it refers to the unnumbered multitude of immortals promised to Abraham (Gen. 22: 17). —M.H.



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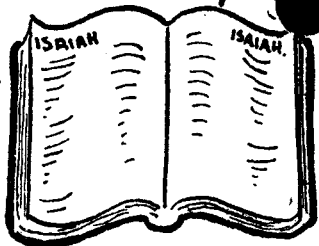
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COMMUNISM  
OR  
THE KINGDOM  
OF GOD

By J. Mansfield,  
Adelaide.



A LOGOS  
PUBLICATION

P. Dupre-angel



*"Blessed are they  
 who hear the Logos (word) of God and keep it..."* Luke 8/20

No. 8

April, 1950

Vol. 16

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 with-  
 out compromise, and all the lovers of the Truth will approve  
 you; for all others, you need not care a rush!"

J. Thomas.

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 into it and is safe."

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

—Paul.

# THE LOGOS

*Upholding the Purity of Apostolic Doctrine and Practice*

## CONTENTS FOR APRIL, 1950

Second Letter to the Elect of God	169	Significance of Sinai	185
The Bride	175	Bearing His Cross	191
Glance at a Troubled World	178	Foreordained of God	194

## Thoughts for the Times

### Second Letter to the Elect of God in Time of Trouble

*Your names are "written in heaven," though no man knows them; and they will be revealed in the day of the opening of the book of God's remembrance, even though you yourselves may have lost them in the forgetfulness of the grave. You are precious to God in life as in death, though to man you may be as the offscouring of all things; and in all your chequered paths, and clouded states, and storm-tossed experiences, the Lord is nigh you (though he seems far distant), with grace, and mercy, and peace through him who loved us and laid down his life for us, and who liveth to make intercession for us.*

BELOVED,—I have thought to write a second letter to you because of the continued prevalence of trouble. We live in a time of trouble—trouble without, trouble within—trouble in the world at large, trouble at home—trouble in politics, trouble in business—trouble between nations, trouble among the peoples—trouble among those who know not God, and trouble among those who have named the name of Christ in the obedience of the original apostolic gospel recovered in our day from

the smothering accumulation of ecclesiastical traditions that had gathered over it.

Be not downcast at the prevalence of trouble. Remember the words of Christ: "Behold, I have told you before." This he said both concerning trouble in general and trouble in particular—in particular, as concerning the troubles that were to mark the close of the Apostolic and Gentile ages: and in general, as concerning the inevitable experience of his friends in the present evil world. And his ob-

ject in telling it beforehand was that his friends might have consolation in the trouble. He plainly says, "Let not your heart be troubled, neither let it be afraid;" "in me, ye shall have peace;" "in your patience possess ye your souls."

**THE MEANING OF TROUBLE** It is true that trouble is trouble, however we may take it. At the same time, it is robbed of its power to destroy if we recognise that it is inevitable—that it is appointed—and further that it has a purpose to serve. God can give peace or trouble without showing His hand. The ways of His Providence exhibited to us in the Scriptures of truth (and nowhere else) show us this plainly. It is God that is in the troubles that are abroad. He troubles the world because they have corrupted His way in all the earth, and have cast Him behind their backs, and own Him not in any way, although the earth is His and all that it contains. The hour of His judgment is at the door, when there shall be a time of trouble such as never was; and it is His pleasure to prepare for the visible advent of that hour by a gradual harassment of human affairs such as we have seen for years past. He troubles His people that they may be helped to take to heart thoroughly what they know concerning the vanity of all present things and the enduring nature alone of the things related to His purpose in Christ. We are so prone to cling to present things: we are so liable to forget the wide-sweeping and eternal reality of His mighty ways that we need a little help. There is nothing helps like trouble. This is the testimony of universal experience. Even the

Psalms says, "Before I was afflicted, I went astray; but now I have kept thy word."

Trouble need not, and will not, and can not, cease to be trouble: for then it would miss its effect. But there are different ways of taking it, and it is to suggest the right way of taking it that I, your fellow-sufferer, write these things. It can be taken with no resignation and no comfort. It needs not to be said that this is not the right way. This is a way that leads only to evil. I have seen many walk in this way. They are not sufficiently enlightened to know that trouble can have a mission. You are to them as one that mocks if you suggest that a purpose is in it. They cannot see such a thing and they have no faith in it, and they refuse to be resigned or comforted. They feel only as a creature feels that is whipped. They smart under the pain and whine. The danger of such a state of mind lies in the steps to which it will incline the person who is the subject of it. Never having in reality accepted the divine teaching that "whom the Lord loveth, he chasteneth," he fails to be reasonably exercised by the chastening when it comes, and in the words of Christ, "is offended," or stumbled and driven by it to be discouraged in all divine directions. He loses his interest in the truth: he ceases to find any pleasure in the duties associated with it: he returns to ways he had abandoned, and seeks to soothe the asperities of this sin-stricken state of existence in the exercises, occupations, and pursuits of the old man, in pleasure, business, or worldly association. Paul had to write of such an one at last "Demas hath forsaken me, having loved the present world."

The right way is known to you



all; for my words are to those whom the Lamb shall at last lead to living fountains of waters, and wipe away all tears from their eyes. These are "obedient children," who have learnt the spirit's wisdom at the mouth of the Apostles, when they say "Humble yourselves under the mighty hand of God;" "faint not when thou art rebuked of Him," "think it not strange concerning the fiery trial which is to try you as though some strange thing had happened unto you," "for hereunto were ye called;" "Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well being." The right way is not to kick at trouble, or resent it, or be discouraged by it, but to take it patiently—to look at it, and into it, so as to divine the meaning of it, and mix comfort with it. God is "a very present help in trouble" to all, who like David, "set God always before their face." Paul calls him "the God of all comfort," and adds "He comforteth us in all our tribulations that we may be able to comfort them which are in any trouble by the comfort wherewith we, ourselves, are comforted of God." This comfort we get by the exercise of our minds. God tells us not to be "like the horse or the mule which have no understanding." Trouble (Paul says) "yields the peaceable fruits of righteousness to them who are exercised thereby." Hence we must reason, or exercise our minds upon, all our troubles, in order to get the comfort. By this, we do get it.

We say to ourselves, first of all, "it has pleased God to appoint that we must, through much tribulation, enter the kingdom of God." The form of this tribulation is not uniform. It is not the same in any two contemporary cases, and it has

not been the same in any two centuries. But, in one form or other, tribulation has been the lot of all God's children ever since He began to call men to His kingdom and glory. In the first century, it was often rough usage at the hands of the people or the authorities: the loss of property, of liberty, sometimes, of life. In our day, it cannot be these, at least, not in the open direct manner of the early centuries. We live in a day when the purpose of God required, and has brought about, liberty of conscience as the law of public life, and when, consequently, we can profess and serve the truth without molestation, and, in many cases, without disadvantage. Having lost this mode of partaking of the sufferings of Christ, shall we, therefore, be without tribulation? What does Paul say,—that—"if we are without chastisement, whereof all (the children) are partakers, then are we bastards, and not sons." The absence of persecution will predispose every true believer to expect trouble in some other form—not only to expect it, but, in a sense, to desire it, and, in a sense, to rejoice in it when it comes; for it has a work to work in every true saint. On this ground Paul said, "And not only (do we rejoice in hope of the glory of God) but we glory in tribulation also, knowing that tribulation worketh patience, and patience experience, etc."

**THE EFFECT OF TROUBLE** The work to be accomplished by trouble is a delicate mental result, not at all appreciable to the natural thinker, however deep or polished, but of great value to the individual and very precious in the sight of God—"in the sight of God of great price,

a meek and quiet spirit." It is to produce this result that He in love corrects and afflicts His children, "not willingly" so far as their pain is concerned, but quite willingly so far as the effect is concerned. "He chastens us . . . for our profit, THAT WE MAY BE PARTAKERS OF HIS HOLINESS" (Heb. 12: 10). If we consider what this holiness means, and how trouble acts in its development, we will be "comforted in all our tribulations that we endure." How natural it is for us to stagnate in spiritual things. How easy to be content with the sensations of nature. How inevitably the mind of man, when let alone, seems to settle into self-consciousness and self-service only, and to become insensible to the existence and purposes and claims of God: how indisposed to self-sacrifice: how liable to live for this life: how unfitted to live as men called to the fellowship of God and of Christ; how incapable of seeing and feeling that we are nothing but shadows fleeting across the surface of the troubled waters, and that God only is the eternal enduring reality, working all things after the counsel of His own will, and requiring of us a constant hearty worship, and a steady unflinching obedience to all His beautiful commandments.

Now, what is it that wakes up the heart from this spiritual lethargy? What makes men in earnest about life, in love with God and Christ, in sympathy with the Father's glorious plan revealed in the covenants? Is it worldly prosperity? Is it "good company?" Is it honour among men? Is it indulgence in pleasure? Is it the reading of novels? Is it steeping the senses in strong drink as some people love to indulge in, or the endless, resultless, investigating

word-strife, which men are prone to dignify by high-sounding descriptions, but which are far more accurately defined in Paul's well-known pithy words, wherein he alleges of certain things that they are "of no profit," but "subverting" to "the hearers?"—No; there is but one answer to all these questions. Godliness is not found in the state of mind fostered by any or all of these influences. Godliness comes from TROUBLE where the knowledge of God exists for the trouble to act on. There is nothing like trouble for clearing the spiritual eye. There is nothing like trouble for weakening all carnal affinities, and leading the mind to seek God, and to rest on His Word, and to build on His promises.—Nothing like trouble for helping us to see the emptiness of this life at its best, and the enduring reality and glory of that which is to come.

Beloved of God, you must often have experienced the truth of this. Is it not, then, a great comfort, in the midst of the trouble to know that it is for good, and not for evil, that trouble is sent. The trouble of the present hour is great. The world's sky is all overhung with heavy clouds that refuse to disperse; and the ecclesial sky of a corresponding sombreness. Who shall say the trouble was not needed? The Lord is at the door and many have taken upon them the profession of His name, and a place among those who wait for Him from heaven, without an apostolic appreciation of the position. What has been the state of the community for time past? Has not a film been creeping over the spiritual eye-sight? Have not mere sociability been taking the place of earnest fellowship? Has not a secularising tendency been slowly

asserting itself and getting the upper hand of the new man in the ecclesias? Have not some begun to tire of Bible reading? Has there not been a going back to the false tastes and false standards of the merely intellectual world from which we have been emancipated? Has not style been taking the place of truth, and literary taste supplanting the robust spiritual appetite that finds edification in stern facts rather than pleasing fancies? Has there not been more punctiliousness about the modes of doing the work than earnest concern to see that it is done, and thankful joy at its accomplishment by whatever means?

These things cannot be gainsaid where there is any spiritual power to discern the situation. Therefore God has permitted a great trial to come upon us. But, beloved, be of good cheer. It is not for destruction: it is for edification. God would have His people ready to receive His son. When the cloud and the trouble have passed, every true son and daughter will find themselves more prepared as the result of it, hearts more humble; love more strong; minds more clear; purpose more earnest; spirit more holy; determination more resolute, to count all things as nothing, that we may win Christ by a more devoted service to his name, forgetting the things that are behind and pressing forward to those things that lie ahead.

**COMFORT IN TROUBLE** What great comfort God has given us in the events that are causing the ears of all men to tingle. . . What is it that leads us to regard as comforting, a situation like this, which fills the world with fear and trembling? You know the answer. God has

made known, for the comfort of His servants, during the prevalence of darkness upon the earth, what should come to pass among men, in so far as it bears upon His purpose. He has done this "at sundry times and in divers manners." The most notable "time" was A.D. 96, or thereabouts, and when, in the most striking "manner," a symbolic vision was shown to John in Patmos, for communication to the brethren of Christ, "that they might know the things that were shortly to come to pass," and know the blessedness of "hearing the words of this prophecy" in the discernment it would impart to them of the hand of God in the affairs of the nations of the earth. By means of this vision, light has been shed on all the dark chaos that has filled up the interval since Christ's departure from the summit of the Mount of Olives. The light has not been discerned by many. Divine light never has been seen by the multitude. God's own appointment is that none of the wicked shall understand, and the earth is filled with the wicked—as divinely estimated. But it has been discerned, more or less clearly, by a few, in all the intervening ages, since it was given. In our own age, it has been caused to shine out with even piercing brightness. In Dr. Thomas, God gave us a man by whom the vision has become plain and luminous. By his aid, we have been able to *see*, with this result that, without his further aid, we can read the *Apocalypse* with unspeakable comfort and light. That is, the light we have received, is not artificial light. It does not depend upon Dr. Thomas's dictum, or Dr. Thomas's ingenuity, as in the case of empirical theories and systems that men have broached. It is light that belongs to the subject

itself, and which we can see and apply for ourselves long after he has gone to his grave; and without any further reading of his wonderful *Eureka*, though that is always a luxury. By the light of this priceless vision which "God gave unto Jesus Christ . . . that his servants might know," we are able to look back upon the panorama of European history, and identify the various prophetic scenes shown to John in Patmos. We are able to trace the progress of their fulfilment one by one, century by century, in due succession, down to our own day, and to discern where we ourselves stand in the divine programme in the midst of the turmoil of our own troubled day. The result has been to enable us to anticipate the occurrence of a number of things that have really happened and in the order in which they have transpired; and the further result is to give us assurance of the nearness of the coming of the Lord. Nothing plants this assurance so firmly in the heart as a general grasp of the Apocalyptic visions. The assurance so derived is independent of chronological considerations and calculations. These considerations strengthen it, but they are not vital to it with the *Apocalypse* in hand. Here the whole matter is pictorially exhibited in panoramic sequence, by which we can see where we are without reference to chronological problems. Historically speaking, we have seen the whole picture pass before our eyes up to a certain point, and that point is the present time, and the thing that ought to be happening at the present time is happening. The *Apocalypse* itself may be likened to a programme which God has put into our hand; and the European habitable to a stage or platform on which certain

things are to be shown having reference to His purpose on earth. The programme has been faithfully carried out for 1800 years, and now we see what ought to be on the stage at the present moment according to the programme. We see an exhausted Turkish empire at the collapsing point, and militant nations having been brought into their present armed state and temper through the operations of the Franco-frog diplomacy on the three leading centres of the Roman European system as foreshown in chapter 16: 12-14. We see the way preparing for the coming new order of kings whose land has been desolated by the Euphratean Ottoman. . . . If the Turkish Empire disappear, which is now almost the daily expectation of politicians, the Holy Land will be liberated from the only obstacle that restrains the full development of impending Jewish restoration under English protection; and there is nothing then between us and the precious parenthesis of verse 15, "Behold I come as a thief"—followed by the convulsions of the seventh vial, when "a great voice out of the temple of heaven from the throne" proclaims "It is done," and lets loose "voices and thunders and lightnings," and "a great earthquake such as was not since there were men upon the earth, so mighty an earthquake and so great"—commotions which end in the subversion of the existing order of things upon the earth and the setting up of the kingdom of God.

It is not possible to have greater comfort than this prospect affords and it is not possible to have greater kindness shown to us from God than any outbreak of trouble that has the effect of waking up our dormant minds and emancipating us from the bondage into

which the present in its endless varieties of natural affinity, is so liable to bring us. Such an outbreak is far from agreeable, and in some senses far from profitable; but God who knows our distemper, knows the remedy, and crowns His wisdom with His kindness in applying it in His own time and in His own way. Ever praying you may be all supported in all the trials you may be called upon to

endure, and may come forth from them all, more than conquerors, in the presence of the glorious Lord Jesus in the hastening day of his appearing. I write myself once more, with the true love that belongs only to the bonds of true fellowship in Christ.

Your companion in tribulation  
and patience and hope,

Robert Roberts.

10th Feb., 1885.

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## Logitation

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# *The Bride*

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On the basis of Eve's formation from the body of Adam, and her marriage to him is found one of those beautiful word pictures of the Scriptures. From amongst the beasts of the field there was not found one suitable as an "helpmeet" for Adam; so God put him to a "deep sleep," and taking one of his ribs, He made the woman. As a consequence, Adam said: "This is now bone of my bone, and flesh of my flesh." She became his bride, and they two were "one flesh."

In like manner, to develop a suitable "bride" for His son, God put Him to a "deep sleep" in death, that by it might be developed a people suitable to be His "helpmeet" in the ruling of the earth in the Age to Come. So Paul to the Ephesians wrote of Christ "giving Himself for the Ecclesia, that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious Ecclesia, not having spot, or wrinkle, or any such thing; but that it may be holy and without blemish . . . for we are members of His body, of His flesh, and of His bones." And, he says of Christ and the Ecclesia, "they two shall be one flesh" (Eph. 5: 23-32).

The process by which this desirable end is being accomplished furnishes food for thought and education. The Ecclesia of Christ, those "called-out ones" from amongst the nations, are likened in the Scriptures to a woman espoused to Him. As the Ecclesia is composed of many individuals, so the espousal is both individual and collective. Paul wrote to the Ecclesial members at Corinth: "I am jealous over you with a godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." (2 Cor. 11-2).

The natural, then, is a basis for the spiritual. On her espousal, a young girl busies herself in preparation for the coming marriage. She prepares her "trousseau chest," and it is expected of her that she shall remain faithful to her espousal—that she shall remain pure and undefiled, her chastity inviolate, with no other associations than the one of her espousal.

So Paul speaks again (Eph. 5: 1-7), appealing to the espoused members of Christ's Ecclesia that they "walk in love, as Christ also has loved us . . . but fornication (i.e., unchastity before marriage) and all uncleanness, or covetousness, let it not be once named among you, as becometh saints . . . let no man deceive you with vain words (as so often is the case, both naturally and spiritually), for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them."

Certain Ecclesiasial elements have failed to honour their espousal to Christ, and have been "partakers with" the children of disobedience. James saw it happening even in his day, and he wrote in scathing denunciation of them, "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" (Jas. 4: 4). This element has committed fornication with the world, dishonouring its espousal to Christ. The outcome was the birth of the "Man child of sin" (Rev. 12), and the development of the Apostacy—the Roman Catholic Church and

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No! when the "Herald's" subscription list is so reduced to such a few that its existence can only be perpetuated by heralding forth a system in accordance with "the thinking of the flesh," its editor will lay down his pen, and write no more. Better far break granite on the roadside for a crust of bread, than to garble God's truth to please one's friends or to propitiate the foe.—Dr. John Thomas, "Herald," April, 1853.

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all her illegitimate daughters. No wonder the Divine wrath is directed against this harlot woman, and will be poured out upon her—"for all nations of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies" (Rev. 18: 1-3). And no wonder the faithful "remnant of her seed" (Rev. 12: 17) is exhorted to "come out of her, that ye be not partakers of her sins, and that ye receive not her plagues." (Rev. 18: 4).

Meanwhile the "faithful remnant" of the espoused has busied itself in preparation for the coming marriage. Its "trousseau chest" is being filled with good works, and a character developed along lines well-pleasing to the Husband-to-be. Its chastity has been maintained and it refuses to be enticed or cajoled into unlawful associations with any other. So that, when Jesus Christ comes to claim His Bride for Himself, it will be said of her: "His wife hath made herself ready" (Rev. 19: 7; 21: 2).

By the union of the Bride and Bridegroom in the Marriage of the Lamb (Rev. 19: 7) they will be made "one." Paul said: "Flesh and blood cannot inherit the Kingdom of God"; and Jesus said: "Except a man be born of water, and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit" (John 3: 5-8). In the marriage union the espoused Bride will be clothed with its "house from heaven" (2 Cor. 5: 1-4), and thereby will be "born of the Spirit." The union will be complete, and they shall be "like Him" (1 John 3: 2-3). Together they will rule in the Kingdom Age of 1,000 years.

As we consider these marvellous joys which are held in store for the

faithful among the Ecclesia, can we be anything but inspired to greater purity of faith and life? The unfaithful, in the day of her glory, is pictured as being "arrayed in purple and scarlet colour, and decked (margin—*gilded*) with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornications" (Rev. 17: 4). Compare this frightful picture with this glorious one of the faithful in the day of her glory: "To her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints" (Rev. 19: 8).

The responsibilities of the espoused Bride of Christ are clear. Is our chastity (individual and collective) being preserved?

"Blessed are they which are called unto the marriage supper of the Lamb." "These are the true sayings of God."

—E.B.W.

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### JEWISH CHILDREN'S RELIEF FUND

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Opposition is wholesome, persecution beneficial; anything is better than stagnation: therefore, when they come, "we rejoice and are exceeding glad; for great is our reward *in the heavens*; for so persecuted they the prophets" of the olden times — "in the heavens," even in those heavens in which the House of David's tabernacle will appear "as in the days of old."

—Dr. Thomas.

Under the "Law from Zion," Jerusalem will be the Mother City of all nations; for "all nations shall flow into it." Rome is now the Mother of Papal-dom; and Mecca of Mohammedan: but in the age or world, that is coming, Jerusalem will be the Mother of all, both Jews and Gentiles; for "they shall no more walk after the imagination of their evil heart" (Jer. 3: 17); "and shall all call upon the Name of Jehovah, to serve him with one consent" (Zeph. 3: 9).

—Dr. Thomas.

Paul may plant and Apollos water, but God in His own way gives the increase. Seed does not germinate immediately it is sown; neither does the Truth, especially in these days of slow-heartedness to believe all that the prophets have spoken.

—Dr. Thomas.

Israel's yoke is not finally taken off yet, nor will it be till the Assyrian is broken on the mountains of Israel by, and at the appearing of the Bethlehem-born ruler of Israel. Then will the glory of Jehovah have risen on Zion, and Mount Olivet be redeemed. Present indications are the shadows of these results.

—Dr. Thomas.



A GLANCE AT

# The Troubled World

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## A Modern Miracle

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*"We say to the Jews, be devoted to Moses and the Prophets; glory in your nationality; love the country of your fathers above all lands; hope for your restoration, and independence of all Gentile Sovereignty; and have no fellowship with their Scripture nullifying 'names and abominations.' Be Jews in faith as well as flesh; 'for without faith it is impossible to please God'; and the flesh profits nothing. It is the Jehovah-Spirit that makes alive. But with all this, we say to them, accept Jesus of Nazareth, the noblest of your race, as the covenanted Son of David and of God—2 Sam. 7: 12-16."—Dr. Thomas (1858).*

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In preparing this article, I turned to the pages of *The Christadelphian* for 1881, to see what interest brethren had in Jewish affairs seventy years ago. I found that page after page of the magazine was filled with details relating to the people and the land. Without exception, each issue contained approximately 6 closely printed pages dealing with current movements in Israel; an indication of the lively interest the brotherhood had in this aspect of the signs of the times. The issue for February 1881 contains an article twice as long as the one I am writing, reporting that a few hundred Jews had returned to Palestine. The article is entitled *The Brightening Horizon*, and in a further reference to Jewish affairs (four pages under the Editorial columns) Brother Roberts refers to it as "an article full of good cheer, and making the heart leap for joy at the manifest approach of the day of Christ,"

If such enthusiasm was generated over the return of a few hundred Jews to Palestine, what would have been the joy of our pioneers to have witnessed the return of Israel in thousands, the emergence of a Jewish State, and the remarkable deliverance of that State from destruction at the hands of its enemies! And yet, to-day, these events are set in such a background of crisis and sensation as to dwarf their true significance. The very repetition of signs and wonders in Jewish affairs dulls the intellect to their vital import. As Israel grew familiar to the manifestations of Divine power in their deliverance from Egypt, and complained of their hard lot in the wilderness, so, we also, in large measure, have become insensible to the visible evidences of God's hand in national affairs, and are in danger of being lulled into apathy as a result. Great events occur almost daily in Palestine, yet we give them but a cursory glance. We



are not stirred by them as we should be. We are not roused from our lethargy. The watchmen upon the walls of spiritual Jerusalem do not sound out the warning cry as they should do, because in the multitude of signs their significance is obscured.

And yet in recent months we have witnessed one of the most astounding miracles of modern times. Within the course of a few weeks the whole aspect of Jewish affairs has changed. A portion of prophecy which seemed far off from completion, no longer appears so. The state of the Middle East is brought a step closer to that required by the prophets prior to the return; and again there is impressed upon our minds that we exist at the very epoch of the return.

Some twelve months ago, after delivering a lecture upon the return of the Jews, a brother said to me:

**"The condition of the Jews in Palestine hardly seems appropriate to the statement of Ezekiel. He speaks of them 'being at rest' 'dwelling confidently in the land' (Ezek. 38-11: margin), but the present troubles in Palestine are the very antithesis of this. The Jews are in the minority, they do not dwell confidently in the land, and so long as the Arabs dominate, there will not be peace."**

Whilst agreeing with this statement in principle, I pointed out that the descent of Gog upon Palestine will take place after the return of Christ, and as He will first discipline the Arabs, the peaceful condition of Palestine could be developed after the return of the Master. I do not think I satisfied the brother on that occasion, and certainly subsequent events appear to have justified his remarks. To-day, however, his objection is no longer valid. The

Jews are "at rest" in the land; they "dwell confidently" there; and the Arabs are no longer in the majority.

The rapidity with which this change has been brought about is a reminder to us that we live in the epoch of sudden changes when it shall be proclaimed, "there shall be time no longer" (Rev. 10: 6-7), and the Lord whom we seek shall *suddenly* return to His temple (Mal. 3-1).

The monthly digest of Jewish affairs entitled, *The Jews in the News* declares: "The departure of the British and the disappearance of the bigger part of the Arab population are two major problems which the most optimistic Israeli probably never dreamed of solving so suddenly. So we may say confidently that whatever the schemes of men may or may not be, it is God, and God alone, who still rules in the affairs of Israel."

During the recent war between the Arab States and Israel, the larger portion of the Arab population fled from Palestine. The circumstances of this flight are remarkable. The Arab leaders left in the early stages of the conflict. When the British warned the Arab people they could not protect them, they followed the example of their leaders, and fled by sea to Lebanon in spite of the fact that the Jewish authorities guaranteed their safety and rights as citizens of Israel. but the greatest element in precipitating the flight was the propaganda of the Arabs who prophesied that their armies would overwhelm the Jews in a matter of two weeks. The Arab peoples left, therefore, to get out of the battle area with the expectation of an early return. As a consequence some 800,000 Arabs migrated east, whilst Jews continued to flood into the country

and occupy the vacated holdings. Arabs are now in a very small minority, and the conditions of Palestine are exactly as predicted by Ezekiel in his 38th chapter.

We submit that this is one of the most significant and remarkable of modern miracles. Who would have dared to predict that so quickly and suddenly the Arabs would remove themselves from the land, and the enemies of Israel be so decisively defeated. Blind, indeed, must be the Christadelphian who sees not the hand of God in these things, and deaf is he who hears not the warning voice of Christ: "Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame."

### The Testimony of "Eureka"

Dr. Thomas has written:

"It may be remarked here, that there will have been a considerable gathering of Israelites upon the mountains of Israel before the invasion of the country by Gogue, and his capture of Jerusalem. This appears from the Spirit's address to Gogue in the 8th verse of this chapter (38). In this place he says, "In the latter years thou shalt come into *the land brought back from the sword, and gathered out of many people*, against the mountains of Israel, which have been continually waste; but it is brought forth out of the nations, and they shall dwell safely all of them. Gogue also is represented in the 11th verse as admitting that it is a land of unwall'd villages, whose inhabitants are at rest and in safety; for an evil thought comes into his mind, and he says, "I will go up to the land of unwall'd villages; I will go to them that are at rest, that dwell confidently, all

of them dwelling without walls, and having neither bars nor gates, to take a spoil, and to take a prey; to turn thine hand upon the desolate places now inhabited, and upon the people gathered out of the nations, which have gotten cattle and goods that dwell in the midst of the land."

". . . The return of security and prosperity to this tenth of the land must either precede the development of the 'One Yahweh' man; or be concurrent with the operation in the recesses of Teman (i.e., Christ at Sinai); or it may be in progress both then and before . . ." p. 596).

### The Voice of the Apostacy

As anticipated by Brother Thomas, "security and prosperity" in Palestine has preceded the development of the perfected Body of Christ. How close we are to the latter development—the return of Christ—it is impossible to say. The anticipation of Brother Thomas, based on the Word of God, has had remarkable fulfilment. His words were penned in 1866. Compare them with the following criticism of the Christadelphian interpretation of prophecy in relation to the Jews. This criticism was penned as recently as 1933 by an Australian clergyman ridiculing the belief in the personal return of the Lord Jesus Christ to the earth.

He wrote: "The Moslems, mostly Arabs, outnumber the Jews nearly four to one, and they are not prepared to see the whole country pass under Jewish domination. They are not in the least moved by the fact that Palestine was once the home of the Jews. They are not concerned about Jewish sentiment. They are by far the largest landholders, and it must not be forgotten that they have been living there

for many centuries. They see no good reason, therefore, why they should move out for the Jews to come in."

To-day this criticism is no longer valid. The Jews to-day outnumber the Arabs in Palestine to a greater extent than the Arabs did the Jews in 1933. Divinely directed circumstances caused the Arabs to do what nothing on earth could have accomplished—remove themselves from Palestine.

The same critic wrote: "Suppose a gigantic miracle were to be worked—God can work miracles—and the Moslems and Christians were persuaded to depart from Palestine, would the repatriation of the Jews be a simple matter? Would their age-long dream then be easy of realisation? Far from it. For one thing, a very large number of the Jews of the world will never be persuaded to return to Palestine—they know where they are well off."

This critic wrote in 1933. In that year Hitler came to power in Germany. He proved to be one of "the hunters" of Jeremiah 16-16, and helped to bring about a change of attitude in European Jewry towards Palestine. Now they will use any means of returning thither.

Again the critic wrote: "The Jews will not be permitted to become a sovereign State—one of the independent nations of the world. If they are looking for that, I think they are doomed to disappointment." How utterly foolish these words read in the light of to-day. The Bible is the word of God. Its utterances are certain of ful-

filment. The utterances of clergyman, ignorant of the Word of God, are certain to be revealed as folly. Listen to this height of nonsense:

"Joel, Obadiah, Jonah, Isaiah (second part), Haggai, Zechariah, Daniel and Malachi were the only books in the canon of the Old Testament that were written after the return from Babylonian captivity. The predictions concerning a return are all found in the earlier books, and all those predictions were fulfilled 2,000 years and more ago in the return under Ezra and Nehemiah. Why, then, look for a future fulfilment?" . . . "There may be some predictions concerning restoration in the writings of those who lived after the return from Babylon, but I do not know where to find them."

What an admission! Actually the books he quotes teem with references to a Jewish return, but the words of Christ in relation to the ecclesiastical leaders of His day, and true also of to-day—"blind leaders of the blind!" These are the men that are paid to teach the people. Writing concerning Old Testament prophecies, this Methodist clergyman declared: "The prophecies of Ezekiel are by no means easy to understand, as I think every reader will confess. Personally, I could never make anything of this weird Book until I read it in Dr. Moffatt's translation."

It does us good, sometimes, to come in contact with the foolishness of the clergy, that we may appreciate better the Truth as brought to light in the writings of our pioneers.

## A GLANCE AT A TROUBLED WORLD

According to the "N.S.W. Government Gazette No. 22," H. W. Crittenden, rejected candidate for

the Kingsford Smith Electoral Division of N.S.W., has petitioned the High Court to declare invalid the

election of G. Anderson on the grounds that the latter, being a Roman Catholic, is alleged to be "under acknowledgment of adherence, obedience and/or allegiance to a foreign power within the meaning of section 44 of the Commonwealth Constitution."

This provides that any person who—

**"Is under any acknowledgment of allegiance, obedience, or adherence to a foreign power, or is a subject or a citizen or entitled to the rights or privileges of a subject or a citizen of a foreign power . . . shall be incapable of being chosen or of sitting as a Senator or as a Member of the House of Representatives."**

To prove that a Roman Catholic comes under this ban, the following points are cited by the appellant, and we feel confident that readers of *The Logos* will find the statement interesting, particularly in view of Apocalyptic references to the Papacy:

The Roman Catholic Church is both a spiritual and temporal power. It has survived as a religion for nearly 2,000 years only because of its power and influence as a political state.

The spiritual head of the Roman Catholic Church as a religious body is the reigning Pope, who is also, as the Sovereign Pontiff, the ruling head of the Roman Catholic Church as a political hierarchy centred in the independent sovereign State of the Holy See or Papal State situated in its own territory at Rome.

In 1860 the Government of Italy under Garibaldi forcibly incorporated three of the nine Papal States over which the Popes had exercised sovereignty for centuries. The temporal power of the Vatican was suspended. In 1860 the remaining six Papal States were incorporated

into a United Italy and the Pope no longer had jurisdiction or diplomatic status as the ruler of an independent State. The then Pope and his successors since accepted the position only under protest, and still maintained the validity of their claims to all those ancient political rights and privileges of which they were now deprived.

In 1929 the Lateran Treaty was signed by the Italian Government on the one hand and Pope Pius XI as head of the Holy See, on the other, whereby temporal power was restored to him and his successors, and which recognised full and independent sovereignty of the Holy See. As compensation for having deprived the Holy See of temporal power and sovereignty for sixty years, inter alia, the Treaty provided for the Italian Government to pay the Pope 750 million lire (£20,000,000 stg.) and further to pay him 5 per cent. per annum on 1,000 million lire. The Treaty also recognised the Roman Catholic Church as the State Religion of Italy. The Vatican City was recognised as being an independent sovereign state known as the Papal State, and having "Independent Diplomatic Status among the sovereign States of the World." The entire motif of this treaty was political from the viewpoints of both parties. The aim of the Italian Government is accepted generally as including the moral support of the Vatican for its projected imperial adventures which included the attack upon Abyssinia.

Since 1929 to the present day the Papal State has its own independent ruling sovereign in the person of the Pope, who is internationally recognised as the Sovereign Pontiff. It has its own accredited diplomatic representatives (nuncios, etc.) in exchange with those of

other powers. It has its own Executive Council and Legislature, including various executives, among which is the Papal Secretary of State. It has its own treasury and coinage, military establishment, post and telegraph and, in fact, all the recognised institutions of a sovereign power.

The immediate outcome of the Lateran Treaty between two political entities as the contracting parties was the establishment of the wholly political Catholic Action organisation in all countries where opportunity offered. Under the overall direction of the present Pope, then Cardinal Pacelli, as Secretary of State to the Vatican, Apostolic Delegate Panico established Catholic Action in Australia on a nation-wide basis. To-day in this country Catholic Action is believed to have a secret and active membership of up to two hundred thousand and every member of the Roman Catholic Church is expected to give it full moral if not active support. Its influence is seen and felt in almost every department of the Australian way of life, especially in the political, public service, trade union propaganda and local government spheres of action.

Later Pope Pius XI signed the Concordat (treaty) between the Vatican and Hitler, which many authorities agree precipitated World War II.

The history of the Roman Catholic Church as with that of every country is overwhelmingly political. It is not necessary to cite more than a few cases such as the humiliation of King John, as a prelude to the signing of Magna Carta.

The excommunication of Queen Elizabeth and the Vatican backing of European Courts to wage war on England from which the Armada eventuated. The Guy Fawkes

plot to blow up the English House of Parliament in 1603 was inspired by the same hierarchy. The revolt in Ireland under James II was similarly inspired. Nearer at hand we have the anti-conscription campaigns of World War I under Archbishop Mannix which were wholly political, and in which almost every priest was a leader. These coincided with the Irish Rebellion of 1916, during which the Pope sent a Special Mass to "His Irish Province" calling upon all Irish Catholics to support the rebels as a sacred duty. Nor can it be denied that the Vatican, politically bound to Hitler, sponsored Eire's neutrality (in World War II).

The selected Laws and Decrees set out hereunder are part of what is known as The Canon Law of the Roman Catholic Church and mandatory upon all its members in all countries, including Australia, and claimed and accepted as taking precedence over the civil laws of all countries in which such members live. They are administered by local hierarchies comprising a constituent governing body of bishops and priests with delegated and discretionary powers from the Pope himself. The numbered sequence in this statement is for reference herein only.

These Laws and Decrees are cited, confirmed and elaborated in hundreds of official books, documents and journals authorised by the Pope.

1. The definitions, teachings, decrees and instructions of the Roman Pontiff are infallible and above all earthly law.

2. The Pope can annul all legal relations of those in ban, especially their marriages.

3. The Pope can release from every obligation, vow, either before or after being made.

4. The Roman Catholic Church is free and independent of any earthly power, a sovereign society, the supreme head of which the Pope must be esteemed the king.

5. If the Pope's authority comes into conflict with the civil laws upon any vital point, the Catholic is to act as he did in the first, second and third centuries.

6. The Church and her priests have the right of immunity from all civil laws.

7. The clergy should be tried for civil and criminal offences only in ecclesiastical courts.

8. The Church has the right to interfere in the discipline and in the arrangement of the studies of the public schools.

9. The execution of Papal commands for the persecution of heretics causes remission of sins.

10. He who kills one that is excommunicated is no murderer in the legal sense.

11. It is quite unlawful to demand, defend or to grant unconditional freedom of thought or writing or of worship as if these were so many rights given by nature to men.

12. In point of fact, democracy is a mischievous dream wherever the Catholic Church does not predominate to inspire the people with reverence.

13. The Pope has the right to annul state laws, treaties, constitutions, etc., to absolve from obedience thereto as soon as they seem detrimental to the rights of the Church or those of the clergy.

14. The Pope has the right of admonishing and, if necessary, of punishing the temporal rulers, emperors and kings.

15. Without the consent of the Pope no tax or rate of any kind can be levied upon a clergyman or

upon any (R.C.) church whatsoever.

16. The Pope has the right to absolve from oaths and obedience to the persons and laws of the princes whom he excommunicates.

17. The civil power has no power to assist persons to regain their freedom who have once adopted a religious life—i.e., priests or nuns.

18. All private persons, whether of the laity or the sacred orders, male or female, who, without the proper ecclesiastical authority cite before any law tribunals any ecclesiastical person whatsoever, either in civil or criminal cases, and shall publicly compel them to be present in court, shall incur excommunication.

19. The laws of the church do not recognise any civil privileges as belonging to persons non-Catholic; their marriages are not valid; they live only in concubinage; their children, being bastards, are not capacitated to inherit. When Catholics are married according to the rules of the church the marriage is valid, even if in other respects they infringe all the laws of their own country.

20. All Catholics must make themselves felt as active elements in daily political life in countries where they live. All Catholics should exert their power to cause constitutions of States to be modelled on the principles of the true church. Catholics have just reason to enter into the political life having in mind the purpose of introducing the wholesome life-blood of Catholic wisdom, virtue into the whole system of the State."

On the basis of the above allegations as printed in the *N.S.W. Government Gazette No. 22*, the appellant submits that Roman Catholics are not capable of being chosen or of sitting as Senators or members

of the House of Representatives in Australia.

The arguing of this case should prove of great interest. —E.P.

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*“If Satan be divided against Satan, how shall his kingdom stand?”*

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## Events Subsequent to Christ's Return

### 3 . . . SIGNIFICANCE OF SINAI

*Our last article, based on Deuteronomy 33:2, Psalm 68:17, and Habakkuk 3:3, advanced the proposition that Christ will return to Sinai where the Judgment Seat will be set up. We pause this month to discuss the topography of this area, that we might better appreciate its suitability for the manifestation of Divine omnipotence.*

There will be no undue haste with events at Sinai. The judgment of the household, and the marriage supper of the Lamb will take time. Deity is never in a hurry. Time means nothing to the Eternal, and though there is a “set time to favour Zion” this will allow of the proper and leisurely development of each item leading up to the final consummation—the complete establishment of the Kingdom of God in the earth.

The gathering of the saints to Sinai will be followed by the breaking forth of the “time of trouble such as never was” (Dan. 12-2). The Gogian attack against the Middle East will commence. The whole earth will be convulsed in war. Jeremiah speaks of evil going forth from nation to nation, and a great whirlwind being raised up from the coasts of the earth. He declares that the slain of Yahweh<sup>2</sup> shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered nor buried; they shall be dung upon the ground (Ch. 25: 32-33). From out of this trouble the Elect shall be delivered<sup>3</sup>. This is in conformity with the action of Deity in

all periods of national judgment. Noah was safely housed in the Ark, and “shut in” by Yahweh 7 days before the storm broke forth. Lot was conducted out of Sodom before “brimstone and fire from out of heaven” rained down upon the city, and to him the angel addressed these significant words: “I cannot do anything until thou be come thither” (Gen. 19-22). As it was in the days of Noah and Lot so shall it be at the coming of the Son of Man.

The call to the Elect is expressed by Isaiah in these words: “Come, my people, enter thou into thy chambers, and shut thy doors about

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1. We have been encouraged by the very kind comments of many readers upon these articles. We appreciate that agreement upon all points of detail is not possible. These articles are offered as a basis for private study upon this theme that a more realistic picture of future events may be conjured up in mind.

2. Brother T. Stagg writes: “I was very pleased to see the correct titles of Deity used in the article, ‘The Sign of His Appearance.’ It adds so much more depth to the subject-matter, and gives one the feeling of much closer relationship to our Father in Heaven than does the use of the Anglo-Saxon terms ‘Lord’ and ‘God.’”

3. Brother A. Peden suggests that Isaiah 60-2 will apply in its completeness when the saints are taken out of the world at the return of Christ. Meanwhile, he suggests, there is a glimmer of light from the “lightstands of truth” scattered throughout the world.

thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, Yahweh cometh out of His place to punish the inhabitants of the earth for their iniquity" (Isa. 26: 20-21). Sinai will constitute the hiding place of the Most High. There He will "hide His servants in the secret of His presence" (Ps. 31-20). The Name of Yahweh (manifested at Sinai) will be a refuge for the afflicted; the righteous will run into it and be safe (Prov. 18-10). At the holy mount they shall rest with Christ, before going forth in company with him as angels of his power to render judgment upon the nations (2 Thess. 1: 7-9 margin: Psalm 149: 6-7: Isa. 18-4).

A graphic illustration of the changed conditions of the nations following the withdrawal of the saints is revealed in the condemnation of the rejected at the Judgment Seat. Having joined too freely with the world in the days of their probation, they are banished from the precincts of Sinai, to partake of its tribulation. They are consigned to "the lake which burneth with fire and brimstone" (Rev. 21-8). The "fire and brimstone" is not the hell of theology, but a symbolic representation of the state of war and turmoil into which the world (the sea, or lake, of nations—Isa. 57-20) will be thrust. At Sinai, there will be manifested "glory, honour and immortality," but in the world there will be found "wrath, tribulation and anguish" (Rom. 2:6-7).

#### *A Hiding Place from the World.*

A place that is isolated and likely to remain so, is required to permit the secret and uninterrupted communion of Christ with his brethren. Sinai is adequately situated for the purpose. It is also rich in historical background relating to

the manifestation of Deity. It was at Sinai that Moses received his call and witnessed the miracle of the burning bush. There, also, Deity announced His name which is expressive of His covenant with Abraham. At the Mount, Israel was given the law and constituted the Kingdom of God. To it Elijah retired from the fury of Jezebel after his dramatic destruction of the priests of Baal.

The Sinaitic Peninsula is in the form of a triangle bordered on the one side by the Red Sea, and on the other by the Gulf of Akaba. It is recognised as one of the most mountainous regions of the earth's surface. Towering, rugged mountains of red granite are intersected by narrow valleys and desolate plains. Moses describes the area as a "great and terrible wilderness of fiery serpents, scorpions, and drought" (Deut. 8-15). Jeremiah says it is "a land of deserts and of pits, a land of drought and of the shadow of death, a land that no man passeth through, and where no man dwelleth" (Jer. 2-6). Here is a country that no government seeks to annex, or emigrants undertake to people. In its loneliness, its isolation, its austerity, its hot, dry aridness, Sinai seems specially reserved for manifestations of omnipotence.

Mount Sinai itself is approached through a narrow valley which does not attain more than 200 feet in width, with huge masses of perpendicular granite rocks on each side, which appear as though shattered and split by earthquake. Burckhardt, the Swiss traveller and writer who visited the Mount, declares that a gentle but constant ascent leads up this valley, the aspect of which is terrific but ever varying. The scenery is stern, he declares, but asks, What has the



beauty and softness of nature to do here? Mt. Sinai required an approach like this, where all seemed to proclaim the land of miracles, and to have been visited by the terrors of Yahweh. The scenes are suited to the sound of the fearful trumpet that was once heard there.

### A Description of Sinai

Dr. Stanley, who also visited the region, has described the journeying of the Israelites to Sinai in the following words:

"They advanced deeper and deeper into the mountain-ranges, they knew not whither. They knew only that it was for some great end, for some mighty sacrifice, for some solemn disclosure, such as they had never before witnessed. Onwards they went, and the mountains closed around them; upwards through winding valley, and under high cliff, and over rugged pass, and through gigantic forms, on which the marks of creation even now seem fresh and powerful; and at last, through all the different valleys, the whole body of the people were assembled. On their right hand and on their left rose long successions of lofty rocks, forming a vast avenue, like the approaches which they had seen leading to the Egyptian temples between colossal figures of men and of gods. At the end of this broad avenue, rising immediately out of the level plain on which they were encamped, towered the massive cliffs of Sinai, like the huge altar of some natural temple; encircled by peaks of every shape and height, the natural pyramids of the desert. In this sanctuary, secluded from all earthly things, raised high above even the wilderness itself, arrived, as it must have seemed to them, at the very end of the world—they waited for the Revelation of God

. . . The outward scene might indeed prepare them for what was to come. They stood, as I have described, in a vast sanctuary, not made with hands—a sanctuary where every outward shape of life, animal or vegetable, such as in Egypt had attracted their wonder and admiration, was withdrawn. Bare and unclad, the mountains rose around them; their very shapes and colors were such as to carry their thoughts back to the days of old creation, 'from everlasting to everlasting, before the mountains were brought forth, or ever the earth and the world was made.' At last the morning broke, and every eye was fixed on the summit of the height. . . There were thunders, there were lightnings, there was the voice of a trumpet exceeding loud; but on the Mount itself there was a thick cloud—darkness, and clouds, and thick darkness. It was the 'secret place of thunder.' (Ps. 81-7)." (*History of the Jewish Church*).

Mount Sinai is some 7,500 feet above sea level. Its peak is in shape like a huge altar set in a sanctuary, and is faced by a large plain capable of containing a huge concourse of people. In another work, *Sinai and Palestine*, Dr. Stanley has written:

"That such a plain should exist at all in front of such a cliff is so remarkable a coincidence with the sacred narrative as to furnish a strong internal argument not merely of its identity with the scene, but of the scene itself having been described by an eye-witness. The awful and lengthened approach, as to some natural sanctuary, would have been the fittest preparation for the coming scene. The low line of alluvial mounds at the foot of the cliff exactly answers to the 'bounds' which were to keep

the people off from 'touching the Mount.' The Plain itself is not broken and uneven and narrowly shut in like almost all others in the range, but presents a long retiring sweep, against which the people could 'remove and stand afar off.' The cliff rising like a huge altar in front of the whole congregation, and visible against the sky in lonely splendour from end to end of the whole plain is the very image of the 'mount that might be touched,' and from which the 'voice' of God might be heard far and wide over the stillness of the plain below, widened at that point to its utmost extent by the confluence of all the contiguous valleys."

The same writer speaks of the "peculiarity of the atmosphere, that produces the deep stillness and consequent reverberations of the human voice." The effect, he declares, is heightened by the death-like silence of a region "where the fall of waters, even the trickling of brooks, is unknown."

We suggest that the reader endeavour to visualise the appearance of what we believe will be the place of the Judgment Seat of Christ. He will be aided therein by perusing the accounts of Israel's experience as recorded in Exodus 19, Psalm 97, and Heb. 12: 17-21. The mount was diffused in clouds and darkness. The trembling people heard the noise of the trumpet, saw the flash of lightning, and listened to the voice of Yahweh. We can understand their fear. We can appreciate how the principles of holiness and reverence would be impressed upon the gathering before the Mount. The people pleaded for Moses to intercede for them.

How much more awe-inspiring will be our gathering to Sinai? Already the power of Ail will have

been visibly manifested in the fact that the majority of the innumerable host then assembled will have been raised from the dead. Each one will doubtless be impressed by his unworthiness for eternal life, and yet will be buoyed up in the confidence that God is love, and he has an Advocate with the Father who can appreciate his feelings. Thus the principles of holiness and reverence to the Name of Deity will be elevated by all.

### The Symbol of the Altar

The accounts quoted above state that Mount Sinai has the appearance of a huge altar of red granite rising precipitously from the plain beneath. This will suitably focus the attention of all upon the reason for their gathering together. Paul sets forth Christ as an altar (Heb. 13-10) and in Revelation 6-9 the dead in Christ are represented as being "under the altar." The instructions given to Israel for the construction of an altar show how appropriate is the symbol, and how the setting of Sinai lends itself as a suitable locality for the gathering together of those in Christ.

Israel was instructed: "If thou wilt make me an altar of stone, thou shalt not build it of hewn stone" (Exod. 20-25). The *unhewn* stone speaks of Divine shaping—Divine parentage; the *stone* speaks of human nature. Our living Altar can say: "I am the root and offspring of David" (Rev. 22-16). He is the root inasmuch as he is a manifestation of Deity; he is the "offspring of David" by descent through his mother. He thus partook of our nature (stone) but was of divine parentage (unhewn stone). The altar of unhewn stone thus speaks of the work of Deity in Christ reconciling the world to

Himself (2 Cor. 5-19), providing an altar whereby man can acceptably approach Him. The Altar pointed forward to the manifestation of Deity in the offering of the Son, for He who named Himself Yahweh (i.e., *He who shall be manifested*) cannot be separated from the work of the Son (John 14-10: 5-30). Yahweh in sacrificial manifestation was thus set forth in the altar of unhewn stone. It emphasised the truth that reconciliation is Divinely instituted, and therefore should be viewed from the aspect of the Deity. The Altar of unhewn stone spake of the purpose of God in Christ.

The patriarchs understood this. At a period of crisis in his life, Jacob built an altar and named it *El-Elohe-Israel* (Gen. 33-20.) *El* signifies *Strength* or *Power*. *Elohe* is plural and signifies *Mighty Ones*. The title as a whole means "THE STRENGTH of the Mighty Ones of Israel," and the Altar being thus named pointed forward to the Strength of the Mighty Ones of Israel in sacrificial manifestation. If it be asked, who is the Strength of the Mighty Ones? the answer is, Deity who was "in Christ reconciling the world to Himself." If it be asked, Who are the Mighty Ones of Israel? the answer is, Those who will be made "equals unto the angels" after being gathered to Sinai's foot for judgment. Thus in naming the altar as he did, Jacob gave expression to his belief that some time in the future Deity would manifest Himself in one who would be brought to salvation.

Genesis 35-7 records that Jacob built another altar and named the place *El-beth-el—The Strength of the House of Ail*. This pointed forward to Christ who was named Immanuel—Ail (Divine Power) with us, and who is set forth as a Son

in his Father's house, "whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end" (Heb. 3-6).

After the destruction of Amalek by the power of Yahweh, Moses built an altar which he named *Yahweh-nissi—He who shall be (manifested as) mine ensign* (Exod. 17-15). Who is this? The answer is, He who was also manifested as the Altar (cf. Isa. 11: 10-12; 18-3; 31-9; Zech. 9-16; Heb. 13-10), and who will yet destroy the enemies of Israel, as Amalek was overcome, and bring unto the daughter of Zion the first dominion (Micah 4-8).

We have stated that Sinai is in the form of a huge altar of unhewn red granite. We have pointed out that an altar symbolised Deity in sacrificial manifestation. To all the mighty host gathered before Sinai, the appearance of the Mount will speak of the work of love that Yahweh hath performed in His son. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3-16). As the Altar in Israel sanctified or made holy what was offered on it (Exod. 29-37), so Christ is now the sanctifier of his brethren (Heb. 2-11; 13-10) and they are "partakers of the altar" (1 Cor. 9-13: 10-18). They are made holy through association with him.

### Red Granite

Red is the symbol of sin (Isa. 1-18), and speaks of the flesh in which Deity was manifested. Christ came "in the likeness of sinful flesh" (Rom. 8.3.) Paul teaches that "by one man's disobedience many were made sinners" (Rom. 5-19), so that the descendants of Adam, through no fault of their own, are born into a constitution

of sin. As a son of Adam, Christ was born into this same constitution, for which reason his mother was required to offer the sacrifices demanded of the law at his birth, and Jesus himself had to submit to immersion "to fulfil all righteousness." Jesus had no need of the cleansing effect of immersion for personal sins, for he was guilty of none, but his immersion pointed forward to the complete change of nature that should ultimately be his through his own sacrificial death. Being born into a constitution of sin, he was able to assist men from out of this state. We read that God "made him to be sin for us"; he came "in the likeness of sinful flesh"; he "died unto sin once" (2 Cor. 5-21; Rom. 8-3; Rom. 6-10). But we also read that when he will appear again, he will come "the second time without sin unto salvation"; that he will "change the body of our humiliation, that it may be fashioned like unto his glorious body" (Heb. 9-13, 4-50, 28; Phil. 3-21) These references indicate the nature which Christ possessed, and which is suitably symbolised in the red granite of Sinai. He was "in all points like his brethren."

To speak of Jesus being born into a constitution of sin is not dishonouring to him. Rather does it emphasise his personal righteousness, and testify to his victory over

sin. If he was untouched by "the feeling of our infirmity", if he never "learned obedience by the things he suffered", if he knew nothing of the "striving against sin", he would not be a suitable High priest for us. These references encourage us to press forward in our walk in Christ, realising that we have an Advocate with the Father who knows our weaknesses, who recognises our limitations, and whose loving ministrations on our behalf will result in the bestowal of eternal life if we but do our part. We are also encouraged by the fact that all the work of Christ is under the superintendence of the Father; that the altar of which he is the anti-type, and the life which he offers to perishing men are expressions of love on the part of Deity. We thus recognise that there are two sides to the character of Deity. He is a just and merciful God. He will be "sanctified in them that approach unto Him," and where the honour of His Name is elevated, there His mercy will be outstretched to save. The huge altar of red granite reserved in Sinai's wilderness for future manifestations of omnipotence, is a silent witness to these principles of Divine reverence which shall be revealed in all their glory and fearfulness when the elect are gathered at its foot.

—H.P.M.

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The first step to faith in the authenticity and genuineness of the Scriptures is to understand the doctrine, or teaching, in other words, the SYSTEM OF IDEAS—they reveal. This system will be found to be as high above any system elaborated by human wisdom, or rather folly, as the throne of the Eternal is above this nether earth.—Dr. Thomas.

Zeal against an error of superstition does not sanctify the ignorance and unbelief of the zealots.—Dr. Thomas.

Try our views by the Scriptures; by these, and not by their supposed resemblance to the opinions of ancient heretical dogmatists, we stand or fall.—Dr. Thomas.

## Bearing His Cross

*It is a policy of "The Logos" to present faithful and courageous exhortation. This is offered in the spirit of helpful suggestion, and not that of carping criticism. We suggest that the reader accept it in that light, and measure himself by the standard set by Christ.—Editor.*

Our Scripture reading has drawn attention to the solemn event of 1900 years ago, when the blood of the Son of God was shed in the making of an atonement for the sin of the world. Where would we be without that tragic scene of Calvary? One by one, death would claim us, the passing years would obliterate the memory of our existence, centuries would roll ever onward, the silence of the tomb undisturbed for ever. "By one man, sin entered into the world, and death by sin." "Through the offence of one, many be dead." "But God commendeth His love towards us, in that, whilst we were yet sinners, Christ died for us." In the crucifixion of Jesus, the righteousness of the Father was declared, His law and holiness vindicated, sin condemned, and the way to life opened for the race of Adam. Jesus rose from the dead, the first-born of a new creation, and having obtained eternal redemption, entered into heaven itself there to appear in the presence of the Father for us.

How many of us would have received any good thing at the hands of the Lord if He had not sent forth His Son? How many of us would have had the Hope of Israel burning within our hearts, rejoicing over the State of Israel—the budding of the fig-tree — if the Father had turned away His sight from the fallen race of Adam? Not one of us! Not even a few of the

more respectable of us! Not one of us! Not even a few who would day and night seek the face of the unknown Creator and Sustainer? Not one of us! How clearly the mercy and forbearance of the Father is seen. How crystal-clear the wonderful work of the Son. "Beloved, what manner of love the Father hath bestowed upon us, that we should be called the Sons of God."

### *Bearing His Cross*

We cannot bear the same cross that Jesus bore. That was a cross which he alone was fitted to carry. He was a vessel prepared. The Father dwelling in Him wrought a great and mighty work. Had any one of us been called upon to bear *that* cross, we could have borne it as far as Calvary's hill; we could have felt the jagged nails and experienced the agony and searing pain; we could have been carried to the tomb of a kindly Joseph—but there we would have remained. Corruption would have fed upon us, the passing of the years the silent witness to a crumbling back to dust again. Had the sin of the world been borne upon our shoulders, the world would remain in its sin. If salvation could have come through us alone and through none else, salvation would not have come. The grave would have been the end of all things. Death would have been permanent. Let all creation thank the Father that none of us were called upon

to bear *that cross*. A further thought. With no logic or argument in the whole of the earth sufficient to overthrow the Master's declaration that this generation shall not pass until all things be fulfilled, most of us here may even be spared the necessity of sharing the experience of the quietude of the grave.

Jesus made the cross we must bear a personal one. In Mark 8: 34 he declares: "Whosoever will come after me, let him deny himself, and take up his cross, and follow me." Our Lord bore his cross, we must bear ours. The cross the Master bore can, by a figure of speech, be made to include all the experiences of his life which were of a testing nature, for he makes the term "his cross" apply to the experiences of the follower who suffers for His name.

There were crosses that He bore that we are not necessarily called upon to bear. He was essentially the **MAN OF DESTINY**. His was a mighty and powerful role to play, and many personal comforts of life which are not denied us were not permitted him. The Master, from the commencement of his ministry, was a wanderer. Wherever the work of the Father took him, there he went. He did not have the quiet enjoyment of a settled fireside, surrounded by loved ones. He had a greater mission in life. His preaching was arduous. It was heavy slumber which kept him asleep in the boat whilst the storm raged around. His travelling was wearisome, walking on foot along the roads of the Holy Land. Jesus, upon the cross, entrusted John with the care of his mother, Mary, who from that time onwards, lived at John's home. It would appear from this that Joseph was dead. Jesus, therefore, prior

to his immersion in Jordan, would possibly have had the responsibility of the eldest son in a family with at least six brothers and sisters, the children of Joseph and Mary.

And so there was that intricate blending of the responsibilities of this life with a supreme service to the Father, a service upon which the destiny of the world rested. The things the Master experienced are not crosses that we all must bear of necessity. We can bear some of them in varying degrees at differing times.

#### *Our Cross*

Faithful brethren and sisters, distributing literature into letter-boxes will experience the feeling of long hours of walking over uninviting roadways. Brethren who give long hours to preparation of faithful addresses, who give of their energy in the delivery of them, then rise on the morrow to face the daily toil, will understand a little of the weariness of the Master as he slumbered in the boat. Those who have left the fireside and possibly the prospect of a settled life, with wife and family, to spread the Truth in fields untouched, will know the fellowship of the Master. Family responsibilities, ecclesial responsibilities, all produce a sympathetic bond.

But though there is a cross we cannot bear, and there are crosses we only partly bear, there is one cross we must bear if we will see the Kingdom of God. When the Master hung upon the cross, the supremacy of the Father, and the unworthiness of the flesh was demonstrated in the sight of men and angels. Christ repudiated the flesh. He repudiated all it stood for, and the evil which wells up from within the heart of man. In his life, he refused to manifest the ways of the flesh, and in his death he condemned the principle of sin in its

own kingdom. "For," he declared, "from within, out of the heart of man, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these things come from within, and defile the man." (Mark 7: 21.) We know by experience that this is true. And we further appreciate the wisdom of the Creator in determining that this nature of imperfection should not be perpetuated for ever. Dr. Thomas comments in *Elpis Israel*:

"To have permitted Adam and Eve to become deathless, and to remain so, in a state of good and evil such as the world experiences, would have been to populate the earth with deathless sinners; and to convert it into the abode of deathless giants in crime; in other words, the earth would have become what creed theologians describe 'hell' to be in their imaginations. The good work of the sixth day would then have proved a terrible mishap, instead of the nucleus of a glorious manifestation of divine wisdom and power."

Now the very essence of the life of Christ, and the fundamental purpose of his death, was the repudiation of the flesh and all it stood for. Self was debased to the dust. "Lo, I come, in the volume of the book it is written of me, *to do thy will, O God*" was the spirit of his service. Paul says, "Being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

#### *Repudiating the Flesh*

The trials of life which go to make up our own cross vary in detail in the individual life. In pattern however, they are the same. The fundamental principle involved is the same as that which the Master experienced. Our cross, your cross, my cross is to repudiate the thinking of the flesh. We must lift up our eyes to heaven, and with humility declare, "Thy will, O God, not mine." It is not easy, because the flesh is evil. It is a continual daily battle. If this attitude of

humble obedience is not our attitude, if we are rebellious or indifferent, we will not see the Kingdom of God.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit," declares the Apostle. He thus expresses the dividing line, the issue before us. There is revealed the key-note of Destiny. We have neither the capacity nor the right to judge one another's destiny. We sit here in fellowship with one another, and by outward appearance, in fellowship with the Father and the Son. Does this truly reflect our standing? Are we in fellowship with the Father and the Son? We have to do with one who knows the heart, who can discern the thoughts and perceive the motive. Are we confident in the light of this realization? In the sight of the Father there is a line drawn through this meeting. On one side are those who walk after the Spirit, on the other those who are dominated by the flesh. Were the angelic messenger to appear at this moment in this hall, and announce to the hushed and silent congregation that the moment for the gathering to Sinai had come, then the mental attitude, the way of life manifested in the sight of the Son would be the basis of the judgment to be received at His hands.

How simple to conclude this address by saying, "And I am sure that everyone here to-night is making his very best effort to enter the kingdom, and may we enter as an unbroken family." I cannot say that. I do not speak to win your praise by honeyed words. I speak as your fellow-servant of the Lord. It is my strong desire that as an unbroken family we might enter into the Kingdom of God (I could

desire nothing more fervently than that), but I cannot say that I believe that Christadelphia is striving with all the heart to walk after the Spirit. I do not believe that. Can I shut my eyes to what is happening in the ecclesial world?

Do members of the household flock to the picture theatres to remind themselves that Isaiah testifies "The day of the Lord shall be upon all pictures of desire?" Do they pass through hotel doors to remind themselves that Isaiah has testified that "the earth shall reel to and fro as a drunkard?" Do sisters follow fashion and bedaub themselves to be more presentable in the eyes of the Lord? All these and many other things are the ways of the flesh, and should be repudiated by the servant of God.

In association with these things, the inevitable companion to the attitude of mind revealed thereby, is an indifference to a deep, mature and detailed study of the Word of God. An indifference to the writings of the early brethren. An in-

difference to the exclusiveness of the Truth. What is the inevitable result? A broadening of the way. A lack of purifying knowledge. A feeling that "perhaps good people in the churches might have some chance." An undermining of the vital principles of the Truth. Nevertheless we have the assurance that the torch of Truth, relit, by the grace of God, one hundred years ago, will never go out before the Master comes. Isaiah, Paul and Christ have all prophesied of a latter-day remnant who will be in a state of watching and waiting at the Return. Let us, then, with faith and patience, bear our cross. Let us not deceive ourselves that mere association with a large gathering will assure our acceptance in the day of account. Let the words of Christ be reflected in our attitude to the Truth: "He that taketh not his cross, and followeth after me, is not worthy of me." (Matt. 10: 38.) Will we accept the challenge of these words?

—Brother B. Philp.

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## Questions Answered

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### *Foreordained of God*

*"He hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love."—Eph. 1.4.*

Brother P.B. has set us the following questions:

(1): *Did the Almighty foreknow the Ephesians who were chosen in Jesus Christ before the foundation of the world (Eph. 1: 4)?*

Ans.: A careful consideration of the context of this verse will reveal that Paul is not referring to the Ephesians as individuals, but is explaining that the purpose of God from the very beginning was

to provide salvation for Gentiles as well as Jews. The Ephesians are not included in the "us" of verse 4, but are referred to in V. 13 as "ye also, after that ye heard the word of truth . . . were sealed with that holy Spirit of promise." Paul was the "Apostle unto the Gentiles," and the "us" of verse 4, relates to Gentiles. Many Jews were proclaiming, that only those who obeyed the law would be saved, but



Paul, in this chapter, states that in accordance with God's foreordained purpose from the very beginning to call Gentiles into Christ, the Ephesians had heard the Word.

This is one of the great themes of the Epistle to the Ephesians. Notice Chapter 3: 9, where Paul speaks of the "fellowship of the mystery, which from the beginning of the world hath been hid in God." In V. 6 he explains this "mystery" by stating that "the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel." The same thought is expressed in Chapt. 1: 9-10.

Finally, the word "world" is translated for the Greek *Kosmos* which signifies *order* or *arrangement*. Paul lived in the "last days" of the Jewish *Kosmos* (Heb. 1: 2; 1 Pet. 1: 20) which was swept out of existence by the depredations of the Romans in A.D. 70. In the verse before us, Paul is stating that before the foundation of the Jewish world, God had elected that Gentiles should share with Jews the inheritance. This was a crushing and unanswerable argument against the Judaisers.

(2): *Did God foreknow them individually in relation to their different personalities mentally and physically? Did He foreknow their weaknesses, their limitations and their numerous sins and transgressions?*

Ans.: In Ephesians 1: 4, Paul is not dealing with individuals but Gentiles as a group. In Romans 8: 29, however, he declares: "Whom he did foreknow he also did predestinate to be conformed to the image of his Son." Known unto God are all things. He can foresee the future, which we cannot. He selects individuals in the light

of His foreknowledge of their capabilities and His requirements. But he does not force them to act in accordance with His will, therefore, Paul exhorts: "Work out your own salvation with fear and trembling" (Phil. 2: 12), and "Let him that thinketh he standeth take heed lest he fall" (1 Cor. 1: 12).

(3): *Knowing all this concerning his elect chosen in Jesus before the foundation of the world, that they would be sinful men, do you believe 1 Pet. 1: 19-20 that their redemption from sin was to be by the precious blood of Christ who Peter tells us was foreordained before the foundation of the world for this purpose?*

Ans.: We are not told that the elect as *individuals* were chosen in Christ before the foundation of the world, but we agree that redemption from sin is only by the blood of Jesus who was foreordained before the foundation of the world for that purpose.

(4): *Can you tell me if anything foreordained by God could fail to eventuate?*

Ans.: To "fore-ordain" is to determine before hand. The great plan of salvation has been unconditionally foreordained and cannot fail to eventuate. But Deity has also foreordained other things on conditions, and these have failed to eventuate because the conditions have changed. God ordained that Saul be king in Israel, and would have made the appointment permanent (1 Sam. 13: 13), but because of Saul's foolishness, God repented of His purpose (1 Sam. 15: 11, 23). On a previous occasion, he determined to consume Israel because of the wickedness of the people, but the intervention of

Moses caused Him to "repent of the evil which he thought to do unto his people" (Exod. 32:14). Again, Jonah was told to proclaim unto Nineveh the coming judgments of God, but the wise action of the Ninevites caused God to "repent of the evil, that he said he would do unto them; and he did it not" (Jonah 3:10).

The word *repent* as used in Scripture, does not necessarily mean to be sorry or to regret, but rather *a change of mind or purpose*. This is clearly seen in Acts 2: 37-38. The Jews had listened to the preaching of Peter, and as a consequence "were pricked in their heart," or regretted their previous misconduct. They enquired, "What shall we do?" Peter replied, "Repent, and be baptised." They were already penitent in heart, but the Greek word Peter used means *a change of mind*. By calling upon them to "Repent" he was pleading with them to change their minds in their attitude to Jesus; accept him as the Christ and be baptised.

This is the usage of the word when applied to the Deity. He changed His mind or purpose in regard to the Ninevites because they had responded to principles of righteousness. He changed his purpose in regard to Saul because of his wickedness. The pleading of Moses caused Him to change his mind in regard to Israel.

It may be objected that if Deity can change his mind or purpose, then we have no guarantee that His grand purpose of salvation will be realised. His purpose in this direction has been foreordained unconditionally and will be realised. These things have been "promised with an oath" in which "it is impossible for God to lie" as Paul reveals in Hebrews 6: 15-18.

Further to this question, we point out that the will of God can be resisted, and His desires do not always eventuate. Jesus taught: "It is not the will of your Father, that one of these should perish" (Mat. 18-14), but many perished nevertheless. John says, "He that doeth the will of God abideth forever" (1 John 2-17), but we are also told that there are comparatively few who are saved. We read that God "willeth not the death of any;" that He "will have all men to be saved, and to come to a knowledge of the truth" (1 Tim. 2-4). To impose His will on these directions would be to interfere in the principle of individual volition. God rejoices in the freewill offerings of those who come unto Him in love, not the mechanical reactions of automatons. It is not the will of God that the earth should be the arena of bloodshed, chaos and evil as to-day; it is the wickedness of man that has brought this about (Isa. 26: 9-11; Eph. 6-6.)

(Continued next issue)

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We do not regard "detractors," nor "the ignorance of foolish men." We only respect the judgment of enlightened, earnest believers walking in the truth. There are but few of these in this generation.—Dr. Thomas,

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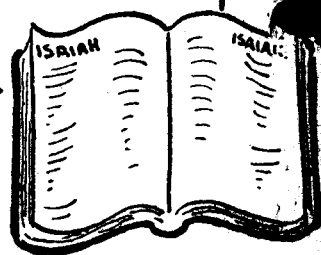


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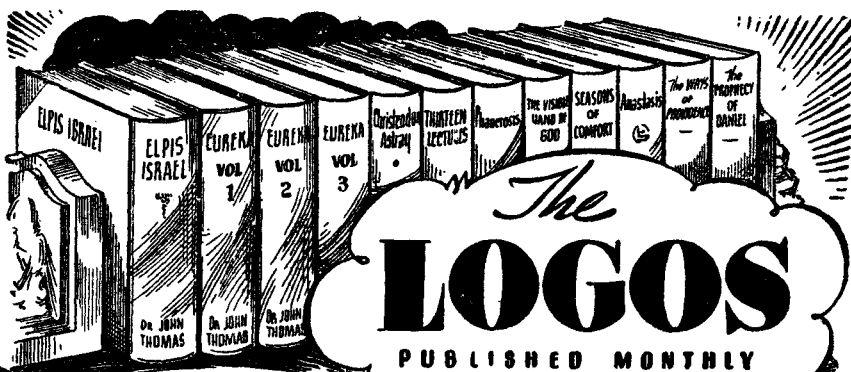
THE KINGDOM  
OF GOD

By J. Mansfield,  
Adelaide.



A LOGOS  
PUBLICATION

P. Duprouzel



*"Blessed are they  
who hear the logos (word) of God and keep it"* Luke 11/28

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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 with-  
out compromise, and all the lovers of the Truth will approve  
you; for all others, you need not care a rush!"

J. Thomas.

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## OUR POLICY

Is to extend the knowledge of the Truth; to defend it against error, and 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*

## CONTENTS FOR MAY, 1950

Third Letter to the Elect of God	197	Foreordained of God	210
Glance at a Troubled World	203	The Truth in U.S.A.	214
The Marriage of the Lamb	206	"Faith in the Last Days"	216
Is Sincerity a Substitute for Knowledge ?	212	Israel : Divided Loyalty	218
		Library Section	220

## Thoughts for the Times

### Third Letter to the Elect of God in Time of Trouble

*Again, greeting, in the Lord. You will not always be in trouble: it will last only so long as may be necessary for the accomplishment of God's purpose in sending it. "Weeping may endure for a night: but joy cometh in the morning." Weeping means sorrow of heart. "Ye now therefore have sorrow", but "blessed are ye that weep now—ye shall be comforted." In this, be sustained in the assurance of grace, mercy, and peace from God the Father, and the Lord Jesus Christ.*

BELOVED—When I wrote the first letter, I had no thought of writing a second, and when I wrote the second, still less did I think of writing a third. But the writing of one seemed to leave echoes ringing through the mental chamber that would not cease till they found expression. I have thought you might not unfavourably receive a third, in view of the way some of you have spoken of the first and second. And it is a relief to my own mind thus to speak in the abstract to those whom, for the moment, I think of only as the spotless elect of God, passing agonisingly through the tribulation which is preparing them for joyful entrance into the kingdom of God.

#### Meaning of the word "Elect"

We live in a state of things so evil upon the earth that the very term "elect" has become a jest. The word dies on the lips of most of those who try to pronounce it seriously. It is associated in modern flippancy with Mormon imposture, sour-faced, tipping Scotch Calvinism, and moral imbecilities and hideousnesses of all sorts. It belongs in refined estimation to the cant of hypocrisy, the twaddle of benighted sectarianism, or the shallow sincerity of thin-souled, poverty-stricken, watery-eyed, respectable but self-conceited evangelical mediocrity, pining and dying of moral diabetes. But it represents a noble reality for all that. The elect

have not ceased out of the universe because their name is no longer pronounced upon earth by the pure lips of the Son of God. They may have become as few as the eight souls among the population that were pitilessly drowned in Noah's 600th year by the flood; and they may be regarded with a contempt as unfeigned as that with which Noah's expectations and workmanship on the ark were undoubtedly looked upon by the stalwart men and fair women to whom he was vainly a preacher of righteousness. But the noble family whom the term "the elect" defines, are nevertheless a reality in the history of the past, and a not entirely extinct fact in the present, when there is a providential needs-be for their existence contemporaneously with the sixth vial, under which they are the blessed "watchers", for whom awaits the honour of escape from the common lot of man: (for "we shall not all sleep.").

They are styled the elect because, prospectively, they are the chosen of God: and they are chosen because of their faith and obedience: and are faithful and obedient, because they have become enlightened in the word of revelation: and they have become enlightened in this, because God has sent it forth as His power to save, and endowed them with the capacity to receive it and bring forth fruit unto His glory and their own salvation. To them, you belong, by the working out of this line of things: and for this cause I write, that we may be comforted, in times of evil, by "the mutual faith, both of you and me."

#### **To whom the Letter is Addressed**

It is pleasant in every sense to speak in the free and uncon-

strained way a letter allows—to speak, that is, of those things which are hidden below the current of ordinary life, but which more deeply affect us than those things in which we appear as other men. It is not always possible to unbare the inner man. Yet, the inner man is the real man, and asserts himself in the outer life, sooner or later, with all men, for evil or good. If the inner man is the new man, he may appear to be dormant a long time, because of the checking effect of surroundings. The deportment of the world in which we live acts on him as the chill breath of winter on a delicate plant or creature that seeks warmth. In its presence, he is liable to go into his shell and remain there. It is pleasant for him to come out and breathe the balmy air that comes with apostolic saintship, whether actual or contemplated. In the present case, it is a little of both. I write to you, knowing some of you, whose remembrance is a comfort, and grateful as the incense of the sanctuary. I write to the rest, knowing them not in person, but thinking of them only as the elect of God: and, therefore, as men and women, earnestly striving to consecrate themselves in their several spheres of life, to God, through His Son, in the way He has appointed, in the ardent love of His name, and in the joyful hope of His promised goodness, counting all things upon earth as dross, that they may win Christ. To such, my letter, though necessarily public in its mode of transmission, is a confidential letter of friendship in Christ.

To the carnally-minded, whose natures have never yielded to the transfusing glow of the Spirit (radiant from the page of complete inspiration): and who sur-



vey all phenomena with the dull eye of their unspiritual discernment, and estimate all things by the rule of their heavy-footed present-world affinities, my letter will appear an impertinence and a presumption. With the best of good wishes, I must leave them to their unhappy fermentations. Doubtless they have a mission. "The deceived and the deceiver are His." They serve a purpose in the divine working out of things. The gibes of the unthinking: the ineffable scorn of the proud: the unmixed hate of the evil man, are not without a place in the development of the saints of God. The prophets were subject to this kind of experience. Upon the devoted head of Jesus, the utmost force of Satanism was spent. The apostles (filling up the measure of his sufferings) had to drink of the same cup, as he said. Therefore, as an element in divine discipline, they are to be patiently endured, without "railing accusation" which even "the angels, greater in power and might, bring not against them before the Lord." But while enduring them, it is lawful to get away from them, "letting them alone", as Jesus said; going apart, even "into the desert to rest a while".

My letter is to you who live in God: whose faith is a reality: whose affections are set on things above, and not on things on earth: who are nothing in their own eyes: to whom the circumstances of their daily life are but the form of their probation: the mode of their development: the soil and manure in which they are being grown for divine use. To you, mortal life is a pilgrimage in reality—not a cant sentiment: a journey in which you are consciously, overtly, and with many deliberate and practical adaptations of means to ends,

passing on to a goal which is your objective. Your mortal affairs are but the vesture of your real, inner, growing-up-to-God self. It is a luxury to commune with such—a luxury unspeakable. The majority of men are not such. The majority of men are strangers to God and to wisdom—lovers of pleasure only, as animals are, whose sensations supply the boundary line of their mental action. Intercourse with the majority of men is consequently a painful accommodation of magnanimity.

But I must not take up all my letter in writing about my letter, I must write it. I thought I would speak to you of your own needs and troubles. Of some of them, I have already spoken. They are real and important to you, though they may seem small in the open bustle of life. "All seek their own": Paul found this to be the case and said it; and things are still as he described them. But though the world is unsympathetic and indifferent, it is not so in the true household of faith. The children of God are interested in one another's troubles as well as joys. By-the-bye there will be nothing but the joys to be interested in—and such joys as we have not known yet. But we are not there yet. We are getting towards there, every day a step; but, as yet, it is the trouble that is with us—trouble, the full depth and bitterness of which can only be known to each individual heart. It is all known to God. In this there is consolation, and it is a relief of mind to pour out our complaint before Him. The very act brings succour; but we may rely upon a more active help than this. Though God, in His wisdom, does not permit us at this stage of His purpose on earth, to have the

open responses to prayer that David and other servants had in days of old, still there is a response—veiled and indirect, but still a response in the granting of our requests. The teaching of Christ and of the apostles justify us in this belief. Yea, actual experience oftentimes enable us to say concerning the saints even now: "They cried unto the Lord in their trouble, and he delivered them out of their distresses"; but not until the object of the trouble is secured.

### Patience developed by Experience

Have you ever realised all that is involved in Paul's saying, that "tribulation worketh patience?" It is a while before we see it all. Probably we shall never quite see it all till we are able to look back upon it and contemplate results from the standpoint of glory gained. But we may get a glimpse that will help endurance. Here is what strikes reflective observation. Man is a wondrous machine of life which most men are liable to think God could have produced in a state of perfection at the start. It is vain to speculate on what God could have done. It is what He has done that is practical. What He has done as regards ourselves is this: He has so made us that we cannot be developed into full-working vito-mentality without experience. A well-balanced mentality is the most beautiful thing in creation but it is not produced on mechanical principles. It depends upon the action of a voluntary will, which is not chemically or mechanically controlled but by the power of idea formed as the result of experience within the subjective area of its action. There are mechanical principles at the bottom of the operation (such as bone, blood, flesh, elec-

tricity, etc.), but these only supply the foundation upon which the perfect result is to be built. This perfect result requires the play of experience (using the word in its most comprehensive sense, as including knowledge of all kinds, whether derived from sensation, perception or information). Without experience, the mind is like a machine composed of many moving parts without unity of action or central control. Its various parts and forces want to go working and whirring on their own individual accounts which brings destruction. They require to be brought into unity and a rightly-balanced action one with another. This cannot be done without experience, and it will be found that an indispensable part of this experience is trouble. This may excite surprise at first: but nothing excites surprise that is at last found to be true. And this will be found true. The finest characters have been ripened by trouble. Looking back, think of Joseph, Moses, David, and many others whose acquaintance we make in divinely-recorded history. Looking round among acquaintances, if there is a man of any value as a friend and counsellor, he has come through trouble. The lay of luxury is notoriously unfavourable to the development of character. The man who has not seen trouble is necessarily more or less green. He lacks the sympathy and mental breadth that come with trouble.

How easy, therefore, in view of these almost self-evident facts, it becomes to submit to the dispensation of trouble through which it pleases God to bring His children in preparation for the exaltation of His kingdom. "Tribulation worketh patience." You can see and say, "it is a fact!" Are you

not therefore helped to accept the tribulation? A character without patience is a character without use to God or man. Patience that is not colourless is precious. This is the patience that comes with impulse subdued and penetration tempered by tribulation. It is the patience that God is working in you by all the tribulations that you endure. In this sense you can join with Paul when he said, "We glory in tribulation also." You can glory in it as an experience which, though painful for the time being, is working out for you unspeakable sweetness in the day of the perfected work. Therefore, beloved, bear up under it. Do not be destroyed by it. It is only for a season, and that a short one. A few years more at the worst, and it will all be over, and God's work in you accomplished for the endless ages. Death is but a moment, however long we may rest under its shadow. We shall seem to emerge instantaneously from the gloom of mortal life to the sunshine of the cloudless morn immortal. It has been thus with all the children of God. They have fallen asleep in their several generations, after their appointed taste of the tribulation, saying with Jacob, "Few and evil have been the days of the years of the life of my pilgrimage": and they will all seem to enter at once into the consolation that waits them at the appearing of Christ. The arrangement is so beautiful that while they will seem to reach the glory each at the end of his own tribulation, all will find themselves entering that glory "together". Thus Abraham will appear to himself to have been no longer in the grave than the brother buried the day before Christ's arrival. He will find himself transferred, as by the wave

of a magic wand, from the solitariness of his old age, to the presence of his promised seed, "as the stars of the sky for multitude."

### "Think on these things"

Allow these things to help you in the dreary course you have meanwhile to sustain. Be assured that your steps are ordered of the Lord, and that it is no accident that has placed you where you are, and subjected you to just the particular grievances that afflict you. You will be liable to think that some other position would be better for you than the one you occupy. Don't be dismayed at this feeling. It is natural: it is inevitable. You feel the trouble of the position you are in: you cannot feel the trouble of the position you are not in. Consequently, the position you are not in will always seem more desirable than the one you are in. You think of that other position with a feeling of relief, because your blank view of it is a contrast to the actual position you are in. Use your reason and exercise faith, and you will be resigned. Reason will tell you that other people will regard your position precisely as you regard theirs, and for the same reason: they do not know your trouble, but only their own, and consequently they feel as if they would be free from trouble if they were only placed as you are. It is an illusion of the mind. It is like two men on a cold day—one walking on the road, and the other riding on the top of a conveyance. The man on the conveyance is cold and stiff, and thinks how much better off is the man on the road, having exercise; the man on the road is tired, and perhaps over-heated with a long trudge, and thinks how blissful it must be to be on

the top of the vehicle. There is no exemption from trouble among those who are "the called" according to the purpose of God. The part of wisdom among them all is—not to look enviously upon a neighbour's position, but sympathetically and helpfully, in the full assurance that our brother has trouble that we know not of, and stands in need of what poor comfort a brother's sympathy can afford him. And each man, concerning his own position will say "It is the one appointed: it is the one needed: I will resign myself to it: I will grapple with its difficulties, and bear its burdens, and endure its temptations — in all things and at all times, casting my care upon God, invoking His help in all my feeble efforts to faithfully fulfil the part assigned me in this present mortal scheme."

Many of you are lonely: and you think how advantageous and gratifying it would be to be associated with a large ecclesia. If you were within reach of such a body, it would be your duty to associate with them, and take part with them in the work Christ has given to all his servants who have eyes and ears. And doubtless there are advantages in this association. But there is another side from which you may take comfort. In isolation you have an unobstructed vision of the things of the spirit. Your daily readings go home with greater power. Your connection with the Truth is more direct and sweet than perhaps it would be if you were in the midst of a large body of professors. When you are in the midst of such a body, persons and things and questions and agitations of a purely ephemeral character are liable to come

between you and the great things of God. It is natural it should be so in the present position of the testimony of God in an evil world. If an ecclesia were wholly composed of men and women in subjection to the mind of the Spirit, it would be different: connection in that case would be an unmixed good. But the state of an ecclesia never has been such—not even in the days of the Apostles. There is always a large admixture of mere secular element, who accept the truth as theory, but with whom it has no prevailing power in the affection and life. Consequently there is constant liability to the stirring of influences unfavourable to a godly life in Christ: questions and agitations and strifes having their origin in personal ambitions and petty interests, which distress and hinder the new man in Christ Jesus. From all these you are safe in the isolation in which the truth has found you; and are able in peace to enrich your minds from the inexhaustible storehouse of the Spirit's teaching. If God, in His wisdom, change your lot, and end your tranquility by exposing you to the invigorating discipline of ecclesial life, accept the change with resignation, in the resolve however occupied, to glorify God in your day and generation; but you need not long for it: you will have more comfort and joy as you are.

Some other things occur to me: but my letter is already long enough. I may resume another time. Meanwhile, in the afflictions and comforts of the gospel, I subscribe myself—Your fellow-suffering brother and partaker of hope,

ROBERT ROBERTS.



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A GLANCE AT

# The Troubled World

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## The Battle of Ideas

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"Intense partisanship prevails everywhere. Economic, political and ideological conflicts which stir the emotions of people are in evidence in all lands. Obstacles to free exchange of news arise with greater frequency and censorship has become even more widely prevalent." So reports the board of directors of Associated Press. Its statement is confirmed by the UNO which through the **International Human Rights Treaty** declares that "every person has the right to his opinions and to express his ideas on all subjects in any form." But if this is the right of all, and if the condition of the world is as stated by the board of directors of Associated Press, the responsibility of the individual to "accept the good and reject the evil" is extremely great.

Waves of propaganda thunder in the ears of the people of all lands. Catch-cries and slogans are bandied back and forth. Captions such as "freedom of thought and expression", "equality before the law", "civil rights and liberties" and a thousand and one other abstract and meaningless terms and phrases are used to stir the emotions of an unthinking and ignorant world. One half of the world is busy condemning the "capitalist", and the other half is intent upon destroying the "communist". And though

the blood of thousands was shed to establish the "four freedoms" of the Atlantic Charter, freedom remains a misnomer in the modern world. It is an age of force, fear and the factionary; whilst mutual trust and goodwill between sections of the community virtually cease to exist.

The modern world has been injected with the virus of Marxism, and without discussing the virtues or vices of this materialistic philosophy, a spirit of revolution now sweeps through society. Communism aims at the overthrow of the present systems of Government, and the establishment of a dictatorship over the people. It is militant in its objective, and arouses a counter-force in its opponents. Thus what little freedom mankind once had is gradually being filched from it under one pretence or another. Thus the reporting of events is coloured with the politics of the country from which they are released. Items that might reflect adversely on the national ideology are censored. The presentation of news is blended with such meaningless terms as "communist", "reactionist", "capitalist", "tory" and so forth. And whilst these names might be meaningless (for they represent to different groups of people different ideas), they are well calculated to stir the passions of

those who read them.

As a counter to the battle of ideas that rages in Australia, the Government has decided to ban the Communist Party. This is opposed in principle to the terms of the Atlantic Charter, and the Prime Minister has declared that only the exigencies of the times has forced him to introduce legislation that is normally repugnant to him. In the past, British law has assumed a person to be innocent until he is proved guilty, but the Bill before Parliament reverses this, and demands the accused prove himself innocent. In the past, too, it has been customary for a new law to come into operation at the time when it is passed; but this law is retrospective in its effects. Nor will it bring the peace desired. The political "sea and waves" will continue to roar (Luke 21-25). The nation will remain "angry" (Rev. 11-18). The communistic spirit of revolution will still agitate, and play its part in the gathering to Armagedon (Rev. 16-14).

Students of prophecy have expected the world conditions that now exist. In **Exposition of Daniel**, Brother Thomas wrote:

**“. . . 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.”**

The search for peace, security and freedom eludes the nations, They see it as a **will-o-the-wisp**, in the darkness of Gentile ignorance and folly that enshrouds all their efforts. It leads them into all sorts of experiments, that only make twice confounded the state of the world. To justify

these experiments, the attempt is made to mass-produce the public mind by a flood of propaganda that shouts out its message from press and radio. In the welter of argument, accusation, debate and controversy, the still small voice of truth is barely heard. Pilate's question could well be put to the modern world—"What is truth?" We are fortunate that we have the prophetic word to guide us in the answer. The Truth is an anchor of the soul without which we should soon drift.

The battle of ideas always precedes the conflict of blood and destruction. Mr. Menzies, in introducing his anti-communist Bill, declared that Australia was not at peace with Russia, and this new measure was a preparation for war. In Russia, doubtless, similar explanations are made to justify measures taken by the Soviet. Propaganda is an insidious thing. Most people blindly follow it without analysing its claims. No matter how biased a cause may be, how prejudiced its claims, how wicked and evil its aims, flesh and blood will find means of justifying it in the sight of men. And once the leaven has been implanted, only time is needed for it to grow. By this means, "evil is going forth from nation to nation, and a great whirlwind is being raised up from the coasts of the earth". (Jer. 25-32).

The world faces war, and in preparation for it sufficient hate of the enemy and patriotism for the nation must be engendered to ensure a wholehearted effort once actual fighting commences. Thus the need to censor news, to report events in a biased way, to clamp down on liberty of expression. As a result "judgment is turned away backward, justice standeth afar off; truth is fallen in the

street, and equity cannot enter" (Isa. 59-14).

In such an environment we need to maintain a sense of proportion. We have been "called out" of the Gentiles. We have nothing to do with the laws of the

country, except to obey them. We take our stand with Paul: "Rulers are not a terror to good works, but to the evil . . . Do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good" (Rom. 13-3).

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## Christians and the Law

During the course of his speech, the Prime Minister said the Christian Movement has always been on the side of Law. He quoted the words of Christ: "Render unto Caesar the things that are Caesars." The Prime Minister was wrong here, as a reading of the Acts of the Apostles will show. There the disciples are shown constantly in opposition to the law. The famous words of Peter have inspired the true followers of Christ in every age: "We ought to obey God rather than men (Acts 5-29). The Epistles of Paul are full of encouragement as to the conduct of Christians in the face of the opposition of the authorities.

Gibbon in his **Decline and Fall of the Roman Empire** makes reference to the refusal of Christians to be drafted into the armies of the Empire. This opposition to the law brought about State persecution. Roman law was very tolerant in the matter of religion, and normally this toleration would have been extended to the Christian religion. But when the latter was revealed as having a political basis, and the Christians opposed the law of God to the law of the State, the Authorities tried to force the brethren to act against their beliefs.

Van Loon in **The Liberation of Mankind** writes:

"The Christian, as a member of a religious sect, enjoyed the greatest possible freedom. But the Christian who openly proclaimed himself a conscientious objector, who bragged of his pacifism even when the country was threatened with foreign invasion, and openly defied the laws of the land upon every suitable and unsuitable occasion such a Christ was considered an enemy of the State and was treated as such. That he acted according to his most sacred convictions did not make the slightest impression upon the mind of the average police judge. And when he tried to explain the exact nature of his scruples, that dignitary looked puzzled and was entirely unable to follow him."

Whilst Van Loon's choice of language is rather unfortunate, for the true conscientious objector did not "brag of his pacifism" or parade his attitude in the sense expressed in the extract above. Nevertheless his beliefs forced him to act contrary to the law, so that the opposition of Christadelphians to laws that would force him to actions contrary to his beliefs is in line with the attitude of true Christians ever since the days of Christ.

## 4. *The Marriage of the Lamb*

*We have been severely criticised by our fellow-students for occupying a further article with events at Sinai. They feel that sufficient has been expressed upon this theme, and they are keen for the study to move forward to the climax when Christ in company with his brethren will leave the precincts of the Holy Mount to grapple with a hostile world. Despite this criticism, however, we feel a further article is justified. The conception of events at Sinai is very vague in the minds of many, and a more realistic grasp of these happenings will only be gained by detailed study. Thus we present a few thoughts this month upon that most happy and joyous of occasions--the marriage of the Lamb.*

The saints have a great privilege in being able to look beyond the present epoch of chaos and misery, to the aion of happiness and joy that will be ushered in at the return of Christ and the establishment of Yahweh's Kingdom. This privilege belongs to those who have been selected by Yahweh to rule with Christ during that future Age, and play their part in administering Divine laws, and so leading the nations into paths of righteousness and peace. This hope should be the guiding motive in the lives of such, and their thoughts should constantly ponder the "glory to be revealed" in those who will shine with the brightness of the firmament.

### **The Perfected Multitudinous Christ**

That the Rainbowed Angel of Revelation 14 might be developed, those who have been buried in ages past must come forth from their graves and stand as "bodies of life", fashioned by the power of the Spirit operating upon the dust of the ground. The voice of Yahweh Elohim brings them forth that "every one of them may give account of himself to Deity" (Rom. 14-12). The Rainbowed Angel is symbolic of the company of the glorified redeemed, the multitudinous Body

of Christ from which will be purged every offensive member. Though changed in nature, the members of this multitudinous Christ will retain identity with their previous existence. This will be necessary for their new duties as immortal priests with Christ (Rev. 5-9). Sympathy and compassion are essential qualifications of the true priest. Whilst by no means condoning sin, he needs to be able to reasonably bear with the ignorant and erring, and extend help to the truly repentant (Heb. 5: 2, 7, 10). Our Lord is an acceptable high priest because he can be "touched with the feeling of our infirmities." He was "in all points tempted like as we are", and in the knowledge of this, we can approach boldly the throne of grace, to obtain mercy, and find grace to help in time of need (Heb. 4: 15-16).

Christ can be touched with the feeling of our infirmities, because he retains identity with a previous existence of weakness to which he did not succumb. In like manner, Deity records the identities of dead saints in "a book of remembrance" (Mal. 3-16). Such, at the time appointed, will be flashed upon them by the power of the Spirit. Their thoughts and actions, their whole



characters, will be transferred by Almighty Power from the Divine page on which they are indelibly inscribed. They will stand before the righteous Judge in the presence of the angelic host who witness the great trial. Those who in the days of their probation have sown to the Spirit, and kept their garments unspotted from the world, will face the Judgment Seat with confidence. In their acceptance, every particle of earthliness of their bodies will be swallowed up of life; they will be quickened and shine forth with the glory of the Spirit.

An analogy of this process is given in Daniel 10, where the prophet is shown in vision a man of diverse parts—"face as the appearance of lightning, body as the beryl, eyes as lamps of fire, arms and feet like polished brass, and so on. Two features of this composite man were outstanding—his voice and general appearance. The former was "the voice of a multitude" (v.6); the latter was that of an individual. Daniel describes him as "a certain man" or "a man of the one" or "a one man" (see Margin). Though made up of many parts, and speaking with the voice of a multitude, the appearance of this multitudinous man was that of an individual—the Lord Jesus Christ.

In Ephesians 4: 12-13, Paul writes of this multitudinous "body of Christ". He speaks of the completed Ecclesia being manifested as "a Perfect Man, the measure of the stature of the fulness of Christ."

In the succeeding verses of Daniel 10, the prophet was shown how he will become an element of this multitudinous one-man. He symbolically died. "I was left alone, and saw this great vision, and there remained no strength

in me: for my comeliness was turned in me into corruption, and I retained no strength" (v.8). From this symbolic death state he was raised. "An hand touched me, which set me upon my knees and upon the palms of my hands. And he said unto me, O Daniel, a man greatly beloved, stand upright . . . And when he had spoken this word, I stood trembling" (v.11). He was then symbolically taken before the Judgment Seat to testify before the Judge. "Behold, one like the similitude of the Sons of Men touched my lips; then I opened my mouth, and spake, and said unto him that stood before me, O my Lord, by the vision my sorrows are turned upon me, and I have retained no strength." From this state of mortality and weakness Daniel experienced a great change which instantly strengthened him: "There came again and touched me one like the appearance of a man and he strengthened me. And said, O man greatly beloved, fear not: peace be unto thee, be strong, yea be strong. And when he had spoken unto me, I was strengthened" (v.19).

Before the Judgment Seat of Christ in the precincts of Sinai this drama will be enacted many times. But, unfortunately, many more times will the results be more harsh. "Many are called" declares the inexorable Word of Scripture, "but few are chosen." Thus the point to Paul's words: "Let him that thinketh he standeth take heed lest he fall."

#### **Complete Union with the Bridegroom**

Paul speaks of the Ecclesia as the Bride of Christ, to be presented to her Lord in due time "without spot, or wrinkle, or any such thing; but holy and without

blemish" (Eph. 5-27). The Bride's beauty will come from the power of the Word which now morally transforms the believer (John 15-3), and lays the foundation for the final consummation when the flesh and all its imperfections will be changed to immortality. Complete identity between Christ and His elect will then be established. "They two shall be one flesh", says Paul. "This is a great mystery: but I speak concerning Christ and the Ecclesia" (Eph. 5: 31). The Bride having been made ready, the marriage of the Lamb will be consummated (Rev. 19-7). Sinai will reverberate with the praise and singing of this glorified host. "Awake and sing, ye that dwell in dust" says Isaiah: "for thy dew is as the dew of lights"—reflective of the glory of the sun of righteousness (Isa. 26-19; Mal. 4-2). "Let the saints be joyful in glory" declares the Psalmist (149). Complete and perfect union with Christ in the fulness of the Spirit will be enjoyed by each member of this host.

The Law of Moses provided exemption from warfare for the newly wedded husband (Deut. 24-5). The type will be fulfilled at Sinai where the Lamb and his Bride will "rejoice together before Yahweh" before proceeding against the world in arms. True communion will be enjoyed by those assembled. They shall have had the great privilege of personally meeting their Redeemer, and hearing his words of commendation expressed before the Elohim whose power, glory and wisdom they will now equal (Luke 12-8: 20-36). Those who have been parted by death will be united in a life that shall never end. Those whose friendship has been forged in adversity, and who have enjoyed the sweet

communion of fellowship in days of weakness when opposition has been strong, will then look forward to continued co-operation and mutual labour under circumstances the very reverse. There will be the grand joy of personal association with the great characters of the past. Of conversations with such as Abraham, David, Paul, John, Moses, Enoch and others. Of exchanging reminiscences with those "of like precious faith" in these days. The troubles of the past will be forgotten in the joy of that time.

How long will be spent at Sinai we know not. As suggested in our last article, the events will not be hurried. Doubtless sufficient time will be given for the glorified elect to fraternise together in the happy environment of the post-judgment period. The beautiful language of the Song of Solomon should be considered in this light. This Song expresses the love of Christ for his Bride, and her joy at the appearance of her Lord. He speaks to her thus:

**"Rise up, my love, my fair one, and come away. For lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away" (2: 10-3).**

In the isolation of Sinai true expression will be given to this love. Christ will "set the Ecclesia as a seal upon his heart" for nothing can quench the mutual love of both which "hath a most vehement flame" (Song 8: 6-7).

#### **Preparations for War**

But there is work to be done. The Kingdom must be established

in all the earth. Yahweh's name must be sanctified in the eyes of the nations. AntiChrist must be destroyed. For this purpose the saints will be organised into an encampment (Rev. 20-9) similar to that of Israel when they marched under Moses. The tribes were organised into four sections with Judah at the head, and the Tabernacle in the centre. At the head of these four sections were the standards of Israel which answer to the symbols of the four beasts or living ones of Ezekiel 1 and Revelation 5. There they are set forth as symbols representing the saints, thus identifying the latter with the military array of the Commonwealth of Israel. Balaam in vision saw the marvellous order of this camp of the true Israel of God. To the chagrin of the enemies of Israel he declared:

**"From the top of the rocks I see him, and from the hills I behold him; lo, the people shall dwell alone, and shall not be reckoned among the nations . . . Let me die the death of the righteous, and let my last end be like his!**

**"He hath not beheld iniquity in Jacob, neither hath he seen**

**perverseness in Israel Yahweh Elohim is with him, and the shout of a king among them . . . How goodly are thy tents, O Jacob, and thy tabernacles O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which Yahweh hath planted, and as cedar trees besides the waters. He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag (Goguc), and his kingdom shall be exalted. Elohim (Deity in manifestation) brought him out of (spiritual) Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows." (Num. 23: 9, 21; 24: 5-7).**

All preparations being completed; the glorified saints being organised into an army through which Yahweh Sabaoth will manifest His power, the time will come when Sinai will be vacated by Christ and the Saints, and the march commence which will find its completion in the destruction of the enemies of Israel and the elevation of the glory of Deity.

To believe and do is the only evidence a man can give that he does not cast Jehovah's words behind him. "Why call ye me Lord, Lord, and do not the things which I say?"—Dr. Thomas.

"There is none good but one, that is God." Shall we then, admit the goodmanship of the clergy who blaspheme the truth, and live by the merchandise of souls, pretending to cure them for a price, but leaving their disease untouched? Do we call quacks, pretenders, empirics, "good men"? Nay, impostors rather!—Dr. Thomas.

"Lukewarmness"—with such a hope as ours! Brethren, "awake to righteousness, and sin not!" Be hot or cold, or we shall come down upon you like a thundering avalanche from the snow-capped peaks of Helvetia's Alps upon the heedless traveller below! "Luke-warm" in prospect of a share in the Kingdom of God! O shame, shame upon you all!—Dr. Thomas.

It is not an accidental Bible figure that calls the nations "drunk" with the spurious religiousness of Rome.—R.R.

## Foreordained of God

(continued from page 196)

(5): *Then what Peter tells us in relation to the death of Jesus for the redemption of sinners, who were not yet born, was foreordained in the purpose of God. This being so, did those sinners who were to be saved by the prearranged crucifixion become sinners by their own will, or by the predetermined counsel arranged by the wisdom of God?*

Ans.: It was the salvation of sinners that was foreordained, not their sins. The primary meaning of the word "sin" is *disobedience*, and this in itself shows that men sin by their own will. This is expressed by the words of Peter in Acts 2:23: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and *by wicked hands* have crucified and slain." In other words, God by His inscrutable wisdom, could foresee what men, of their own freewill, would do to His Son. Therefore His determinate counsel was based upon foreknowledge. He is omnipotent and omniscient. He can foresee how men will act of their own freewill and provide accordingly.

Thus, Peter exhorted his hearers: "Save yourselves from this untoward generation" (V. 40). Salvation, like sin, requires individual effort to be effective. To "him that overcometh" is the promise given (Rev. 2:7).

(6): *Would the Almighty in the determination of what He intended to create leave anything to chance; something which might happen which He did not foresee?*

Ans.: The Scriptures teach that "time and chance happeneth to all" (Ecc. 9:11). To Israel, God declared: "Oh that my people had hearkened unto me, and Israel had walked in my ways! I should have soon subdued their enemies, and turned my hand against their adversaries" (Ps. 8:13). Brother Roberts has well written in *The Ways of Providence*:

"... The flames produced by the servant maid in the grate are not God's doings, but the result of the conditions God has established and fixed; but the flames that consumed the sympathisers of Korah, Dathan and Abiram were the direct work of God. So with a thousand illustrations, from the capture of a fly by a spider to the vast elliptical revolution of the unmeasured comet; the occurrences and phenomena of 'nature,' though all in God, and known to Him, and which cannot take place without Him, are the result of fixed laws existing in His will, but not manipulated by His volition in their details. He can and does interfere where necessary, and this is the distinction between what He does and what He does not do. A recognition of this distinction will prepare the mind to discriminate between those incidents in human history which are the direct work of God, and those countless millions of incidents with which He has no more to do than with the selection of which blades of grass on the hillside are to be consumed by the browsing cattle."

K.P. asks: "Nehemiah 9-8 re-

**cards the prayer of the Levites in which they state that God 'made a covenant with Abraham to give him the land of the Canaanites . . . to give it, to his seed, and HAST PERFORMED THY WORDS, for Thou art righteous.' The local minister has used this reference to state that the promises to Abraham have been fulfilled through his seed as promised. We would be pleased to receive your comments . . .'**

Ans.: The minister's usage of Nehemiah 9-8 is a good example of "using the word of God deceitfully" (2 Cor. 4-2), and demonstrates that the term **blind guides** used by Christ in relation to the religious leaders of Jewry 1900 years ago is applicable to many religious teachers to-day. A man who sets out to expound the Bible professionally, should have a better grasp of his subject than is indicated above. The Scriptures teach that Jesus Christ came to "confirm the promises made unto the fathers" (Rom. 15-8). This would be superfluous if they were already fulfilled. Paul said he stood for "the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, **hope to come**" (Acts 26-6). Paul gave his life for this hope, but if the minister's contention be correct he suffered in vain, for the promises had been fulfilled many centuries earlier. But Paul's attitude was endorsed by the other disciples. The first Christian martyr made the Abrahamic covenant the spear-head of his defence, clearly pointing out that the promises yet awaited fulfilment (Acts 7: 4-5), whilst the writer to the Hebrews bluntly declares that the faithful men of old including Abraham, have

not, as yet, received the promise (Heb. 11-39).

It is quite obvious, therefore, that the "local minister" has a different conception of the Abrahamic covenant than Paul, Stephen or the writers of the New Testament. But what are we to make of the words of Nehemiah? Do they conflict with the other Scriptures? They do not. Abraham was given promises relating to himself, the nations, Christ, the Jews, and Spiritual Israel. Some of these have had their fulfilment, others have not. In Genesis 15-13 he was told that his seed (plural) should be afflicted 400 years, but afterwards they would inherit the land of Palestine (v.16). Concerning this promise we can say, in the words of Nehemiah, that God "hath performed His words, for He is righteous." But there are promises made to Abraham that will only be fulfilled in Christ (Gal. 3-8), and of which all those who have entered into covenant relationship with God are "heirs according to the promise" (v.29). These relate to the resurrection of the dead, and the inheritance of the land for an everlasting possession. Here also, in due time, God will perform His words, for "He is righteous".

**A.D. writes: "It has been stated that the twelve tribes will be back in the land before the return of Christ; is this so?"**

Ans.: No. The work of redemption is the work of Christ. "The root of Jesse (Christ) shall stand for an ensign of the people . . . The Lord shall set his hand again the second time to recover the remnant of his people" (Isa. 11: 10). "In that time shall the present be brought unto the Lord of hosts of a

people (Jewry) scattered and peeled" (Isa. 18-7). These references demand that Christ return prior to the gathering in of all the tribes. Isaiah speaks of a tenth that shall return (Ch. 6-13) —there is almost that number there now — and as Brother Thomas shows in the 3rd part of **Elpis Israel**, this partial regathering will act as a nucleus or basis of future operations for the gathering in of all tribes after

Christ appears. Zechariah declares that he will "save the tents of Judah first" (Ch. 12-7: 10-6: 8-15); the settlement of the rest of the tribes will take considerable time. We recommend that you read Brother Thomas' book, **The Mystery of the Covenant of the Holy Land Explained**. This is obtainable from **The Logos** office, and gives a comprehensive exposition of this interesting subject. —"The Logos" Committee.

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## "The Logos" Attacked

### *Is Sincerity a Substitute for Knowledge ?*

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We have been handed a roneoed article, in which the author endeavours to refute the answer to a question published in **The Logos** for March (p. 161) under the above heading. If the distribution of this attack causes any to compare what we stated therein, we are not afraid of the consequences. The author apparently believes that sincerity is a substitute for knowledge, and that it over-rides considerations of Truth and Righteousness. On this basis, we should open our doors to all, so long as they bear the name Christian, or for that matter Christadelphian, notwithstanding their conception of the Truth in Christ. This was not the Apostolic method upon which the true Ecclesia is based (Eph. 2-20), nor that of our pioneers.

There are several half-truths and mis-statements in this roneoed article, although, we believe, not deliberately so. For instance, the writer says that he is "personally involved in this question" —the question presumably being the one which called forth our

reply in the March issue. That is not so. Neither our questioner, nor ourselves had this writer in mind. Secondly, he states that the point at issue is one of doctrine and not practise. Again he is wrong. The question had to do with practise rather than doctrine, and we were careful to stress this in our reply. Thirdly, this brother states — "We have been cut off from the meeting". This is not altogether correct either. Some years back he voluntarily left the Adelaide Ecclesia, and associated himself with a group which "had gone out from us" for "they were not all of us" (1 John 2-19). This group held error of a fundamental nature. Dissension soon disturbed its ranks. The author later applied for re-admittance to the Ecclesia. He was examined as to his standing in the Truth. He answered the questions submitted to him honestly and clearly, and did not attempt to evade the issue. To the sincere regret of those who examined him, it was found that certain

fundamentals of the Truth were denied.

The writer confesses to this in the article before us. He disagrees with the Statement of Faith; he repudiates certain of its doctrines; he writes:— "So long as Aionion Life is denied as a present possession divisions and death must ensue", forgetting that it was the proclamation of this doctrine of the Apostasy that lead to division in the first instance. In other words, he demonstrates very clearly in this article that the basis of true unity does not exist; for true unity is not mere association at a common meeting place, but the manifestation of the "one mind of Christ" in the hearty acceptance of a mutual basis of understanding.

The author declares, "There are no barriers in Christ", and yet quotes from the Diaglott, 2 Thess. 3: 14-15: "If any man obey not our word by this letter, point him out and do not associate with him, so that he may be put to shame." Does not the refusal to accept the Apostolic word create a barrier in Christ? Again, he applauds the motto: "The Truth first, in spite of consequences." Why then does he want to associate with those whose doctrine he declares will bring only "divisions and death"? Concerning 1 Cor. 5-11, he declares this reference "can be ignored as not being relevant, dealing as it does with gross immorality." We would remind our critic, that in the sight of God, false doctrine is considered spiritual immorality (Rev. 2: 20-23). Israel committed "adultery with stones and with stocks" (Jer. 3-9). They forsook the Truth and turned to the teaching of pagans. Their worship of idols was accounted as spiritual im-

morality. Christ's words to the Ecclesia in Pergamos should be considered by all who think that false doctrine does not create a barrier in Christ. Our Lord declared:

"Thou hast also those holding the teaching of the Nicolaitans. Reform, therefore; but if not, I am coming to thee speedily, and will fight with them with the broad sword of my mouth." (Rev. 2: 15-16).

John declared:

"Every one who goes beyond, and does not abide in the doctrine of the Anointed one has not God . . . If any one come to you and bring not this doctrine, do not receive him into your house, nor wish him success; for he who wishes him success partakes of his evil work." (2 John 9-11).

We have quoted from the Diaglott because our critic seems to prefer that version, and similar quotations could be multiplied. They all teach what our critic denies that false doctrine does create a barrier to true fellowship in Christ. True fellowship with one another is predicated upon "walking in the light" (1 John 1-7).

Finally, our critic says that he would "welcome the attempt to put him right in the 'spirit of gentleness'". In answer to this we extend an invitation to him to personally discuss with us the doctrines that divide us, to the end that unanimity of thought may prevail, and true fellowship be enjoyed by us.

**"Busy-bodies, speaking things they ought not"** (1 Tim. 5-13).

Previous to reading the article noted above, the Editor had put into effect an intention he had in mind for some time. He had written to the author of it inviting him to discuss the doctrines of the Truth around the Word of God. In reply he received a letter of explanation in which is contained the following statement:

**"In regard to the question answered in "The Logos" of last month (March) I was told**

that it referred to my case, and therefore I was bound to answer it and correct many misleading impressions which may have occurred through its publication.”

As stated above the article in **The Logos** had nothing to do with this Brother. We have, therefore, an example of the mischief that can occur through flagrant gossip-mongering which is so drastically condemned by

Paul. If this unknown mischief-maker had been more careful in ascertaining the facts, or our Brother had not been so precipitate (for the article is concerned with practise more than doctrine) and had approached us first before himself rushing into print, we would be saved the necessity of the above explanation (Mat. 18-15).

—“The Logos” Committee.

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## The Truth in U.S.A.

*Culled from a report of a fraternal gathering held at Wilbraham, U.S. some months back. The speaker was Brother Brittle and his talk was a continuation of one given on a previous occasion concerning the life and work of Brother Thomas.*

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After the death of Brother Thomas, there was no one in America to take up his work. There was no leadership. The Truth did not prosper except in one or two places. The Doctor had been disappointed in America when the Truth was forced to the wall, and he had planned to move to England. Before doing so he died.

Before the name **Christadelphian** was adopted, those in Brooklyn called themselves simply **Brethren**. Many did not like the new name and a great majority left the Doctor. It was the time of the Civil War, and some thought he sympathised too much with the South. Only 25 followers remained in Cooper Union, Brooklyn. Then they moved to New Jersey, and became fifty in number at Jersey City. Some of these compromised concerning marriage with the alien. Division followed, and the Truth lost its effectiveness in Jersey City. Those who left Brother Thomas established themselves in Eliza-

beth, N.J., and called themselves **The Church of God**. They grew rapidly under the leadership of E. E. Reid an evangelist. But when he left most of these fell away, only few remaining.

In Newark, at the beginning of the century, the Christadelphian movement really began in earnest, and many from **The Church of God** joined in with them. In New England at Boston there were three leading brethren who monopolised all the work. The young brethren were not permitted to do anything. Brother Brittle was invited to go there to speak, and he told them young men of Jesus' age should be busy in the work of the Truth. Thus roused, the young men occupied themselves in the Truth's labour, and it grew. Earlier than this, in 1873, Brother Tunstall's father went to Worcester and found some 12 believers there. A meeting was commenced. Some who had called themselves **Christadelphians** were found to be astray from the



Truth; they had wandered far from it after the death of Dr. Thomas.

Dr. Thomas had preached the Truth a lot in Philadelphia, even at the same time that his father was a Baptist preacher there. After his death, however, many were led astray by false doctrine. About 1890 brethren J. U. Robertson and McCord reformed the meeting in Philadelphia.

In 1873, a young chemist in the coal mining district of Pa. commenced public speaking. He came in contact with Brother Brittle's father who went to Philadelphia where he obtained **Elpis Israel**. He learned and obeyed the Truth at the age of 22 and went back to the mining town. It was a great coal field, and new men were constantly arriving from England. Among them there was a Joe Cooke and Abe Cooke. These contented with Brother Brittle—three young men of 21, 22 and 23 studying their Bibles together! Finally the Cooke brothers were convinced of the Truth, and Brother Brittle baptised them in the Mahonoy River. Thus an Ecclesia was formed. In the next 20 years many learned and obeyed the Truth in that mining town. It was a tough, rough place. The men were lawless. In 1876 the Government had hung 26 men there in one day. In Shenandoah, meetings were held in a hall, but a gang called **The Molly Maguires** caused a riot when the brethren spake against the Papacy. Nevertheless three leading merchants in the town became Christadelphians. Then the Methodist preacher was converted to the Truth. People began to refer to the Brethren as "the people who did not believe in God, heaven, hell or the devil." Feeling ran high against them, and at one time at a funeral at

which Brother Brittle was speaking, it was found a woman was present who had hidden a lead pipe under her shawl which she planned to use on the speaker, but was prevented from doing so. The speakers were sometimes molested and the meeting house stoned, forcing the brethren to finally move to another town named St. Nicholas. Here lectures were delivered for some time, and many were baptised. When opposition again forced many to leave St. Nicholas, they moved to Mahonoy City. There a hall was engaged and the work of lecturing again commenced. Finally the superintendent of the mine, and many other people in the City became Christadelphians. Opposition was again raised against them, and they were forbidden the hall they were using. This, however, was all to the good. A larger hall was obtained, and the Truth grew. Ultimately a meeting house was built by the brethren, and about 200 were taught the Truth. These became scattered into various towns, and like the believers of the first

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NOTE.—Brother Brittle is Editor of **The Christadelphian Herald**, a monthly publication issued in America, subscription 2 dollars a year. Enquiries regarding **The Herald** should be directed to W. P. Brittle, 360 Wyoming Ave., Maplewood, N.J., U.S.A.

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century, they carried the Gospel message with them. Thus the Truth spread from Mahonoy City. Twenty-eight went to Buffalo where there were already believers. Some went to Norfolk, Va., and some to Kansas, Boston and San Diego. Some to Florida and some to Britain. Many moved away from mining towns such as Mahonoy City to keep their sons

## "Faith in the Last Days"

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Several of our readers who have had the opportunity of perusing this new book issued by **The Christadelphian Office**, have expressed their delight at its contents. It is a book that can be recommended with every confidence, and will be read with great pleasure by those who delight in the meat of the Word. The main portion of the book is devoted to articles by Dr. Thomas drawn mainly from volumes of **The Herald**, and as such out of the reach of most to-day. It is a pity that it was found necessary to condense some of these articles, and if we were disposed to criticise the work at all, it would be upon this score. As a matter of fact, a sentence has been left out of the first article that could have been used as the keynote of the whole volume, for it expresses the attitude of the Doctor in his search for Truth. The omitted sentence reads:

**"All writers and speakers must be unceremoniously tried by this (i.e. the Word of God); for, God hath said, that 'if they speak not according to this word, it is because there is no light in them.' It matters not**

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### **THE TRUTH IN U.S.A.**

from the rough environment of the mines.

Let our young brethren work for the Truth as did these three young brethren. This is the day of salvation. Let us labour to spread the gospel while we still have the opportunity. By so doing we will make "our calling and election sure."

—Sister Banta.

**who the sinner may be; pope, cardinal, archbishop, bishop, minister, or their admirers; or, even one of the saints of God, or an angel himself; nothing he may say, or write, must be received unless in strict conformity to this word; and of this the people must judge for themselves upon their responsibility; and in the face of their eternal weal, or rejection from the Kingdom of God. To this Book, then, we appeal for light — for information concerning the things which shall be hereafter."**

The spirit of these words needs to be impressed upon every brother and sister. Salvation is an individual matter. Too often do brethren allow others to do their thinking for them. Too often are they swayed by dominant personalities in Ecclesias. Too often is the influence of the Word subordinated to the influence of social functions, picnics and similar forms of escapism. Where the power of the word is respected, and given first place in life, these other forms of recreation are quite profitable. But too much recreation can destroy that "hardness" which Paul expected to see in "a good soldier of Jesus Christ" (2 Tim. 2-3).

Each individual has a responsibility to the Truth which is fittingly expressed by the paragraph quoted above. We ridicule the churches because they employ a parson to do the thinking of the congregation, but in principle we can sin in the same direction. Many within the Body have been drawn into error because they have refused to think for themselves. Their attitude to

the problem on hand has been negative. They have been swayed by individuals. The Word of God has not had free course and been glorified. In many instances the "thinking of the flesh" has been elevated to the exclusion of the Spirit's teaching. Moral courage is required in relation to the Truth. It matters not who writes, or who speaks, men's words should be analysed by the Word. This applies to Brother Thomas' writings as well as any other. In our studies let the Bible be open besides us, and let us examine all that is said or written by the light of its teaching.

Christ declared: "The word I speak unto you the same shall judge you in the last day." We are responsible to the Word of God. Our attitude to life must be governed by its precepts. Our beliefs must be in accordance with its teaching. Deity has elevated His word above all His name (Psa. 138-2), and we have an obligation to seek out therefrom His will in doctrine and practise. This is not the prerogative of others—it is our individual moral obligation. Christ reminds us that the Word of God is "nigh unto us". We only have to stretch out our arm, open the covers of the Bible, and Deity, Himself, speaks to us. It is to Him that we should listen before all others, no matter how highly respected among men. The statements of our speakers and our writers must be analysed in the light of the Word.

It is not sufficient that we "think" a proposition is reasonable, or a certain course of action "appears" right. We must seek the face of Deity by an appeal to the Word. "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word" (Isa. 66-2). This is

the criterion of faithfulness as seen by Deity—not trembling for the good opinion of your brethren, or being concerned that your neighbours should think well of you. And here comes the test. Seek the face of Deity, courageously expound the will of God and the testimony of the Word, and you will reap the condemnation of many. You will be styled a pestilent fellow, a disturber of the peace. Your attitude will be decried as Pharisaical, as too harsh.

We need a thorough acquaintance with the Word to be able to correctly analyse what we hear or read. Not merely a passing acquaintance, but a thorough acquaintance. We must be able to turn to Scripture in support or rejection of a policy, a doctrine, or an action. To do this we must make the Word of God our meat and drink. This will never come merely by attending meetings, or listening to speeches, or reading articles. They play their part, and can assist greatly. But we have attended meetings where the Word of God has hardly been opened; we have listened to speeches where the opinions of the speaker unsupported by any reference to the Word has been delivered as with authority; we have known some to read books without comprehending the ideas hidden within the words. It is possible for texts of Scripture to be used to support evil and error. Satan can be transformed into an angel of light, but he remains Satan still. There is no substitute for the careful, individual study of the Word of God. Let us familiarise ourselves with this. We will then be in constant contact with the Divine mind, and will grow in the wisdom of God. We will see life through the eyes of Deity, and appreciate better

His plan and purpose. We will develop the ability to rightly divide the Word of Truth, and testing all things by this rule will hold fast to that which is right.

The writings of Brother Thomas will lead us to the Word if we use them aright. When studying his books, turn constantly to the Scriptures; mark and inwardly digest the references given; strive to understand the matter aright, and you will

manifest the spirit he sought to inculcate in the reference above.

We commend this latest book of his to you. Many hours of pleasurable enjoyment around the Word of God will be gained from a consideration of its pages. It can take its place with honour with the other standard work of the Truth and should find a place upon every Christadelphian bookshelf.

-- J.M.

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## Cogitations

### *Israel : Divided Loyalty*

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One of the first and greatest commandments Israel was exhorted to learn was this—"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain."

Did they learn this lesson? Very few of them did. Israel's history has been one long chain of attempts to combine a professed service of the Lord with a real following of the degraded deities of the heathen nations around them. Consequently the service they rendered to their God was insincere and incomplete—they brought to Him the halt and the blind when He demanded the best. They said of His service, "What a weariness it is" (Mal. 1-13). And their Lord, who had warned them, "I the Lord thy God am a jealous God", rejected their offering, saying, "Shall I accept this of your hand? Cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing: for I am a great King, and My name is dreadful

among the nations."

This insincerity was manifest in every avenue of worship. Of the Sabbath, Yahweh had said: "Remember the Sabbath day, to keep it holy"; and again, "The children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever" (Exod. 31: 13-17). Yet, while Israel has claimed and rejoiced in this command, which is peculiarly theirs, they have broken it continually.

Surely Paul spoke truly when he said of Israel that, being ignorant of God's righteousness, and going about to establish their own righteousness, they had not submitted themselves unto the righteousness of God (Rom. 10).

Israel still claims the Law as its own peculiar right, and Sabbath-observance as one of the pillars of their service to their God. It came rather as a shock, therefore (though well in keeping with past history) to read this in the Press following the

last Federal elections:

"The Jewish Sabbath lasts from sunset Friday to sunset Saturday. Sunset in Adelaide to-day was 7.23 p.m. But Jewish practice the "Rev." M. B. Benson explained, was to take sunset as the instant the first stars appeared—19 minutes after sunset. So the Sabbath this week-end ended at 7.42—18 minutes before the close of voting . . . Mr. L. Solomons, a spokesman for the Jewish community, said it had been left to the conscience of the individual member whether or not he broke the Sabbath to record his vote. Most would probably argue they had done their best to observe the Sabbath, but had a duty to their country to vote."

Could one imagine Ezekiel, or Daniel, or any of the other worthies of old, taking such a Jew? It was a Jew who said to those who would have him disobey his God's instructions — "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard" (Acts 4: 19-20). And another Jew who said, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other" (Mat. 6-24). Now we have the spectacle of a people who judge God to have given them a specific command to "Hallow the Sabbath day", offering Him the excuse, "We did our best to observe the injunction, but we must needs obey the desires of the State." What a travesty! Who left it to "the individual conscience" whether God's command was obeyed?

And we, spiritual Jews, are we any better?

It barely needs that we should quote examples here of the manner in which this question has an application to us. If we cogitate for a few moments we will think of many spheres of our lives in which it applies. It relates to every command of God given for us to obey. God has claimed our whole-hearted service of Him. He

demands that "ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God." Are we giving this type of service to Him? Are we serving Him to the very best of our abilities, sincerely, yet humbly? Or are we like Israel, having in our possession that which He asks of us, yet offering Him "the halt and the lame"—the dregs of our time and labour? Are we serving Him when it is convenient to do so, and offering excuses for failure when we find the effort or the cost too much?

If we are in this condition, now is the time to repent and reform. God will not accept this type of service from us, any more than He did from Israel of old (or does to-day!). To them He said, "Ye offer polluted bread upon Mine altar . . . ye offer the blind for sacrifice . . . ye offer the lame and the sick . . . offer it now unto thy governor; will he be pleased with thee, or accept thy person?" (Mal. 1-8).

Would any employer be pleased with a half-hearted, insincere service? Would he tolerate us if we attended when it suited us, and refrained when it did not? Or if we mixed a service of him with a service of his competitors? No more will the Lord accept us if we serve Him at our convenience, or try to mix His service with that of the world. He has declared: "Whosoever will be a friend of the world is the enemy of God". And to us He will say, through His Son: "Depart from me—I never knew you!"

Israel's defection constitutes a

warning we cannot afford to ignore.

**“Do I now obey men, or God?  
Or do I seek to please men?”**

**For if I still pleased men, I should not be a servant of Christ.”** (Gal. 1-10: Diaglott version). —E.B.W.

---

Let us not be like some wretched sectarians who are always on hand at what is called “Church Meetings”, but show no zest in the direction of good works.—R.R.

---

## *Communism or the Kingdom of God?*

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Over 50,000 copies of this work have been printed, but so heavy has been the demand, but, until now we have not been able to announce that copies are available. This little work (the cover of which is shown overleaf) will be found of interest to brethren and sisters, and excellent for distribution to the Stranger. Already some thousands of copies have been distributed, and the results have been very good — many of the recipients writing for further copies to pass on to their friends.

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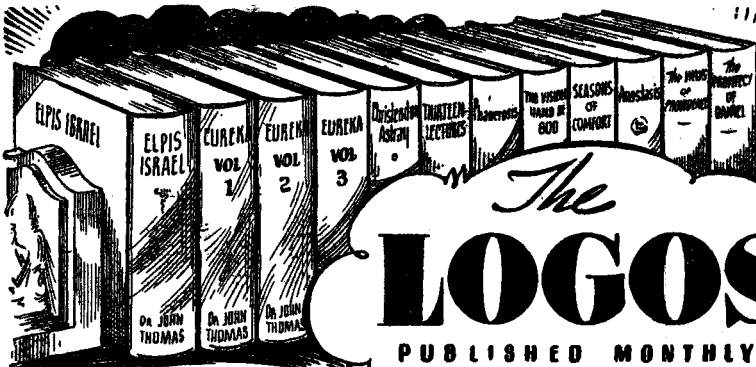
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*"Blessed are they  
 who hear the Logos (word) of God and keep it..."*

No. 10

June, 1950

Vol. 16

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

**Acts 15: 14**

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J. Thomas.

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

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"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*

## CONTENTS FOR JUNE, 1950

Fourth Letter to the Elect of God	221	Visit to Brisbane Ecclesia	279
Arabs Subjected to Christ	227	Will Russia Collaborate with	
Cogitations: Hymn 166	232	the Papacy?	242
An Historic Occasion	235	Library Section	Back Covers

## Thoughts for the Times

### Fourth Letter to the Elect of God in Time of Trouble

*For the last time at present, I greet you in the name of the Lord, wishing you all the comfort and fortitude and joy which Christ intended his disciples to receive from his loving and sympathising words at the table before he left them; and which they would always impart to us, if our minds were capable of continuous and lively remembrance.*

KNOWN AND LOVED OF GOD, AND DEARLY BELOVED BY CHRIST.—It is one of the many evils of our present situation that the endearments of the truth seem empty phrases. As it is with the name of God's family—the elect—so it is with the love that belongs to them; it is talked of only to seem a mockery or a thing that strong men are ashamed of. But it is none the less a precious reality. It may seem as absent and dead as the flowers of summer in the depth of winter, but it exists as actually as the roots and seeds under the snow, and will come forth in beauty and fragrance in due season. Paul speaks of "the comfort of love". Love is comforting. We all feel the comfort of it, whether we are the subject or the object of it. It is the most beneficent mental activity in the universe. It blesses giver and receiver alike. It is the highest phase of the Eternal Power, from which all things have sprung: God is love. He is truly many things besides: but love inspires and directs them all.

You do not experience much of love upon the earth at present. You are, in fact, languishing for want of it. A mother's love sweetened the early years of your life: the love of companions and friends continued the sweetness for a time: but as life rolled on and experience of human weakness increased in yourselves and others, the sweetness has gradually disappeared with the inrush of the bitter waters of a more accurate knowledge of all human things. And now,

you find yourselves in a desert where in the midst of many people, you are alone, and where love is mainly a thing of memory or of painful desire. And you groan within yourselves and pine for love, both to receive and bestow.

### Tokens of Divine Love

Now, there is an antidote to the unutterable sadness of this position, if we can but open the mind to its application. It lies in the fact that the elect, in the midst of all their afflictions are "known and loved of God and dearly beloved in Christ". You have only to believe the fact to feel the comfort of it. You cannot feel it by looking into your own heart. The fact does not lie in your feelings, but quite outside of them, just as any friend's love is a fact outside of your own feelings. To feel the comfort of your friend's love, you look at its indications—his acts, his words, his looks. These inspire you with the confidence of his love, and the confidence brings comfort. If you trusted to your own sensations apart from the tokens of love, you could not feel either the confidence or the comfort.

It is much more so with the love of God. If you trust to your feelings, you will never know it, for there is no point of contact between human feeling and divine thoughts. God's thoughts are outside of us, and as much higher than our thoughts as heaven is



● The power of example is indicated in the case of Brother G. Hollamby, polio patient at the Northfield Hospital, S.A. The attendant nurse, noticing him doing his daily readings from the Word of God, observing his cheerful attitude in face of difficulties and trouble, engaged him in conversation on these things. The result is now a very interested young lady, who has expressed her desire to look further into "the hope of Israel". Every prospect is that Deity will bless this sowing of the seed with "increase".



higher than the earth, as God says (Isa. 55-12). What you must do is to look at its tokens. These are of a somewhat different order from the tokens of human love, yet it will be found upon reflection that they are not less tangible or convincing. There are words and acts, and (historically reflected), there are looks. The difference is that they are not personal to ourselves. Doubtless, this is a great difference as regards our ability to appropriate the comfort; still it does not affect the essence of the thing: the tokens have only to be looked at steadily to bring the conviction that will produce the comfort.

What are the tokens? (tokens, that is, of a feeling existing in God's mind, irrespective of our ability to be conscious of it)—I might speak of creation as it is—its beauty, its wisdom, its manifest beneficence: but you might feel as if this did not come close enough. Creation you might feel to be too vast and indiscriminating to give an assurance upon which you could individually rest. This would be a natural feeling—to some extent, a reasonable feeling. Still, it may be carried too far: you must allow it is something to see divine wisdom and love manifest in creation, as we see it with our eyes.

It is something to see the Father's impress in the physical universe, marred and obscured though it may be by the particular disturbance prevailing at present in the affairs of men. Doubtless, it is more to the purpose to note the fact of his having spoken and acted. This fact comes to us with Israel's history, and the history of Europe as affected by the apostolic work. Moses and the prophets come before us in the one: Christ (a risen Christ) and the apostles come before us in the other. The Bible is the irremovable and inexpugnable monument of both. In the reading of it, we are in the warm presence of living reality. We hear God's voice: we see His wonderful acts: we almost note His looks in Christ: and out of all comes the conviction of the Father's love—not as a fantasy, not as a sentiment, but as a deduction, as scientifically accurate in its process and result as any modern demonstration.

### Testimonies of Divine Love

What more explicit assurance could we have than we have received. First Moses tells us: "The Lord thy God is a merciful God. . . The Lord is long suffering and of great mercy, forgiving iniquity and transgression." Then from David we have the teeming declarations with which the Psalms abound, "The Lord is gracious and full of compassion: slow to anger, and of great mercy. The Lord is good to all: and his tender mercies are over all his works. The Lord taketh pleasure in them that fear him: in those that hope in his mercy." Then the prophets, one and all, as occasion serves, unite in telling us what Isaiah declares: "God is my salvation, I will trust and not be afraid: for the Lord Jehovah is my strength and song: he also is become my salvation . . . thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

In the apostolic writings (including in them the apostolic record of Christ's sayings) God's love may be said to glow with a warming brightness that we cannot escape. First, Jesus tells us in general that God has "loved the world", and sent him for the reason that a way might be opened for his love to operate comfortably with his righteousness. Then particularly, he used such comforting words to the disciples as these: "The Father himself loveth you." "He careth for you." "How much more shall your heavenly Father give good things to them that ask him."

The apostolic letters, which are the breathings of the Spirit of God, are full of the same comfort. "If God be for us, who can be against us." "Who shall separate us from the love of Christ? Shall tribulation or distress, or persecution or famine, or nakedness, or peril, or sword? . . . Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord" (Rom. 8: 31-39). "God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ, and made us sit together in heavenly places in Christ Jesus, that in the ages to come, he might shew the exceeding riches of his grace

in his kindness toward us through Christ Jesus" (Eph. 2: 4-7). "In this, was manifested the love of God toward us, because that God sent his only-begotten Son into the world that we might live through him. Herein is love, not that we loved God, but he loved us, and sent his Son to be the propitiation for our sins . . . We have seen and do testify, that the Father sent the Son to be the Saviour of the world" (1 Jno. 4: 9-14).

Here, then, are the tokens and the pledges of the love that exists in the Father for His children. Not only in the Father, but in Christ, especially, if there is any difference: for the love of Christ for His brethren is compared to the highest love known to man, the love of a bridegroom for his bride. "Christ loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having a spot or wrinkle, or any such thing . . . No man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church; for we are members of his body, of his flesh, and of his bones" (Eph. 5: 25-30).

### **Recipients of Divine Love**

What should hinder our joy in this love? It has not been intimated to us personally: but it has been assured to "whomsoever" and to "all", who come into a certain way of things. You have come into this way, and you walk in it. You believe the great and precious promises: you are daily striving to obey the beautiful commandments. Wherein you fail, you may have mercy and forgiveness, through the mediation of the "great high priest over the house of God", whoever liveth to make intercession for us; for, "if any man sin, we have an advocate with the Father, Jesus Christ: and if we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all iniquity."

Remember, also, for your comfort, that this love that is in God, the Father, and in the Lord Jesus Christ, is supreme in the heart of every member of the house to which you belong. You may not see much of it now. You may know more of being "in heaviness, through manifold temptation". You are far scattered and lonely, just now; but nothing can change the purpose of God to "gather together in one" the family of His love, that they may rejoice in His love, and in the love that will pass in unchecked and flowing stream from heart to heart in their glorified assembly.

Is there not, in these things, power to sustain the heart in the midst of all the "sufferings of this present time"? What could be more consoling than the confidence that the love of God protects and guides us now in the darkness and the silence: that the love of Christ is engaged solicitously on our behalf, though we cannot see or know it by mere sensation? and that, after a brief conflict with the toils, weaknesses and disappointments of our mortal years, we shall enter into a realm of being and an order of society in which love will be our atmosphere, joy our light, praise our life, and peace and glory our everlasting habitation?

There is no situation in life in which these convictions are unable to impart courage, and nobleness and purity. Are you a servant?

Care not for it. It is but for a time; you are Christ's free man or woman, to be manifest in no merely sentimental manner at his coming.

Have you to work for unlovely employers, on whom your service seems thrown away, and for whom all natural heart-motive would fail? Redeem your part by acting it, as Paul recommends, "in singleness of your heart as unto Christ, not with eye service, as men pleasers, but as the servants of Christ, doing the will of God from the heart: with good-will doing service, as to the Lord and not unto men". Are you engaged in uncongenial employment? As a conscientious servant of Christ, with heart a-lit with hope, you can attend to it in the spirit of the divine command, which says, "Whatsoever thy hand findeth to do, do it with thy might": and in the confidence expressed in the Psalm, which says, "The needy shall not always be forgotten: the expectation of the poor shall not perish for ever." Are you dissatisfied with the smallness of your sphere and the limited nature of the service you can render? Be comforted by the thought that small things are often very important; that larger ways might not be so useful in your particular case; and that it is possible for you in a small sphere to do what is, after all, the utmost a man can do in any sphere, and that is, to faithfully make the very best use of the opportunity God gives, knowing that the small will be accepted equally with the great at the hands of Him

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● It was our pleasure to attend the bi-monthly meeting of the Gospel Extension Society in Adelaide. Enthusiasm for the spreading of the Word ran high at this meeting, and was exhibited by reports and discussion upon the preaching of the Truth that occupied over two hours. Comment was made upon a local Seventh Day Adventist effort in the Adelaide Town Hall, and a brother immediately offered to donate £20 to a fund, for the purpose of a town-hall effort of our own. The need for an efficient loose-leaf system to record friends interested in the Truth was stressed, and again a volunteer offered to supply the Society with one. Mention was made of the Society's lecturing effort at Woodville, and the practical interest of the brethren was again exhibited by the offer of another brother to present the Society with an organ for this purpose. With such a spirit moving in its circles, the work of the Society is made more easy and effective.

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with whom "it is accepted according to what a man hath, and not according to that he hath not". It will be helpful, too, to remember that it is the faithful filling of a small place that is always exhibited to us in the Lord's teaching as the ground of exaltation to great things at his coming. Have you to mix with ungodly company and to endure the oppositions of the scornful? The memory of the Lord's own experience of this line of things and the recollection that it is in temptation and difficulty that righteousness is brought forth for honour and comfort in the day of the Lord, will reconcile you to your lot, and enable you to turn that which is evil into good. Have you no comfort, no love, no consolation? Build your heart in God,

God loves and guides now, and has unspeakable goodness in store. Remember that it was not as a beautiful form of words that Christ said, "Blessed be ye poor . . . blessed are ye that hunger now . . . blessed are ye that weep now . . . blessed are ye when men shall hate you". He said these things because they are true, and that they might be realised by those to whom they refer while yet in their tribulation. Such shall laugh: shall be filled: shall be comforted: shall inherit the kingdom—in faith of which they can endure in the face of all the storms that may howl through the wintry land of their probation.

Are none of these things your experience? Are you, on the contrary, well off? Master of your own actions? Blessed with leisure, means, honour and friends? There is no need to be distressed, as I have known some distressed, with a fear that in such circumstances, it is impossible for our lives to be in harmony with God. God has use for a variety of servants in His house. You have but to estimate your case scripturally, measure it, and handle it according to what is written, and all will be well. Do not get away from the Scriptures, either by neglect, or by unscriptural doctrines of things. Accept God's guidance for such cases: "To whom much is

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● We have received copies of the **Christadelphian Herald of the Kingdom**, an American periodical issued monthly by the Herald Publishing Committee, 331 Valley St., West Orange, N. Jersey, U.S.A. The periodical is beautifully produced, on good paper and clear print, and seems to specialise in short articles of a spiritual and fraternal nature. The subscription rate is 2 dollars per year, and application for the Magazine should be made to the address above. If necessary, we are prepared to arrange for copies by any desiring it in Australia.

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given, of them much shall be required." "Charge them that are rich . . . that they be rich in good works, ready to distribute, willing to communicate." "Mind not high things: condescend to men of low estate." While the brother of low degree is to rejoice that he is exalted by the truth, "the rich" is to rejoice "in that he is made low" (Jas. 1-10), that is, he is not to be ashamed of the humbling associations of the truth, or to stand apart as he were of higher consequence in the body of Christ, but rather to take joyfully the only opportunity he has of partaking of the sufferings of Christ and the afflictions of the gospel.

But it is mostly the poor and the afflicted that are called to the kingdom: such is God's appointment and no man can change it. It is mostly among their ranks that the elect will be found. It is mostly these that need the consolation afforded by the truth in a time of trouble; and to these chiefly, I have made bold to address these wandering remarks.

Your fellow-sojourner and servant,

In the joy of faith and the patience of hope through our Lord Jesus Christ.

—ROBERT ROBERTS

(This completes the series of "Letters to the Elect of God in Trouble"—Editor)





## *5. Arabs Subjected to Christ*

Coetaneous with the development of the Rainbow Angel in the isolated fastnesses of Sinai, the international crisis of the latter days will be manifested. Using the power of the Spirit vested in him (1 Pet. 3-22), Christ even now guides the destinies of nations, and will ultimately gather their armies to Jerusalem. The political Euphrates (Turkey) will be completely "dried up" by the depredations of the Russian Gogue, who will adjudge the time ripe to make a determined bid for world domination. In a series of dramatic moves, he will occupy Constantinople, secure the complete adherence of Europe by a change of policy in which he will "honour a god (the false prophet of Apoc. 16-13) whom his fathers knew not" (Dan. 11-38; 8-25), and set about annexing Egypt. His attack will be pressed home by air, sea and land. The technique of modern warfare is faithfully represented in the Scripture references to this southward push. He will concentrate all his might on the objective in view, and skirting the coastal plains of Palestine, will bypass Jerusalem, and swiftly move south to occupy Egypt. "He shall have power over the precious things of Egypt; and the Libyans and Ethiopians shall be at his steps (Dan. 11-43). Let the reader note carefully that this is before he, in company with all nations, is gathered to Jerusalem to battle (Dan. 11-45; Zech. 14: 1-2).

Three hostile forces will thus

be concentrated in the Middle East. The Gogian confederacy will virtually surround Israel; the Tarshian confederacy will be consolidated in the territories of Edom, Moab and Ammon, to the south-east of Jerusalem, whilst in the precincts of Sinai will be the might of Yahweh Sabaoth. As Gogue is consolidating his power in Egypt, preparatory of further attacks against his enemy, Christ, in company with his brethren, will make the first move to destroy the might of Gentilism.

Firstly Israel will be notified of the intentions of Deity, for "Thy people shall be willing in the day of thy power" (Ps. 110-3). They will be willing because they will be instructed concerning the intentions of their King, and because the remarkable events that will be ushered in will demonstrate beyond all doubt that he is the Messiah. This will be after the type of Moses. Yahweh said he would send a prophet "like unto Moses" to Israel, and "unto him ye shall hearken . . . And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him" (Deut. 18: 15, 19). If we look at the experience of Moses and Aaron in their pleading with Israel we shall doubtless have the order of the type of future experiences with Christ. Israel was told to prepare to leave Egypt before any communication was opened with the court of Pharaoh, or any retribution had been

inflicted upon their enemies and oppressors. Israel, however, failed to take advantage of the warning. Only when the punishment of Yah was experienced by Egypt was the necessity borne home to them that they should leave the country of their dispersion.\*

Thus, before the judgments of Yahweh begin to fall upon the nations (Mal. 4-5), the messengers of the Adonai will be sent to the people of Israel. Their message will be similar to that of Moses and Aaron of old. They will speak in the name of their Lord, and prepare Israel for their coming redemption. Those who hearken to the Divine message will have the opportunity of rehabilitation in the Promised Land; those who reject the message, "I will require it of him", saith Yahweh. The rebels will be purged out.

At this stage, only the message of coming redemption will be proclaimed to Israel. Their actual ingathering will take place after the Judgments of Yah have commenced. Here, then, is the background to the time when the Divine Army of immortal ones cincts of Sinai to give the cup of rury to the lips of all nations (Jer. 25-15).

### **Manifestation of Yahweh Sabaoth**

Yahweh Sabaoth (He who will be manifested as Armies) is the militant title of Deity. The name is prophetic of the future when a Divine army shall leave the pre-manifesting the power of Ail, will be developed in the earth (Apoc. 19: 11-16). Isaiah, speaking of the "increase of government and peace" and the "establishment of justice and judgment" in Messiah's reign, declares: "The zeal of Yahweh Sabaoth will perform this (Isa. 9-7). The zeal of the

immortal army of Yahweh, with Christ as its Commander will wreak havoc upon the Gentiles, and set up again the throne of David as Isaiah predicts. Haggai, also, in speaking of the shaking of the nations, and the establishment of the glory of Yahweh in Jerusalem, constantly refers to this militant title of Deity (Ch. 2: 4-9). He shows that it will be through the power wielded by this Divine army that the great changes of the future will be accomplished.

In Ezekial Chapter 1, the glorified saints are symbolised as Cherubim. They are shown in two aspects, firstly with wings let down, at rest and quiet, and then in motion. Concerning the latter, the prophet says, "And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Shaddai (destroying ones of power), the voice of speech, as the noise of an army." The noise of an army suggests the preparation of Yahweh Sabaoth for conflict against the nations. The quietude of Sinai will thus be changed for a scene of great activity. The Cherubic forces of Deity will extend their wings in preparation for their assault upon Gentilism. Judgment will be in the hands of the saints. The words of Psalm 149 will be about to be realised:

*"Let the saints be joyful in glory; let them sing aloud upon their palaquins. Let the high praises of Ail (their Strength) be in their mouth, and a two-edged sword (the power of the Spirit—Heb. 4-12) in their hand; to execute vengeance upon the nations, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgments written: this honour have all his saints: Halleluyah (praise ye Yahweh)" (vv. 5-9).*

In Solomon's Song Chapt. 3-6 this warlike host is seen proceeding out of the wilderness of Sinai. The question is asked: "Who is this that cometh out of the

wilderness like pillars of smoke, perfumed with myrrh and frank incense with all the powders of the merchant? Behold his palaquin, which is Solomon's; threescore valiant men are about it, of the valiant of Israel. They all hold swords, being expert in war; every man hath his sword upon his thigh because of fear in the night." The glory and power of this host will be evident to the world and shall elicit the question asked above. It was the custom of ancient Eastern kings to be carried into battle upon a palaquin around which would march the veterans of the army. A similar idea is presented in the marching order of Israel through the wilderness. In the midst of the tribes, surrounded by the Levites and Priests, went the Tabernacle which symbolised the presence of Yahweh, the King of

Deity manifested in an army (Yahweh Sabaoth†) is thus represented "coming out of the wilderness like pillars of smoke." These are the "whirlwinds of Teman" or the South of which the prophets speak (Zech. 9-14), and which shall sweep away the mighty ones of the Gentiles "as the chaff of the mountains before the wind, and like thistledown before the whirlwind" (Isa. 17-13).

The first nations to feel the "judgments written" will be those in close proximity to Sinai—the Arabs. They are to be disciplined, made subject to Christ, and removed from the land promised to Abraham and his seed. It is recorded that Abraham called his sons before him, and giving them each gifts, sent them away eastward out of the territory which Isaac was to inherit (Gen. 25-6). It had earlier been stated that the

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● The Treasurer of the "Elpis Israel" Classes wishes to acknowledge with thanks donations received for this work. During the past month this has increased to such an extent that it has required the purchase of a further typewriter for the preparation of stencils and similar work. This has placed a further burden upon the classes, so that these donations have been doubly welcomed. The notes go to all parts of the Ecclesial world including British Guiana, Germany, Fiji, etc.

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Israel, The Tabernacle, and the Ark of the Covenant with its gold-plated Mercy Seat and overshadowing Cherubim typified the Lord Jesus Christ and his immortalised Brethren. And in the Song of Solomon there is set forth the idea of the antitypical mercy seat surrounded by the valiant of Israel (the overshadowing Cherubim—the Brethren of Christ). The "sixty valiant warriors" are analogous to the sixty pillars of brass that pertained to the court of the tabernacle (Exod. 28: 9-17).†

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"son of the bondwoman would not be heir with Isaac" (Gen. 21-10), but that he would "dwell in the presence of his brethren" or in close proximity to the land (Gen. 16-12). These promises will be fulfilled at the manifestation of Christ. The Arabian tribes will be sent eastward from the land to be inherited by Israel after the flesh.

Thus Habakkuk saw the Cherubic host leave the precincts of Sinai or Teman, and move against the territories of Midian and Cushan. "Eloahh", he declares,

“shall come in from Teman, and the Holy One from Mount Paran” (v.3). Then speaking of his conquests he declares: “I saw the tents of Cushan in affliction, and the curtains of Midian did tremble” (v.7). The affliction of Cushan, and the trembling of Midian will be the result of the remarkable disciplinary action to be taken against the occupiers of those countries as they feel the righteous judgments of Yah.

#### Who are Midian and Cushan?

Midian was a son of Abraham by Keturah. His descendants formed one of the tribes of the desert which ultimately developed into the Arab peoples. The land of Midian is adjacent to the gulf of Akaba, stretching along the Red Sea coast. Sheba and Dedan, the “Cushan” of Habakkuk 3 are also located in this area. In Genesis 25-3 Sheba and Dedan are identified as descendants of Abraham, whilst in 1 Chronicles 1-9 they are traced from Cush. It seems that somewhere in the line of descent, some of the descendants of Abraham through Keturah intermarried with those of Cush. The “tents of Cushan” of Habakkuk 3 thus relate to the Arabian descendants of Cush through Abraham.

It is important to recognise this third Cush in Scripture. Usually Cushistan refers to either ancient Ethiopia (modern Iraq—Gen. 2-13) or to modern Ethiopia (Abyssinia). Sheba and Dedan (Cush) and Midian are territories all close to each other in Arabia, and geographically pin-point the locality of the first action to be taken by the Rainbow Angel. In common with all nations, these people are to be made to drink of the cup of wrath at the hands of Yahweh Elohim of Israel (Jeremiah 25: 15, 24).

#### The Oracle Concerning Arabia

The Scriptures speak of the overthrow of Gentilism as “a day of Midian” (Isa. 9: 4-5). Midian had a terrible day when, by a panic from Yahweh, they destroyed themselves in the presence of Gideon and his 300 torch-bearing trumpeters. A similar “day of Midian” is in store for the modern Midianites when Christ manifests his power in their land. Their enmity against Israel will be restrained; their jealousy, a heritage from their father Ishmael, shall pass away. After the disciplinary effects of Divine judgment they will be blessed in Abraham.

All this is indicated in a remarkable prophecy contained in Isaiah 21: 13-17. In vv. 16-17 of this chapter the sudden overthrow of the Arabian power within “one year” is predicted. This portion of the prophecy probably came to pass through the ravages of Sennacherib, out of whose hand Hezekiah alone was saved. But the preceding verses speak of the ultimate condition of the Arab peoples. We invite the reader to compare the following variation with the Authorised Version based upon the Revised Version:

“The oracle concerning Arabia. In the forest at evening shall ye lodge, O ye travelling companies of Dedanim. The inhabitants of Teman shall bring water to him that is thirsty, they shall meet with bread him that fied . . . from the grievousness of war” (vv. 13, 14, 15).

It is not the custom of the Arab to meet those in adversity with bread and water. He is “a wild man; his hand is against every man, and every man’s hand against him” (Gen. 16-12). It is, however, an act of kindness to bring forth “bread and water” for others (Deut. 23-4), and a great change will come over the Arabian people before such a prediction shall be fulfilled. The prophecy

demands that during a period styled "at evening", the one-time nomads of the desert—the "travelling companies of Dedanim"—shall dwell in the forest, and extend hospitality to their one-time enemies. Having experienced the chastening hand of Divine judgment, the Arabs will join Britain in providing a covet from the storm to Israel from the face of the spoiler, in this way offering "bread and water" to him "that fleeth from the grievousness of war".

But how is it that the Arabs are referred to as "dwelling in a forest at evening"? The fulfilment is seen in the great transformation that is to take place in the Middle East; and it would appear that the desert countries of Arabia will be the first to respond to this change. Isaiah declares (Ch. 43: 19-20):

"Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. The living things of the plain shall glorify me, swift things and the daughters of voracious ones|| (The "dragons and owls" of the A.V. are figuratively the Arabs of the desert), TO GIVE DRINK TO MY PEOPLE, my chosen."

This reference shows the reason why the Arabs should be dealt with first. It is in order that preparation might be made for Israel in the time of crisis.

Other places speak of the great changes to take place. Isaiah 35: 1-2 speaks of "the wilderness and solitary place" rejoicing, and blossoming as the rose because the "glory of Yahweh and the excellency of the Elohim shall be manifested". This glory will be seen in the multitudinous Rainbow Angel as he commences his destroying mission against all things that offend in the Kingdom of the Deity. Isaiah 41: 18-20 speaks of the "rivers and fountains of water" that will break forth in those areas of the Middle East

that are to-day arid, desert places.

As the result of the disciplinary action of the Rainbow Angel and the transformation of Arabian territory, the Arabs are exhorted to give glory to Yahweh. "Let the wilderness and the cities thereof lift up their voice, the villages that Kedar doth inhabit: let the inhabitants of the rock (the rocky country—Arabia Petraea: Dr. Thomas) sing, let them shout from the top of the mountains. Let them give glory unto Yahweh. Yahweh shall go forth as a mighty man, he shall stir up jealousy like a man of war: he shall cry, yea roar; he shall prevail against his enemies."

The prophecies referred to in this article show that the Arab peoples will be disciplined by the Rainbow Angel; will dwell eastward from the territory of Abraham in a land transformed, from whence they will help succour Israel in her time of need. Concerning these references, Brother Thomas has written:

"It must be evident to every one, that before the wild, untamed marauders, who inhabit Arabia Deserta, Arabia Petraea, and Paran, Horeb, Sinai, and the tents and villages of the Kedarite Arabs . . . can glory in Yahweh, and rejoice with joy and singing, and become the intelligent happy, and contented population of this newly created paradise . . . they must have been subjected to the severe discipline of the sword . . . to subsequent instruction as to the true character of the new power so recently developed in Teman . . . and made witnesses of the wonderful transformation of their section of Asia from an arid, sandy and rocky wilderness, into a well-watered park of choice, odoriferous trees and shrubs."

It might be also remarked that this transformation will take time, and the full development will not be witnessed until some years after the emergence of the Rainbow Angel from Sinai. It is also quite obvious that such dramatic events will not pass unnoticed by the world. These, indeed, may be some of the "tidings out of the east and north" that

will trouble Gogue, and cause him to proceed north from Egypt with great fury to plant the tabernacle of his glory in the Holy Land. Britain, too, will not be unmoved by these events that will occur in territory over which she has a certain jurisdiction. The suggested reaction of the British Government will be considered (God willing) in subsequent articles.

The Arabs, disciplined and educated in the Word, will find an honoured place in the Kingdom of Deity who promised Ishmael that he would become "a great nation" (Gen. 21: 13, 18). Thus, in Isaiah 60: 6-7 the Arabs are represented

in the gathering of nations that shall assemble in Zion to worship in the glorious Temple to be established there:

"The dromedaries of Midian and Ephah; all they from Sheba shall come; they shall bring gold and incense; and they shall shew forth the praises of Yahweh. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee; they shall come up with acceptance on mine altar, and I will glorify the house of my glory."

—H.P.M.

\*We suggest the reader study Brother Thomas' work: "The Mystery of the Covenant of the Holy Land Explained" in regard to this matter.

†See "The Law of Moses" by Brother Roberts pp. 147-148.

‡This title is incorrectly rendered "Lord of hosts" in A.V.

||Dr. Thomas' translation.

## Cogitations

### ☪☪☪ Hymn 166 ☪☪☪

Many a time in conversation it has been remarked that some of our number are not sufficiently imbued with the understanding of the things we sing about in our hymns of praise and petition. With this in mind, I take as the basis for a few thoughts, Hymn 166 in the Australian Edition:

*"Most glorious things are spoken,  
Jerusalem of thee,  
To all God's saints the token,  
Of love and liberty.  
Who shall thy hill ascending,  
From pain and sorrow free;  
From sin and death's contending,  
The living glory be?"*

Most glorious indeed are the things which are predicted of Yahweh's chosen City — the City of the Great King. These Divine promises form a foundation pillar of the hope we have, and to Jerusalem we look as the "token" of freedom and coming glory for all God's saints. Jerusalem to-day,

rising from the degradation of the ages though it be, is not in itself a city to be proud of. A corrupt Christianity has filled its walls with fanatical and superstitious fervour. Its so-called "holy places" are a desecration to those whose interest in Palestine is created from an understanding of the Truth. Yet the future of Jerusalem is the foundation upon which rests the significance of all the world's events heralding the time of the manifestation of Divine love, and our liberty. The resurrection of the dry bones of Israel's nationalism give point and interest to all other world signs proclaiming the return of Christ. The world has been divided before into two armed, antagonistic camps as to-day, it has seen Europe in the grip of one dictatorship in past epochs, the political Euphrates has been "drying up"

since 1820; but never before have all these signs been manifest concurrently with the uprise of Israel in their ancient homeland. So now, while Jerusalem is, to the world in general, the token of strife, discord, and threat of war, it is, to God's saints, "the token of love and liberty". With joy and confidence may we look to it, and sing of it.

And when this "token" shall become an accomplished fact, who shall taste of its joys? The hymn quotes the words of Psalm 24: 3 — "Who shall ascend into the hill of the Lord? or who shall stand in His holy place?" The significance of these questions is found by reference to other passages of Scripture. We learn from Zechariah 14 that when our Lord comes again he will cause marvellous changes in the topography of the Promised Land. A mighty earthquake will leave standing high above the surrounding country, the hill on which Abraham offered his son to the Lord, and from multitudinous passages (particularly Ezekiel 44/48) we learn that hereon will be established the Altar of the future Age, whilst about it will be built the "House of Prayer for all Nations". To enter the Holy Place of this Temple, and to ascend the Holy Hill will be the blessed privilege of the "few who are chosen". They shall be made consubstantial with the Deity, being energised by His Spirit, possessing immortality, free for ever from "pain and sorrow", and manifesting "the glory bright".

All this Ezekiel was told as is recorded in the closing chapters of his book. We read therein of two different classes of priests—the Levitical Order, which is to minister "at the gate of the house" and to "stand before the

people to minister unto them" (Ezek. 44: 11), and the Order of Zadok, whose members "shall come near to Me, to minister unto Me, and they shall stand before Me to offer unto Me the fat and the blood, saith the Lord God. And they shall enter into My sanctuary, and they shall come near to My table to minister unto Me, and they shall keep My charge" (vv. 15, 16). The reference takes us back to the days of David (1 Kings 1 and 2) where we are told of the attempted **coup de etat** by Adonijah, the defection of Abiathar the priest, and the loyalty of Zadok the priest, both of whom were of the appointed house of Levi. So, in the anti-type, we find two main divisions of the Priesthood in the appointments of the Millennial Age. The immortalised saints (priests of the type of Zadok) shall be able to sing: "Thou hast made us unto our God kings and priests, and we shall reign on the earth" (Rev. 5: 9-10).

Questions of a like nature, and equally interesting exposition, are asked in the second verse of this hymn. They are answered in the words of Psalm 24: 4:

*"Who shall receive the pebble.  
The raiment pure and white;  
The holy name of Ail.  
The change to Spirit light?  
He who has hands of cleanness,  
Whose heart abides in truth;  
Whose soul abhors to leanness,  
The vanities of youth."*

The reference to the "pebble" takes us to Rev. 2: 17 where Christ in the Message to Pergamos promised, "to him that overcometh" that he would "give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it." Of this, Brother Thomas has written:

"In the original (text) the word

is 'psephos'. The 'psephos' was the pebble used by the ancients in voting, and which was thrown into the voting urn, or as we should say, into the ballot box . . . it was used in trials . . . In Acts 26: 10, it is said of Paul speaking before Agrippa, 'And when the saints were put to death, I paid down a pebble' (in the A.V. 'I gave my voice against them'). His was a pebble of condemnation. The nature of the vote was determined by the colour of the pebble: a white pebble denoted acquittal; a black one, condemnation." (Eureka Vol. 1 p.315).

Apply this to the coming Judgment Seat of Christ, when He shall divide "the sheep from the goats", and when every one "shall receive the things in body according to what he has done, whether good or evil". As Brother Thomas continues:

"The exceeding great and precious promises are all consequent upon the candidate receiving a white pebble with a new Name written upon it. If he were to receive a black pebble he would be black-balled from the society of the redeemed . . . For the spirit, then, to pay over a white pebble to a resurrected saint, is for Him to give a verdict in his favour from the judicial Throne. And this is the verdict, or pebble — 'Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord'."

When the recipient of the white pebble has been made a Spirit being, he shall know experimentally the glory of the "New Name" — the Yahweh Name of which he then shall form a part. It is a Name which none can know in this sense save those who shall receive "the white pebble" as a

recognition of faithful service in the period of their probation.

"**The raiment pure and white**" speaks of the glorified Bride of Christ. "They shall walk with me in white; for they are worthy. He that overcometh, the same shall be clothed in white raiment" (Rev. 3: 4-5). Again, "The marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen clean and white: for the fine linen is the righteousness of saints." Again, "I saw the holy City, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband" (Rev. 19: 7-8; 21: 2, 9, 27). The betrothed will make herself ready by deeds of righteousness, on account of which she will be married or united to the Lamb in being invested with the clothing of righteousness. In 1 Cor. 5: 1-4 Paul speaks of this "clothing" as our "house from heaven" which will confer immortality upon the wearer.

The judgment accomplished, the righteous made "equal unto the Angels", the marriage supper is set and partaken of in an atmosphere of joy, love, and thanksgiving. What a glorious time is in store, when the enemies of the Lord being subdued, he "shall make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces. And it shall be said in that day, 'Lo this is our God; we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation'" (Isa. 25: 6-9).

The Hymn speaks of certain



who **"shall receive the holy Name of Ail"**. It was by this name that Deity was known to Abraham, Isaac and Jacob. "I am Yahweh: and I appeared unto Abraham, Isaac and Jacob, but by my name Yahweh (**He who will be**) was I not known to them" (Exod. 6-3). The word implies POWER, and is used to designate the great Strong One whose might was manifested by the Angels. When the Yahweh Name (**I will be (manifested in) whom I will be**) is accomplished in the saints, they will constitute the Power of the Age to come.

Such glories are predicated upon the conditions of which we sing—purity of heart and deed, and a devoted service to the

things of God. Only such as manifest these characteristics can take comfort in the last verse of Hymn 166, sung of the physical Jerusalem, but none the less of spiritual Jerusalem also — "that great City, the holy Jerusalem", which will descend "out of heaven from God, having the glory of God":

*"He shall receive the blessing  
Of Yahweh's saving grace;  
And, righteousness possessing,  
Shall see Him face to face.  
Yes, Wondrous things are spoken,  
Jerusalem of thee:  
The Oath cannot be broken,  
And we its joys shall see."*

—E.B.W.

*"SING WITH THE SPIRIT AND WITH  
THE UNDERSTANDING ALSO"*

—1 Cor. 14-15

## An Historic Occasion

"The Ransomed of the Lord shall Return"

Over the years, many emissaries of the Jews have addressed the Adelaide Ecclesia. On each occasion we have listened with either pleasure or sympathy to the varying story they had to tell. To each of these speakers has been presented a copy of "Elpis Israel" that they may better comprehend the "truth in Christ Jesus", and learn what their own prophets testify as to the destiny of their people. By request, a copy of this work was also sent to the Hebrew Library in Eretz Israel.

The addresses we heard fell into three main groups, and give point to Jeremiah 16-16. Between the years 1925-35 these emissaries acted in the capacity of "fishermen". They held the prospect of Palestine before their people as attractive "bait" to induce them

to return. Between the years 1935-45 there was greater urgency in their message. "Hunters" such as the Nazi regime in Germany had forced many Jews to look to Palestine as a refuge from persecution, but now the door of entrance was almost closed to them. In 1948, however, Israel was proclaimed a nation, and a subtle change came over these Jewish addresses. The difficulties had not lessened; they seemed to have increased. But they were met with added resolution, and some glimmer of hope appeared in the darkness of the political horizon.

It came, therefore, as a fitting climax to the addresses that have gone before, that Mr. Levin, first official representative in Australia of the Israeli Government, should offer to address the Ecclesia during his stay in Adelaide, and it

was with pleasure that over 300 brethren, sisters and friends listened to an impressive and informative talk on the rebirth of the nation of Israel.

As an accredited representative of his Government, Mr. Levin is a symbol of the changed relations of Israel in the world of Gentilism. To the world, the emergence of a Jewish State is an historic curiosity. The world's politicians see little practical use in this tiny nation. They believe it will only add to the difficulties of international relationships, and make more acute the troubles of that problem area—the Middle East. But to us the presence of Mr. Levin meant something much more than that. To us he is a symbol of the fulfilment of prophecy, and therefore a vindication of the Word of Deity. Our feeling was well summed up in the comment of a notable "Elpis Israel" Class member—"We have heard to-night of the nation of Israel; we have seen its accredited representative in Australia; where is its King?" The enthronement of its King in glory will be the grand climax of the drama of the ages. Paul declares: "He shall come from Zion and turn away ungodliness from Jacob" (Rom. 11-26). Israel will be purged of dross, and a regenerated and happy people shall rejoice in Yahweh their God. But firstly it was essential that Israel be established as a nation that "the kingdom be restored to Israel" (Acts 1-6).

Mr. Levin stated that he was desirous of addressing the Christadelphian community, for the State of Israel felt it owed them a debt of gratitude. During the days of darkness when a hostile world was ranged against the Jew everywhere; when it seemed that the waves of anger in the turbulent sea of world politics

would swamp his people's hopes, they were comforted by the fact that here and there scattered throughout the English speaking world were little communities who looked with sympathy upon his people, and had supreme confidence in the destiny of the race as set forth by the Hebrew prophets. Mr. Levin read portion of Isaiah 60 to us in Hebrew, and our hearts thrilled to hear the glorious words of the prophet in the language in which it was originally written. To-day those "despised and forsaken of men" were coming home.

On 15th May, 1948, Israel was proclaimed a nation. This, declared Mr. Levin, was the climax of a period of agony and weakness during which the "dry bones of Israel" never seemed drier. The establishment of a Jewish State was a dream that had sustained Jews through ages of persecution, tribulation and weakness. And now the dream had come true.

But the difficulties had been immense. As the Mandatory power withdrew from Palestine, chaos reigned. Law and order suddenly ceased. Things once taken for granted were no longer to be obtained. First electricity stopped, then supplies of fuel ran out. Food became scarce, there was a lack of water. And as the Arab forces rose against the Jews, Jerusalem itself was cut off from the rest of the country. During those crucial months, Mr. Levin was resident in Jerusalem which was virtually a besieged city. They had no contact with the outside world. Rumours of the sufferings of the Jews seeped through to the city. They heard of the riot of blood, carnage and war which threatened the existence of all their hopes. They were warned by the leaders of

other nations that the time was inopportune to seek the independence of Israel. They were afraid that if this was proclaimed the Arabs would destroy every vestige of Jewish life and culture in the land.

But the decision had been made, and despite the pitiful condition of the Jewish arms, the new State of Israel was proclaimed. Mr. Levin stated that in this the Jewish leaders were actuated by faith. Not faith in armed might, for their armies were small and numerically weak. Not faith in material power for they had none. But faith stimulated by confidence in the destiny of their race—a faith generated by the Hebrew prophets.

ported from place to place to face the enemy. By September, 1948, the State was firmly established.

Mr. Levin stated that the glamour of military conquest had no appeal for Israel. It has not the time for it. The needs of the moment in other directions are so urgent they cannot afford it. They do not glory in their conquest over the Arabs. They desire peace, and the chance to build up their resources. Five minutes after the State was proclaimed, the first Jewish law proclaimed the abolition of all immigration restrictions. Even whilst Tel Aviv was being bombed, the first boatload of immigrants was being welcomed home a few miles to the West. They were welcomed not as an

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One by one the Arab armies poured over the border. The Lebanese, Iraquis, Transjordan Arabs and Egyptians sought their destruction. Starvation, thirst, pestilence, total annihilation in turn threatened the Jews. They seemed to have entered a tunnel of blood in which no light was apparent. They were entirely surrounded by enemies. Yet they won through. They won through, suggested Mr. Levin, on faith and courage. The Arab armies, and the whole world was bluffed. They imagined that Israel had five armies, which in turn engaged the enemy. Actually Israel had but one army which was daily trans-

incubus to the State, not as additional problems to be solved in addition to all others existing, but as members of a family having returned home. Since that day, 380,000 Jews have returned.

These immigrants are not like immigrants to Australia. They are not handpicked. They arrive with all their problems, from the hell of Europe. They come often broken in spirit, spiritually bankrupt, physically undernourished, sick and ill. There are more orphans and widows in Eretz Israel in proportion to population than any other country. They comprise some 22% of the total number of immigrants.

There is also the social problem to consider. 1,000 years of culture and background separate the Jew that returns from say Yemen and the one that comes from America. They find common ground in Eretz Israel; and a common basis in the Hebrew language.

Mr. Levin made reference to the economic problems. He said the nation was incredibly impoverished. To-day the economic problems were more ominous than the military problems of yesterday. Their exports were negligible; their old refineries remain closed because Iraq refuses to co-operate; the Potash works of the Dead Sea no longer yield their products for the Arab forces had completely disrupted the equipment, and Transjordan still controlled the land. Short of capital, short of equipment, short of raw materials, in a hostile land surrounded by enemies, progress was yet still being made.

The future was far from secure. The nations are demanding the internationalisation of Jerusalem, but this is inconceivable to Jews. The Arabs are smarting under defeat and are threatening Israel. Egypt is spending ten times as much on defence to-day as in previous years. And this state of things demanded that Israel too prepare for war, and the more time spent in this direction retarded progress in other directions. Israel's preparation, however, takes a different form to that of the enemy. Their defence takes the form of planting settlers along the frontiers, and whilst these settlers know the threats that overshadow their very existence, yet the spirit of Eretz Israel has entered their very being, and they are prepared to live and work, or to fight and die for the future of their nation.

To-day, Israel is building in faith. The nation has a deep belief in the destiny of the race. Mr. Levin said that the spirit of the prophetic message remind all that true riches do not necessarily mean an accumulation of material possessions alone. Though faced with difficulties and threats Israel was happy. It was rich in experience; rich in vision. He believes that great changes await the nation, when such prophecies as Isaiah 2 shall be fulfilled, and "the work of justice shall be peace" (Isa. 32-17).

Mr. Levin was presented with a copy of "Elpis Israel" by Brother J. Mansfield, and a Christadelphian Hymn Book. Brother Mansfield made reference to the Seed of Abraham and David, the Lord Jesus Christ who will reform the Jewish people and establish the nation upon a permanent basis. Trouble and death still faced Israel. "The time of Jacob's trouble" spoken of by Jeremiah was yet to be experienced by the nation, but the prophet declares that he "shall be saved out of it". So remarkable will the history of the future prove to Israel, that the spoken formula of the Pass-over Feast will be changed to give expression to it (Jer. 16: 14-15).

In thanking Brother Mansfield for the book, Mr. Levin stated that he knew more of "Elpis Israel" than perhaps his audience realised. He had met Christadelphians before, and discussed with them the prophecies of the Bible. Twenty years earlier he had met Christadelphians in Palestine, and had personally seen the Christadelphian Forest in Eretz Israel. He promised that he would read "Elpis Israel" with care and appreciation of a very fine evening spent in the midst of his Christadelphian friends.

# *A Visit to the Brisbane Ecclesia*

*"Earnestly desiring to behold your faces" is a feeling experienced by many whose labours in the Truth bring them into contact with brethren and sisters in other parts of the Lord's Vineyard. A mutual appreciation of the things of Yahwah develops the strong desire to be with such as they meet to "talk upon His name". The following report by Brother Philp will be of general interest.*

Six years had passed since our last visit to the Brisbane Ecclesia. Correspondence had kept us in touch with a number of brethren. It was also a pleasure to have the company of certain ones whilst in Sydney on holiday visits. Interest had been shown by them in the work of the "Elpis Israel" Cottage Meetings. There is a universal need for brethren and sisters to study together the deeper things of the Truth. An invitation to visit Brisbane to demonstrate such a class was accepted.

Sister Philp and I left Sydney by the night train on Thursday, 20th April, reaching Brisbane late the next afternoon. On the following evening we attended an ecclesial evening at which we spoke; on Sunday the exhortation and lecture was delivered, and on Monday night a demonstration "Elpis Israel" Cottage Meeting was conducted. Tuesday morning we departed by train, arriving in Sydney early on the Wednesday morning.

Brisbane still looked nice from the tower of the Town Hall, the lights of the city by night still twinkled brightly, and the train journey through the mountain ranges which divide N.S.W. from Queensland very pleasant — but our interest was not in the city, the lights, or the mountains; it was the Ecclesia which held first place. The city of Brisbane will be subjected to drastic changes in the Kingdom Age, the lights will no longer twinkle out their Neon

advertisements by night, but we hope that those with whom we conversed will shine forth as stars in the new political heavens to be established. And we sincerely hope, by the grace of God, for a humble lot and portion with them in that day.

\* \* \*

**Saturday Evening.** The subject — "The Holy Places; Their part in the Gathering of the Nations." Similar nights have been held in Sydney and Adelaide. A sound-film showing the papal, protestant and Mahomaden abominations in Jerusalem and environs was screened. A 20-minute extract from "Eureka", vol. 3, pp. 600-603 was read, expressing Brother Thomas' views on the "holy places". His remarks are well worthy of close attention. We then addressed the meeting for 40 minutes. Drew attention to Peter's words that we have a more sure word of prophecy to which we do well that we take heed, as unto a light shining in a dark place. Pointed out that the "dark" place in Greek is **auchmeros** and the only place in the New Testament where this word is used. Has the significance of more than physical darkness, means "dirty, squalid, filthy". Pointed out that this was the human heart. Into it shined the glorious light of the gospel of Christ. It renewed, regenerated. We had a demonstration of its power in that by means of the prophetic word we understand the solution to those problems of

the Middle East which were distressing the nations. Then showed how the Almighty regarded the land and people of Israel, the careless strangers who trod Jerusalem's streets, and what would come. The so-called holy places and their ceremonies are abnoxious to Deity, and will be destroyed. "Lack of knowledge" destroyed Israel (Hos. 4-6), and has cast a veil over all nations, but Isaiah declares: "In this mountain shall Yahweh Sabaoth destroy the covering cast over all people, and the veil that is spread over all nations" (Is. 25-7). There will then be no talk of the "internationalisation of Jerusalem", nor will ignorant Gentiles desecrate the Holy Place of Yahweh with their abominations. Christadelphia can take a lesson from this. "Lack of knowledge" can destroy its members as it did natural Israel. This is an individual responsibility. The Bible is the inspired and infallible Word of God and should be our constant meditation. It is the grand court of appeal to which should be subjected all the opinions and theories of man. We have also a wonderful library which can aid us in the understanding of the Scriptures. It is, however, useless to have the Truth's literature on our book-shelves if all we know about them is that "Elpis Israel" has a blue cover, that "Eureka" is in five small books\*, and that the new Ezekiel Temple reprint has a green cover with nice gold lettering. Let us use these books as aids to the better understanding of the Bible, enlightening the auchmeros.

Following our remarks considerable interest was shown in the 12 charts outlining the work of the "Elpis Israel" Classes. Altogether, a happy evening, and the 80 brethren, sisters and young

people present seemed satisfied that they had come.

\* \* \*

**Sunday meetings.** The theme of our exhortation was the development of the Christadelphian movement under the 6th vial. This was pre-eminently the work of Christ. He had selected the instrumentalities in the matter, and so the Truth had been revived in the earth. Whilst the pioneers of the Truth quietly sleep in Mother Earth, we still have their writings with us. And time has shown that many of their expositions in regard to prophecy are correct. In the evening, a goodly number of the Ecclesia were again present to support the lecture: "One Hundred Years of Prophecy Fulfilled and Fulfilling". Going back 150 years we briefly traced the development of the vials, culminating in Israel filling the vacuum caused by the drying-up of Turkey. Stressed the imminent nature of the Master's return. Quoted from the pioneer writings to prove we had looked for these things for 100 years. Brethren and sisters will be able to fill in the details. These happy themes are known to all.

\* \* \*

**Monday Evening.** A memorable evening indeed. At the home of hospitable brother and sister Crew, a demonstration "Elpis Israel" Cottage meeting was held. The 20 brethren and sisters present entered into the spirit of the evening, with the result that when the meeting finally finished (quite late—actual time best not stated†), it was with the resolve to meet again a fortnight later for a further meeting when a decision would be reached as to the future of the Class‡. Brother Bailey, as Chairman, spoke on the value of the "Elpis Israel" Cottage Meeting work. At the Ade-

laide Fraternal Gathering (1948) and at Melbourne (1950), he had been very impressed with the "Elpis Israel" work. He felt it a matter for concern that such a meeting did not operate in the third-largest ecclesia in Australia, with a membership of over 200. After Hymn 44 was sung and the meeting engaged in prayer, John 20 and 21 (daily reading) were read, and discussed. Then the "Elpis Israel" books were opened. Reading commenced: **Revolving upon its own axis, and describing an ample circuit through the boundless fields of space, is a planet of the solar system bearing upon its surface a population of over a thousand millions, subject to sin, disease and death . . .** For 100 years these words have proved to be the gate-ports of the path to knowledge and understanding of the Word of God. Thousands of brethren, in hundreds of ecclesias, in many countries, have rejoiced as things new and old from the treasures of the Spirit have been unfolded. Let us keep to the old landmarks. Thus we read around the Class, halts being called at a number of places in order to permit particular points to be impressed. The Bibles were being turned over and over, different brethren called upon to read the particular verse before us for consideration. Finally it was time to close. Brother Barton read the 19th Psalm which summarised the things considered, hymn 136 ". . . **More richly on thy word to feed . . .**" was sung, and with a closing prayer, the "Elpis Israel" Meeting was finished. A few words of explanation concerning the charts, general conversation and farewells expressed, and quietness descended once again over the Crew household.

**A few thoughts of Interest.** Brother Searles, of Southampton, England, had asked "The Logos" Committee to contact a family of immigrants in Brisbane, feeling they may be interested in the Truth. Brisbane brethren have contacted. They may attend lectures. Linking hands across the sea in the Master's service.

● The copy of "Elpis Israel" I had at the Class was 72 years old. This was the age of Brother Hawkins, the oldest member present. A contemporary of Brother Rooke, first Christadelphian in Sydney, "Elpis Israel" Classes are not new.

● The question was asked whether those living north of Brisbane should commence a separate group. Until the work is well established, we suggested that all meet at the one centre. Distance is no barrier, if the interest is keen. It will be worth the effort to make the Class.

● Felt lecture time a little short. Had the impression the lecture suffered as the result. Fault common to many ecclesias, not only Brisbane. Why should lectures grow shorter and shorter? As we see the day approach, we have all the more to talk about, might it be that our ears are growing weary? If so, let us repent. And let the speakers see that the matter they present to the ecclesia is the good, solid Christadelphian-style matter with plenty of flesh on the bones, not the insipid skeleton-outlines with a poverty of thought and a torrent of words.

● Well-stocked shelves spoke of a well-merited interest in personal reading. The ecclesia subsidises the purchase of all books over 10/- by a reduction of 25%. This

assists younger members in building up libraries of their own. A highly commendable action by the Arranging Brethren whose co-operation in the above effort was warmly appreciated.

● The meeting's singing is very pleasant to listen to, the hymns are well-known and sung with enthusiasm. After the "holy places" evening final hymn, the chairman, brother J. B. Watson, called on the meeting to sing a further hymn, No. 110. This song of Zion was sung with vigour, including "see the papal idols falling, worshipped once but now abhorred". This thought rang out with strength. We were reminded of another occasion when a special ecclesial effort used printed hymn sheets substituted "nation's idols" for "papal idols". Our preaching by word, pamphlet or hymn must not be watered down to make them pleasing to the flesh. The people must step up to the Truth, not the Truth step down to them.

● Back in Sydney, on being

asked would the Class continue, I intimated "Yes", but pointed out that a final decision would be made at the next meeting. On being questioned as to how I knew what the decision would be, I stated that the quality of the final handshakes was a more eloquent expression of their future intentions than any words on the subject. Where a mutual love of the Truth is developed the spirit of fellowship and brotherly affection, and the quality of the handshake, inevitably is strengthened. The Brisbane "Elpis Israel" Cottage Meeting will be a blessing to all in that city who love the Lord Jesus Christ in sincerity and truth.

—BRUCE PHILP.

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\*The first volume of the new Edition in 5 large volumes is now obtainable in Australia, price 14/- plus postage.—Editor.

†Those who know Brother Philp will again be able to fill in the details!—Editor.

‡On the next evening held, Brethren F. Ryan sr., J. Crewes (Lakemba), A. J. Clarke (Doonside), and sister Ryan were present. The decision taken was to continue the meeting fortnightly at the home of brother and sister Crew.

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## BOOK REVIEW

# *Will Russia Collaborate with the Papacy?*

We have received a little booklet entitled: **World Affairs in the Light of Bible Prophecy**. The author states that he is "indebted for his conclusions in the main to Dr. John Thomas' exposition of Bible prophecy as set forth in his various books but chiefly in **Eureka Vol. III**." His theory, however, refutes the conclusions advanced by Brother Thomas in **Eureka** and elsewhere.

He advances the idea (which is not new) that Palestine will be twice invaded, first by Commun-

istic Russia, and afterwards by confederated Europe under the aegis of the Papacy. He rejects the suggestion that Russia will collaborate with the Papacy.

Among other things, the author states:

1. In **Eureka III** Dr. Thomas came "to very different conclusions from what he wrote in his earlier book **Elpis Israel**." (p.2).

2. Brother Thomas was guided by "appearances at that time" when he wrote that Russia would occupy Germany (p.6).



3. The great wonders of the Sea Beast in "making fire come down from out of heaven" (Rev. 13-17), "sounds like a super Atom Bomb" (p.20).

These points alone, and they can be multiplied, prove that whether the author's conclusions are sound or otherwise, they depart from the line established by Brother Thomas' expositions. On these three points we comment thus:

1. Having read both **Elpis Israel** and **Eureka** several times, we are confident that substantially the expositions of prophecy contained therein are in agreement.

2. Brother Thomas was not guided by appearances. Such statements as "They (the men controlling the British Foreign Office) 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) or that found in **Exposition of Daniel** p.81 (1920 ed.): "All the western European world prophesies the impossibility of the King of the North doing anything with his ships against the combined fleets of the Little Horn's allies" refute the suggestion. In many regards, appearances in the Doctor's day were just the reverse of what prophecy led him to expect.

3. Brother Thomas taught that the "heaven" of Rev. 13-17 was political, not natural. The fire that proceeded out of heaven were the wars conducted on behalf of the Papacy by the civil power of the Two-horned Beast. We believe that Brother Thomas was right in this, and that the suggestion above of a "super Atom Bomb" is incorrect.

The author of the booklet noted above declares that the prophecy

concerning the Beast of the Sea (Rev. 13) still awaits its complete fulfilment. If so, we can expect Russia to collaborate with the Papacy, contrary to what the author of this booklet believes, for Scripture declares: "The Dragon gave him his power, and his seat, and his great authority" (Rev. 13-2). The Dragon relates to the power of Constantinople, which will be occupied by Russia at the time of the end (Dan. 11-40). Russia will then provide the Beast with its motivity, for it is described as having "the feet of a bear." (Rv. 13-2). It will be the Bear-power of the latter days (Russia) that will carry Rome to Armageddon. Let not the reader be misled by the current antagonism between these powers to-day. There was similar antagonisms between nominal Christianity and Rome in the 4th Century, but this enmity was quickly changed to friendship when Constantine came to power. He was induced to "honour the Eloah Mauzzim"—the god of guardians (rendered "god of forces" in the A.V.). The "guardians" are the "St. Georges" and "St. Patricks" of Roman Catholicism; and their mighty one or **Eloah** is the Bishop of Rome—the Pope. In honouring this one, Constantine, who had established Constantinople as his capital, "honoured a god whom his fathers knew not" (Dan. 11-38). He was followed in this crime by most of the rulers of this capital, Justinian and Phocas being pre-eminent in establishing the supremacy of the Papacy. Thus the significance of the statement, "The Dragon gave him his power and authority". Dr. Thomas sets forth these rulers as types of Gogue. To an extent to which perhaps even Brother Thomas could not foresee, will the Russian Gogue "honour a god

whom his (communistic) fathers know not". To the amazement of the world there will be an alignment of interests between Roman Catholicism and Russian Communism (modern paganism). This move will be as dramatic and unexpected as that between Christianity (so-called) and Paganism of the fourth century.

Daniel 8 speaks of the "little horn of the goat" (the Constantinopolitan power) developing a 'fierce king' in the latter days who shall cause "craft (priest-craft) to prosper in his hand, will magnify himself in his heart, and by peace destroy many." This one shall "stand against the Prince of princes (Christ); but shall be broken without hand." (v.25). From this prophecy we can expect

a power to occupy Constantinople in the latter days, who will "honour a god whom his fathers knew not", and gathering all Europe under his power, will bring his confederated forces against the Prince of princes. The power that will accomplish this will be Russia.

The booklet reviewed above can be obtained from the author, T. R. Britzius, "Selwyn", Cross Lane, Great Barr, Birmingham 22a, England. If it leads any to compare **Eureka III** more closely good will be done. At the same time, we believe that a close scrutiny of the latter will cause the reader to refute the conclusions of this pamphlet.

—M.H.

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## ENGLISH MAILBAG

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Brother H.C.R., Forest Hill, advises of ecclesial arrangements at that centre: "We do not have an 'Elpis Israel' Class at our ecclesia, but endeavour to find the divine mind and its message to us at our weekly Bible Class, which has proved to be very profitable." (We feel there is always room in an ecclesia for an 'Elpis Israel' Class in addition to the usual form of Bible Class. Many Bible Classes are regarded as an opportunity for younger brethren to express their thoughts, rather than a place for the elders of ecclesias to give forth the meat of the Word. As the Sunday evening lecture of necessity provides for those desirous of understanding the fundamental first principles of the Truth, the need for an 'Elpis Israel' Class where the meat of the Word can be thoroughly digested, is oftimes felt. Perhaps Forest Hill would like to conduct a Class for a few months as a trial to see whether benefit is derived. There are brethren in London or Birmingham who would be glad to conduct a demonstration evening.)

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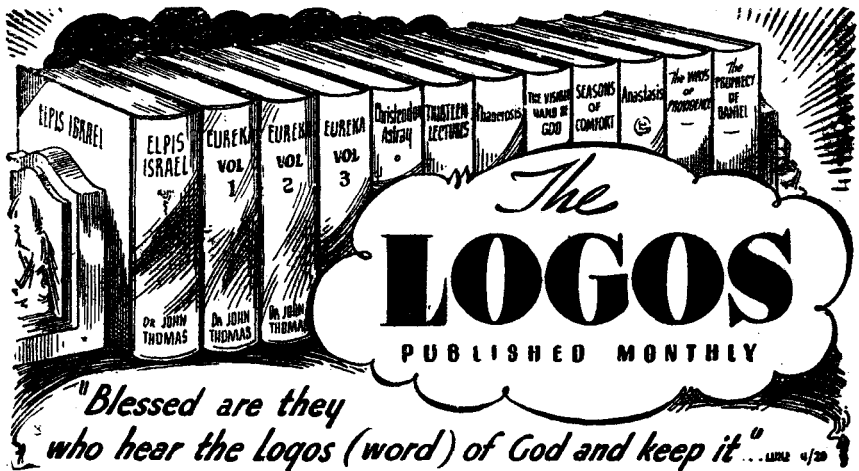
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DARKNESS UNTO DIVINE LIGHT

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J. Thomas.

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

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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.

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## CONTENTS FOR JULY, 1950

Word Written for Our Learning	245	What is Our Obligation ?	260
The Book of Numbers	246	World Events in the Light of	
Goliath	249	Prophecy	262
Smiting and Healing of Egypt	258	Dr. Thomas & Mortality of Man	264

## Thoughts for the Times

### The Word Written for Our Learning

There is an unexplored depth of reality in the saying "Whatsoever things were written aforetime were written for our learning. All consent to the saying as a true one, but only a few go far enough in the process of "learning" from what has been written. Even these will never get to the end of the process while in the flesh. They will always be discovering some new force in exhortations they have been familiar with from infancy. Our progress in this respect, however, will depend entirely on our compliance with the Divine exhortation to seek wisdom as for hid treasure. In many respects, the wisdom of God that is communicated in His word is hidden, and is accessible only to those who dig, and this digging to be serviceable must be a continuous process. It must not be done in fits and starts; it must be constant, patient and reverential, a daily feeding on the manna from heaven. The systematic and painful efforts of mere scholarship—the spasmodic attempts of what is generally understood by the term "study"—may be to the real work of upbuilding in the Word, what the Chemist's analysis of flour is to the process of nutrition—clever but useless. Such a mode of treating the Word of God will leave a man unacquainted with nearly all the riches it contains. A daily, habitual, thankful, reverential, prayerful, and orderly converse with the holy oracles will uncover to the mind irresistible, almost inexpressible evidences of their truth, and a fund of significance that will remain utterly unknown to the careless irregular spasmodic or merely scholarly reader.

—R.R.



## The Book of Numbers

Few things are more tedious than numbers, unless one is interested in the things to which they refer. Then the driest calculations become full of interest because of the results to which they lead. Interest in the book of **Numbers** arises out of "the Hope of Israel". By this we are assured that hereafter "the nations shall see and be confounded at all Israel's might, when God again shows them marvellous things according to the days of their coming out of the land of Egypt (Mic. 7: 15-16). These "marvellous things" were not limited to such dramatic and awe-inspiring happenings as the conquest of Midian or the destruction of Korah, Dathan and Abiram; they were also connected with such matters as the increase and preservation of the people, the provision of strength where strength was needed, the discriminating weeding out of rebels, and many other features. A close study of the numbers given will produce and foster the conviction that God watches over the details of His purpose with a providence that never fails.

The book of **Numbers** gives the census of the men of war at the beginning and end of the wilderness wanderings. At the first census (Ch. 2) there were 603,550 men of war, at the second (Ch. 26-51) there were 601,730. Thus in 38 years there was a decrease of 1,820 men. Not only so, but among the last-named host was not a man of the first-named save

Caleb and Joshua (Ch. 26: 64-65). These two were 40 years old at the first census and their natural "expectation" of life would not reach to the second. On the contrary, many of the others would be about 20 years old and would naturally survive. The "chances" were greatly against such a development as occurred — how greatly can be mathematically ascertained—yet God's word was fulfilled (Ch. 14:2, 26-33).

**ORDER OF THE CAMP** Israel camped round the tabernacle in four camps of three tribes each as can be seen from Num. 2. On the east was Judah, on the south Reuben, on the west Ephraim, and on the north Dan. On the march, Judah was the vanguard of the army, followed by Reuben. Then came the Tabernacle with the Levites. This was followed by Ephraim, and Dan brought up the rear. The camp of Judah was the strongest. At the first census it numbered 186,400 men of war (Ch. 2-9); and at the second 201,300, an increase of 14,900. How different is the case with Reuben. At the first census it numbered 151,450, and at the second 106,430, a decrease of 45,020 (cf. Gen. 49: 3-4). The rebellion in Reuben headed by Dathan and Abiram (Ch. 16), and the transgression of a prince of Simeon (Ch. 25) is connected with this dreadful wastage.

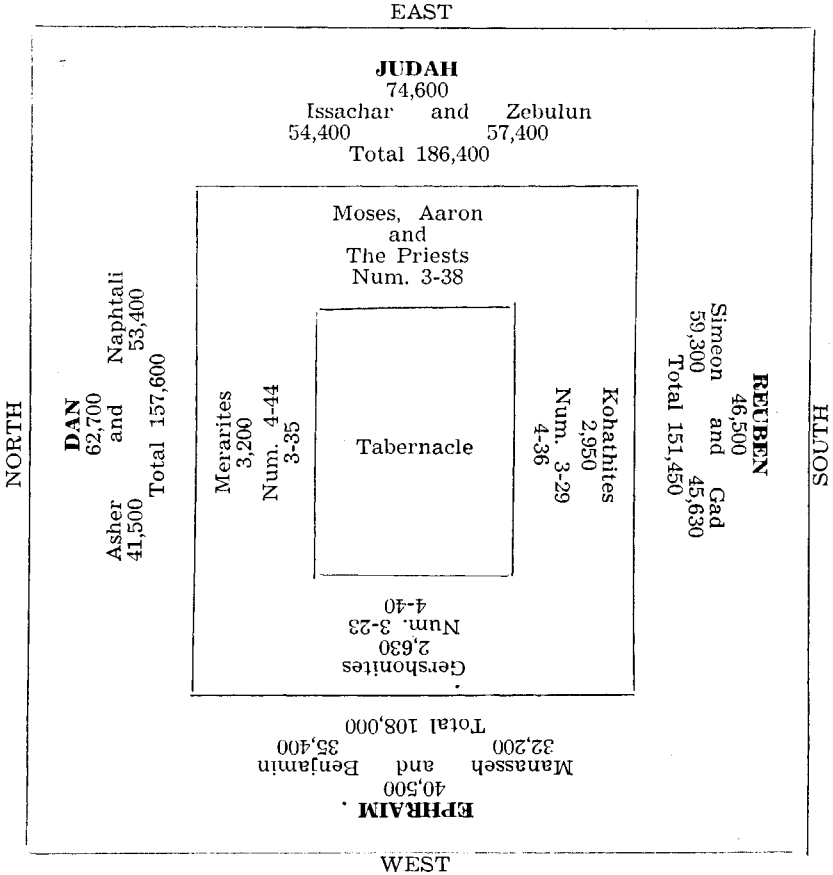
The camps of Ephraim and Dan both increased during the exodus, the former by 22,700 and the lat-



ter by 5,600. The camp of Dan was the rearguard of the Hosts of Israel. As was fitting, it was next strongest to Judah and numbered at the end 163,200 men of war.

The Levites camped round the Tabernacle forming a square within a square. On the east were

Moses, Aaron and his sons, on the south the Kohathites, on the west the Gershonites, and on the north the Merarites. Notice here how the Kohathites were next to the camp of Reuben whence came the evil communications of Korah with Dathan and Abiram and others.



Order of the Camp of Israel in the Wilderness

—R. A. Whitworth (Bournville. Eng.)

**TRIBES INCREASE ACCORDING TO DUTIES**

The Levites were numbered separately from the men of war, and doubly numbered as we shall see. First they were

taken instead of the first-born (Ch. 3). As with the first-born they were numbered from a month old and upward. There were 22,000 Levites and 22,273 first-born (vv. 39, 43). The sur-

plus of the latter were redeemed.

It will be noticed that there is a discrepancy of 300 in the sum total of the Levites. There were 7,500 Gershonites, 8,600 Kohathites, and 6,200 Merarites making a total of 22,300 (vv. 22, 28, 34). The total given in v.39 however, is 22,000. Doubtless this error occurred through transcription.\*

In Chapt. 4 the Levites are again numbered, and the sum of those from 30 to 50 years is stated. These men were effective for the service of the sanctuary. The Kohathites had 8,600 over a month, of whom there were 2,750 effective and 5,850 juniors. The Gershonites had 7,500 over a month of whom 2,630 were effective, and 4,870 juniors. The Merarites had 6,200 over a month, of whom 3,200 were effective and 3,000 juniors. Now the Kohathites had the lightest labour. They carried the ark, the table, the candlestick, the altars, the vessels, etc. The Gershonites had charge of the tabernacle, the tent, the coverings, the hanging of the door of the tabernacle, the hangings of the court, the curtain of the door of the court, etc. The Merarites had charge of the boards, bars, pillars, sockets and vessels, the pillars of the court,

the sockets, pins and cords, etc. This was by far the most laborious service. Yet the sum total of the Merarites from a month and upwards was the least of the three Levitical families — 6,200 against 7,500 and 8,600. But of this smallest total, the effectives were the greatest of all three families, being more than half the number, or 3,200 against 2,630 and 2,750. Again the “chances” were entirely against this, but God provided strength where strength was needed.

The subject is capable of extensive and heart-building elaboration; but this much is now suggested by way of encouragement to diligent search. The hand of God is seen in these numbers, as we will see if we look closely enough, and He has not forsaken the earth.

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\*The following has been suggested as an explanation of the discrepancy—“Formerly the numbers in the Hebrew Bible were expressed by letters, and not by words at full length; and if two nearly similar letters were mistaken for each other, many errors in the numbers must be the consequence. It is probable that an error has crept into the number of the Gershonites (Num. 3-22), where instead of 7,500 we should read 7,200, as the Hebrew letter caph (500), might have been easily mistaken for resh (200), especially if the down stroke of the caph had been a little shorter than ordinary, which is often the case in MSS. The extra 300 being taken off, the total is just 22,000, as mentioned in the 39th verse” (Dr. Kennicott).

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**Brother L. Mather, of Stockbridge (formerly of Welwyn Garden City),**  
says:

“I thought I would write to you and say how much **“The Logos”** is appreciated here. We look forward to its arrival every month with great interest and find its pungent style very bracing spiritually. It is typically Australian in a spiritual way and its outspoken manner and its references to the Dr.’s writings are very necessary in these dangerous days.”

*(It may be thought that we shouldn't publish letters which express appreciation of "The Logos". Perhaps we shouldn't but we do not want to create the impression that the magazine is being thrust upon British brethren to their annoyance. We can assure all that we have found a lively, kindred spirit in Britain, which stands shoulder to shoulder with us in our attitudes. The pioneer writings are valued in Britain, "Elpis Israel" Class are gaining support in Britain, and we know that the vast majority of the 550 brethren who will receive this issue in Britain will agree.)*

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## PROPHETIC HISTORY

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# GOLIATH

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### THE CHALLENGE

The Psalms, eloquent with meaning, are not only in so many cases a record of things to come, but also by their very emphasis of the events from which they sprang (and which themselves were prophetic), point to the glory of the Divine Age. This dual aspect of prophecy is nowhere more strikingly presented than in the narrative of David's overthrow of the giant Goliath.

Intermingled with these forecasts of spiritual joy, are expressions of praise and thanks for the many deliverances which Yahweh gave His anointed. Maybe, in after years when the quiet days in Jerusalem rewarded his work and zeal for the mighty God of Israel, David felt the Divine urge and wrote those exquisite, prophetic songs which have comforted the hearts of so many ever since.

**"He shall wound the heads over many countries;  
He shall drink of the brook in the way,  
Therefore he shall lift up the head."**

It was all prophetic, of course; but what of the events which gave them utterance? What were David's thoughts and emotions as he clambered across the brook, and stalked the champion of Gath for a favourable moment to sling the fatal stone without it being intercepted by the covering shield?

**"Through Elohim we shall do valiantly,  
For He it is that treadeth down our enemies."**

David met the lying bigotry of his foe with the calm, self-possessed earnestness of one who knew his place in the Lord's service. Youthful, ruddy and of a fair complexion, Goliath must have thought David a mere plaything for Israel to send against him. And many in Israel appeared to share the same thought.

**"Am I a dog that thou comest to me with staves?  
Come to me and I will give thy flesh unto the fowls  
of the air and to the beasts of the field."**

David's confidence was in the things he knew. For the untried and unproved, he chose the sling and the stone—a weapon of deadly precision in his skilled hands. He put off the proffered gift of Saul's brazen armour (that armour which did not save the King on Gilboa's stricken field), and kept instead the simple device which had so often saved his father's sheep. The more showy and popular arms of human wit he declined. He wrought as to the Lord and not to man, meeting the champion's boasts and curses with spiritual weapons. David was in nothing terrified by this eleven-foot adversary, but was enabled to stand against his wiles.

Goliath was the chosen representative of Israel's enemies. Though no Philistine himself, he championed the cause of this

remnant of the Peoples of the Sea which, after failing to seize the Egyptian delta some three centuries before, settled in the fine fertile tract of the five-city confederacy. Here they developed into a strong military power, which in the times of the Judges harassed Israel. Israel faced an implacable foe, a formidable array of veteran infantry and chariot troops. This was the background to the contest with Goliath. Right down to the day that David wrested victory from them, the Philistines showed by their campaigns to have been a well-organised and socially developed people.

### **TYPE AND ANTI-TYPE**

Gath was the native place of Goliath. And on the field of Ephesdammin hard by the city, David unaided save by God, **trod the winepress alone** and overthrew his people's enemies. He thus typified his greater Son who is now almost due to appear on another and vaster conflict, and to reduce for ever to a heap and confusion the foes of Yahweh (Isa. 63: 3; Rev. 19: 5). For the name Gath means a winepress, and the importance of the victory to Israel is obvious when it is remembered that Goliath was no mere country lout put up for his size to do battle. He was panoplied in all the armourer's art of those days, and must have presented a terrifying figure, having been, as Saul said, a man of war from his youth. He was a professional soldier in the service of this powerful, highly civilised nation of traders who held the market routes which ran through Palestine and connected Egyptian commerce with the great nations in the Euphrates valley.

David met a challenge ruthless and cruel. It was a struggle to the death as his choice of missiles shows—five stones, one for each city of the Philistine federacy. The contest was between truth and falsehood, between Yahweh and Dagon. Israel had reached one of those crucial moments of its history. It must win — or perish. The moment was of God; and God provided the man. And the stone flashing into the skull of Goliath proved the giant's boast a mere empty threat in a Divinely controlled situation. Goliath was a soothsayer, a liar.

**"Thou comest to me," cries David, "with a sword, and with a spear, and with a shield: but I come to thee in the Name of the Lord of Hosts, Yahweh Elohim of the Armies of Israel, whom thou has defied."**

Action and words were both prophetic. Assuredly as Goliath fell a sprawled **heap** on the hillside separating the two armies, even so will Christ crush and grind to powder that proud, lying, boastful civilisation upon which He will fall (Luke 20: 18; Dan. 2: 44). In that day of the Lord, He will constitute with all His saints the "Yahweh Elohim of the Armies of Israel".

It is of interest to note that here the stone crashes into the head of the giant; whereas in the parallel vision in Daniel, it strikes the Babylonian Image on the feet. The logical presentment of these two illustrations of the same events is harmonised when it is remembered that the prophet's record is mainly historical, whereas the version in Samuel combines that aspect with a profound doctrinal significance. The Babylonian civilisation is to be reduced to heaps—so declares Jeremiah (51: 37), a fate seen in the end of the original City, which

itself is a guarantee of the destiny of that which is symbolised, the latter-day kingdoms of men.

Christ is not only the Stone King to utterly annihilate the lying and boasting institutions of men, to destroy their carnal confidence and the greatness of their civilisation, He is also the seed of the woman with the Divine mission to crush the Serpent's head. Hence, in this Davidic prophecy, the Stone "smote the giant in the forehead" and Goliath "fell upon his face to the ground."

David slung only **one** stone. The writer to the Hebrews says of Jesus "now **once** in the end of the world hath he appeared to put away sin" (9-26). Also, as Peter says (1 Epis. 3: 18), "Christ hath **once** suffered". That one life which began in the caravanserie in the City of David and ended on Calvary, was sufficient in the Divine purpose to send Satan reeling out of the political heavens (Luke 10-18). In these records, the dry historical details come to life in living analogy in the doctrinal truths entwined in the Divine purpose. Indeed, these historical details and the doctrinal truths are indissolubly allied. "There is **none** other Name under heaven," asserts Peter (Acts 4: 10-12); thus harmonising Scripture historically and prophetically with the personality of Jesus the Anointed, the Stone King who becomes the head of the corner.

### **DESTROYING MIGHT OF DIVINE VENGEANCE**

And so God, working through the instrumentality of David effected His purpose **then**, to deliver Israel and to set on record through word and deed His unalterable design. "This day," said the Shepherd of Bethlehem, "will Yahweh deliver thee into mine hand; and I will smite thee and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is Elohim in Israel." The slaughtered hosts of Gath and its sister-cities fulfilled David's words; but there is an even yet greater day to come, when the fowls of the air will be invited to the supper of the great God (Rev. 19: 17). "Where men despise the goodness of God or arrogantly make use of the powers bestowed upon them, sooner or later God may work against them and impel them into courses that will bring about their own destruction" ("Ways of Providence" cap. xii).

The life and experiences of David were no lying oracle, but an emphatic declaration of the truth of Yahweh of Israel, and are satisfied in the appearing of His Son Jesus the Christ, the "living **Stone**, disallowed indeed of men, but chosen of God and precious" (1 Pet. 2).

Now when it is understood that the name Goliath can be translated a **heap**, or a **soothsayer**, the exquisite meanings of these events are seen at once. Soothsaying is a fraudulent misrepresentation. The soothsaying kingdoms of men become literal heaps in the day of Christ. He will take their head from them and utterly destroy their armies. The promise to Israel is that "their enemies shall be found liars" unto them, that "the tokens of liars" shall be frustrated, and that witchcrafts shall be cut off out of their land and they shall "have no more soothsayers" (Deut. 33: 29; Isa. 44: 25; Mic. 5: 12). It is deeply significant that in His last message, Jesus bracketed

“sorcerers and liars” in the destruction of the second death (Rev. 21-8). History is one long preparation for the Kingdom of God; and in that record Goliath stands a divinely placed symbol of what brother Roberts has called the petty prosperity of the present order (*Seasons of Comfort* p.49). Men swagger in intoxicated fascination of their works, and like the Champion of Gath boast in their pride. The fall of Goliath is prophetic—the dramatisation of future events in which David’s greater Son takes the leading role. Then, “the nations freed from the dominion of thieves and robbers and enlightened in the truth . . . . will be permitted to enter into the covenant of the Most Holy, and thus to be joined to Yahweh, and to become His people in fellowship with Israel” (Eureka, vol. iii, cap. xv sec. 10).

A soothsayer is a liar, that is the craft of his profession. Goliath prophesied the destruction of David, but was destroyed himself. Israel exalts in victory, and her maidens sing the glories of **Doved**, “the Beloved.” Throughout the diaspora the cry has been destroy Israel; but the message of the prophets shows that in the end the enemies of Israel are taken in the very net they themselves have set as a snare (Ps. 35: 8). And in that day the true virgins of the house of Israel will sing the mighty song of praise to their Saviour (Rev. caps 6 & 14).

### SONG OF TRIUMPH

In the Septuagint version, Ps. 144 is entitled “against Goliath.” There are many beautiful thoughts here applicable to this episode in David’s life. The Sweet Singer recounts the vanity of man, and sets the contrast in the salvation of the God of Israel. That version closes the Psalter with a composition (151) which, while following the facts of the story, yet somehow lack in their detail that ring of sincerity and inspiration so powerfully present in all Biblical records.

Man’s days, says David, are as a shadow that passes away. Perhaps the allusion here (Ps. 144) is to the forty days of empty strutting of the Philistine braggart in defiance of the armies of Israel. If so, again the note of prophecy carries forward to the time when Yahweh will, in accordance with the corresponding time-period in the Exodus show a marvellous and signal deliverance in which the nations in the latter days shall be utterly confounded (Mic. 5-7). It is, finally, very suggestive that the overthrow of Goliath did not take place until the fortieth day. This points to the work of the Lord Jesus, who effects a similar overthrow at the end of the forty day-year period, of which David’s exploits were typical.

Christ is conspicuously foreshadowed in these events. As David joined his brethren in the army, the host “shouted for the battle.” Now in Num. 33: 21, God puts a message into the mouth of Balaam. The soothsayer is divinely constrained to tell the king of Moab the truth—that in the camp of Israel “there is the shout of a King.” Rev. 5 gives a picture of this King and tells of the shout (or song) of those who have been made kings and princes to reign for ever upon the earth. These constitute the “Elohim of the Armies of Israel,” and are again depicted in Rev. 19, where the heavenly host follow the King sitting upon the white horse. It is emblematic of the King foreshadowed to Balak.

## AN ANALOGY OF THE FUTURE

In this showing forth in prophecy of matters which from a mere human viewpoint appear to be entirely natural political affairs, God declares His eternal purpose with the nations. The innate evil in the world, the capricious wilfulness of human action, the lust for power and glory are just mere tools in the Divine hand for the execution of His purpose. "Some trust in chariots and some in horses," wrote David, "but we will remember the Name of Yahweh our Elohim" (Ps. 20). David recognised this unalterable purpose; Christ made it the first petition in the Lord's prayer. But besides the political, it must always be observed that these events involve a deep spiritual significance. Goliath championed those who opposed the God of Israel. Now in those days, the heathen nations in Palestine worshipped Sar-rabu (meaning "the great king"), a god originally from Sumerian culture, and one who bore the blasphemous title **king of heaven**. Cuneiform records say that he was the champion of the gods. Hence Goliath's impious forty days' strutting and hurling defiance at the God of Israel, assumes a deeper meaning than the record carries upon the face of it. The contest foreshadows the final exaltation of the Name of Yahweh and the extinction of every fleshly hero.

At this point it is interesting to note that Balaam was slain in the campaigns recorded in Joshua (Ch. 13: 22). All is thus analogous of Jesus, the Ail-Gibbor of Isaiah's vision (9-6); and the destroyer of the sinners from off the face of the earth (Ps. 101-8). Confirmatory evidences are drawn from the burden of Babylon, "Behold the day of the Lord cometh cruel with wrath and fierce anger to lay the land desolate, and He shall destroy the sinners thereof out of it." Next, the prophet tells how "the stars of heaven and the constellations thereof shall not give their light." As Goliath, the star of the Philistine heavens, fell in the midst of his boasting, even so in the greater day of which it is an eloquent type, God will "punish the world for their evil, and the wicked for their iniquity." He "will cause the arrogance of the proud to cease and will lay low the haughtiness of the terrible" (Is. 13).

Peter at Pentecost referred to this very same era of the Lord's indignation: "the sun shall be turned into darkness and the moon into blood before the great and notable day of the Lord come." The champion's destruction removed a threat from Israel. Even so, in its latter day counterpart, when Christ triumphs, whosoever shall call on the Name of Yahweh shall be saved (Acts 2). Goliath was representative of the civil and religious order of his day. Christ, in His impact upon the nations as the Stone of Israel, likewise is to destroy both the secular arm and the ecclesiastical superstitions that now curse the world. This fine golden thread of the Divine purpose running in analogy through the Davidic narrative, leads to the crisis in which the enemies of Jesus are broken before His footstool (Ps. 110: Ex. 15-6).

The overthrow of the nations runs a persistent foreboding through all prophecy, whether spoken or enacted in the drama of human society as reflected in Scripture. David's words are linked

with the prediction of his own actions; combined they constitute the shadows of coming events. In Ps. 68 occurs a passage of conspicuous revelancy—"But Elohim shall smite through the head of His enemies" (**Names and Titles of Deity**, pp. 69-73). Elsewhere, is reflected the same idea, "He shall fill the places with dead bodies. He shall wound the heads over many countries" (marg.). This is decisive.

It is very easy to follow this train of thought through the entire narrative. From the moment of David's triumph, the alien armies of the confederacy broke into headlong rout, fleeing in terror along the foothills marking the frontier between Judea and Philistia. The stretch of rough country was called Ephes-dammin, an ominous name—"the boundary of blood." Israel in hot pursuit must have taken a ghastly toll, a stern reminder of the still more terrible exploits of the greater Son of David who is yet to plead with fire and sword, and the slain shall be many (Isa. 66: 16). That is the day of which Zephaniah sings: "Shout, O Israel: be glad and rejoice with all the heart. The Lord hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more" (Ch. 3). This same area is within the coming field of Armageddon.

So from a past that the world dismisses as myth, and the higher critic riddles with contempt and what he styles inconsistencies, Yahweh yet speaks to His people. The surety of the future is guaranteed by a Divinely controlled past made to speak of events to happen millennia later. Nathan was directed by God to call Bathsheba's child Jedidiah, a name meaning that Yah was a friend to this son of David, a foreshadowing of an even greater relationship which was to eventuate in the appearance of Jesus, "this is my beloved Son" (Mark 9-7). The subsequent change of this name to that of Solomon is therefore profoundly significant. This name is found in very old Semitic records, and was the name of the "god of peace." It is true David did ultimately sit at rest within the walls of his new capital, Jerusalem; but the entire idea of peace, when he had rest from his enemies on every side, is emblematic of the grandeur and unprecedented splendours of the Divine Age.

### **FEAR AND REJOICING IN ISREAL**

This line of thought brings the focus of prophecy to events even now impending in the earth. The narrative teems with points of profound interest. First of all, how did these scenes react on Israel of those days? It is quite obvious that a terrible fear gripped the whole nation. Goliath thundered his challenge across the intervening valley, "I defy the armies of Israel this day." And Saul and all Israel were greatly afraid. This terrible shadow had hung over Israel ever since the days of the Judges. This was the background of the crisis.

Goliath represented the oppressor. He was of the race Rephaim, of whom a scattered remnant took refuge with the Philistines after their defeat and almost extermination by the Ammonites (Deut. 2: 20-21; 2 Sam. 21-22). The great caves near Gath are the reputed old habitations of these giants. There is thus no



mistaking the reality of the events; there is equally no mistaking the things they portend.

Israel is mustered in the Land today. There is a cry among them—at the moment, maybe, a confused clamour. But already there is a rising and fierce demand for arms, for the strengthening of the people, for the leaders in Israeli see the dangers that threaten. The crisis darkens; enemies gather on every side. The Israeli Government has defied the United Nations over the status of Jerusalem. A pre-mobilisation registration of all available manpower has been ordered. The tenseness of the situation is shown in the public uneasiness which prevails. Spies, stated to be Communists, have been arrested.

There is anxiety and fear today in the Land. Perplexity, too, for many can shrewdly foresee the things that are coming on the earth. Insecurity is a dark shadow overhanging all, from Dan to Beersheba. Many hearts are failing for fear, for the powers of heaven are shaken. Jewry is afraid. The arm of the Mandatory is no more; Israeli stands alone. Running riot through their neighbours is the one thought—destroy Israeli. True, the Philistine has gone; Goliath no longer taunts. But another shadow comes up, dark and looming. Many fear it. The terrible events of Zechariah 14 are even now taking shape on the political horizon of the resurrected bones of the Israelitish nation.

It is the decision of the Lord God Almighty. Soon the Greater Son of David will appear to take up the challenge. Soon, Israel will shout for the battle, for the Deliverer will be in their camp. "The Lord will raise up unto David a righteous Branch, and a King shall reign and prosper . . . and He shall be called the Lord our Righteousness" (Jer. 23: 5-6). And Yahweh will cover His head in the day of battle (Ps. 147-9). For then there will again be "the shout of a King in Israel."

—H. E. J. M. Doust, Uxbridge, England.

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● Readers are urged to dig deeply into the works of Brethren Thomas and Roberts, which unfold the teaching of the Scriptures clearly and with depth of understanding. A mere perusal of extracts can only give a superficial acquaintance with a subject. Superficiality as regards the great truths of religion, is the evil of our times. God is pleased with industrious students of His Word, not sciolists.

● If we store our mind by reading and reflection, we shall be enabled to realise how short are the years as they fly, and how brief would be the delay of even a whole life-time. The man who neglects the food of wisdom becomes impoverished and lean in his spiritual man, and too weak to bear the load of present deprivation or to endure the weariness of waiting.

● Noah's safety from fear in the Ark, which had been the butt of the ungodly's ridicule, finds its parallel in the salvation which will be ours in Christ in the great and terrible day of the Lord if we are not ashamed of Him and His word in this wicked and adulterous generation.

## 6. *The Smiting and Healing of Egypt*

*"Behold, the days come, saith Yahweh, that I will punish all them which are circumcised with the uncircumcised; Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all that are in the utmost corners, that dwell in the wilderness; for all these nations are uncircumcised, and all the house of Israel are uncircumcised in the heart."*—Jer. 9: 25-26.

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### PREFACE

Previous articles in this series have dealt with the return of Christ to Sinai, the judgment of the Saints and manifestation of the multitudinous Christ-Body in the precincts of the Holy Mount, and the subjugation of the Arabs to the control of the Saints. Whilst these events are taking place, Gogue will overrun Palestine and occupy Egypt, entrenching himself in this strategic point of the Middle East. Daniel declares: 'He shall have power over the treasures of gold and silver, and over all the precious things of Egypt, and the Libyans and Ethiopians shall be at his steps.' The Libyans and Ethiopians will be organized by Russia to assist Gogue's designs of world conquest, for in the attack upon Palestine itself, contingents from Libya and Ethiopia are numbered with his army (Ezek 38-5).

As is outlined in this month's article, the attack by the King of the North upon Egypt will bypass Jerusalem (Dan. 11: 41-45), but "tidings out of the East and North shall trouble him." Sinai and Arabia, where Christ and the Saints will be active, is east of Egypt, whilst Jerusalem, which doubtless Israel will be fortifying in collaboration with Britain, is north of Egypt. Tidings from

these directions will trouble Gogue, as well they might. Without relinquishing control of Egypt, he will divert his main forces north to meet the new menace. In the words of Ezekiel and Daniel, he will "ascend and come like a storm and be like a cloud to cover the land" (Ezek. 38-9), planting "the tabernacles of his palace between the seas in the glorious holy mountain," i.e., Jerusalem (Dan. 11-45). Thus will "all nations be gathered to Jerusalem to battle" (Zech. 14-1). Gogue will firstly 'come from his place out of the north parts', descend south against Egypt, and then "ascend" or "come up against my people of Israel" (Ezek. 38: 9, 16). It is needful to grasp this movement of the Russian confederacy, to see clearly the sequence of events subsequent to Christ's return. It is when Russia has withdrawn her main forces from Egypt that Yahweh will 'ride into Egypt upon a swift cloud' to accomplish His purpose (Isa. 19-1). The "swift cloud" will comprise that "cloud of witnesses" (Heb. 12-1) who will be glorified at Sinai, and and who are represented as being with Christ when He is apocalypsed before the nations. (Luke 21-27: Rev. 1-7).

—Editor.

## The Smiting and Healing of Egypt (cont.)

### **SYMBOLS OF THE DIVINE ARMY**

The camp of the saints, a company redeemed for the name of Deity, will be marshalled under four ensigns even as natural Israel in the days of their wanderings. The saints, being grafted into the Commonwealth of Israel, through Christ, must partake of a national organisation similar to that which existed under Moses (Rev. 4-7).

In Numbers 2 Moses describes the whole host of Israel marshalled under four standards: the first the Lion, which symbolised the camp of Judah; secondly, the Man, signifying Rueben; thirdly, the Ox, that of Ephraim; and lastly, the Eagle, the tribe of Dan. The faces of these four living creatures were united in the two Cherubim of the Most Holy Place, and became the Elohim-Faces of the Eternal Spirit, self-named Yahweh. The significance of these symbols is made more clear if we realise that the face of the Lion represents the judgment of our Lord, who sprang from Judah (Heb. 7: 14). Judah is a lion's whelp, from whom the sceptre of the Lawgiver shall not depart (Gen. 49: 10), for through him shall the fiery judgments of the Eternal come upon the great city spiritually called Egypt (Rev. 11-8). The Man, signifying Reuben, obviously relates to the Son of Man, Christ Jesus, in his power, and also to his brethren, who will shine forth in the glory of the Eternal's Spirit. The Ox is exhibited as a sign of lust or desire, of sin and corruption, even as the bullock represented the sins of Israel when the hands of the elders were placed upon it. The Ox stood for human flesh, essentially

sinful and lustful, in which dwelleth no good thing (Rom. 7: 17-19), and which is further corrupted by contact with the world. The work of Yahweh by His Spirit with Israel is likened to the operations of an eagle training its young (Deut. 32: 11, 12). Thus the face of an eagle could represent the Spirit of the Father guiding His elected.

The faces of the Cherubim collectively indicate that four elements have always been present in the earth: the manifestation of the Spirit of Deity in man, condemning sin by His judgments. These faces show us the means by which the Father is calling out a people for the Yahweh-Name, and these symbols show the relation of the called-out ones to the glory which is to be revealed through them. In the aion of Yahweh's judgment, the saints as the four living creatures, will rejoice in the marshallings and movements of Yahweh T'zvaoth (He who shall be hosts) as all true Israelites did in the movements of the camps during their march under Moses to the Promised Land. Robert Roberts pithily sums up: "The movements of the saints in the perfect state to which probation is steadily taking them forward will have many glorious co-operations, in which perfect order, which is 'Heaven's first law,' will be the highest delight of myriads of co-operative wills."

### **Background to Events**

We have seen how the saints thus organised, have gone forth from the precincts of Sinai, their marshalling place, to subdue Arabia. This is an arid tract which in the economy of Deity will be made to blossom as the

rose. Russia as the King of the North, having overrun Europe and looked with covetous eyes upon the Suez Canal, has made his southward move against Constantinople and completely absorbed the dried-up Euphratean power. In the arm of his might he has made a lightning thrust along the Israeli seaboard, down the ancient Philistian plain, to the vital water link between East and West, for Daniel in his 11th chapter prophesies that 'He shall enter also into the glorious land . . . he shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape . . . he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt' (Vv.41, 42, 43).

Edom and Moab and the chief of the children of Ammon, constituting the trans-Jordanic region sheltering under the wing of British power, will be left untouched as Russia sweeps down from Syria along the coastal plain, so that he can maintain touch with the "many ships" composing his fleet (Dan. 11-40). The British Lion will not remain couchant, for being firmly entrenched in the lands beyond the Jordan (v.41), she must offer some resistance to this southern advance. Although much blood will be shed, the success of the King of the North lies in his overwhelming strength, and in the very swiftness of his whirlwind advance. The voice of Yahweh, speaking through Ezekial, prophesies concerning Egypt: "Howl ye, Woe worth the day! For the day is near, even the day of Yahweh is near, a cloudy day; it shall be the time of the heathen. And the sword shall come upon Egypt and great pain shall be in Ethiopia, when the slain shall fall in Egypt, and they shall take away

her multitude, and her foundations shall be broken down (Ch. 30: 2, 3, 4, 6).

### **Russian Domination of Egypt.**

Joel is also eloquent concerning Egypt's ruin, for he prophesies "Egypt shall be a desolation" (Ch. 3-19), but probably the best outline of events at this time is given in Isaiah 19, "The Oracle concerning the burden of Egypt" (Rev. v.1). Note particularly verse 4: "And the Egyptians will I give over into the hand of a cruel lord (Gog); and a fierce king (the King of the North) shall rule over them, saith the Lord, Yahweh T'zvaoth . . . in that day shall Egypt be like unto women; and it shall be afraid and fear because of the shaking of the hand of Yahweh T'zvaoth which He shaketh over it."

At this time there will be a large number of Jews in the land\* who will writhe beneath the burden of this Russo-Gogian oppression. Verse 20 shows that they will cry unto Yahweh because of their oppressors, and He shall send them a saviour, and a great one, and he shall deliver them, for "Yahweh rideth upon a swift cloud and shall come into Egypt: and the vanities of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it" (v.1). This Saviour is the Rainbowed Angel, the Anointed Jesus in company with the One Body radiating the power of Deity, who will smite Egypt to recover the remnant of His people (Isaiah 11-11). In verses 15 and 16 of this chapter, Isaiah prophesies that "Yahweh shall utterly destroy the tongue of the Egyptian Sea; and with His mighty wind shall He shake His hand over the river, and shall

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\*There are now some 80,000 Jews congregated in Egypt.

smite it in the seven streams and cause men to go over dry shod . . . like as it was to Israel in the day that he came up out of the land of Egypt."

Previously the Nile, the very lifeblood of Egypt, has been dried up, sickness and disease are bred by the stench from the stagnant waters: agriculture perishes: her fishing industry is gone: there is no work for her men: in fine, her ruin is complete. She staggers to and fro like a drunken man, incapable of making any defined, united effort. But Deity will make the depths of the sea a way for the ransomed to pass over (Isa. 51: 9, 10, 11). He will lead His people out of the land as a trembling bird (Hosea 11-11), deeply impressed by the mighty works which Yahweh T'xvaoth has wrought upon Egypt. The Jews will pass between the towering walls of water when the Red Sea is again divided as it was in the days of Moses, and by so doing they will be nationally baptised into Christ, their sins being cast into the sea by the Deity who pardoneth their iniquity (Micah 7: 18-20).

As a people saved by Yahweh they will appreciate the song of Moses and the Lamb (Apoc. 15: 3, 4) in the full spirit of its meaning, for they have seen the might of their Redeemer and recognise in him the Anointed Jesus. What a change of heart there must be in this nucleus of Jewish regathering. They, too, have been purged by these scathing judgments and have been

plucked as ripe fruit, the apple of Deity's eye, to be led by His son into the regions of Paran, there to be further prepared and strengthened to partake of the fruits of their inheritance.

### The Healing.

The transformation of Egypt is no less remarkable for "in that day Yahweh shall be known in Egypt . . . the Egyptians shall do sacrifice and oblation . . . Yahweh T'zvaoth shall smite Egypt and heal it, and they shall return to the Lord and He shall be intreated of them and shall heal them."† They have become so deeply conscious of the quarter from whence the judgment has come upon them that the mere mention of Judah (v.17), Yahweh's land, throws them into a state of panic. They have learnt something of Israel's God by the dissemination of knowledge from the cities in which the language of Canaan was spoken (v.18), but full realisation of Him only comes after His judgments have been poured upon them. The strokes of His rod call forth their prayers, and they in turn evoke His all-powerful aid in their behalf. As the full consummation of Deity's purpose in the glorious days to follow, Israel will be a third with Egypt and Assyria, for that Yahweh T'zvaoth hath blessed them, say-

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†The smiting of Egypt is co-etaneous with the subjection of the whole of the South to the power of Yahweh, and is only a part of the greater preparation and ingathering of Israel. Thus we read: "Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto the Elohim" (the saints)—Ps. 68-31.

● The present age is essentially a period of war: war for principle against the apostasy in all its forms. Disciples obtain peace in this age in proportion as they are indifferent to principle. We are not to expect peace and enjoyment; and if we are faithful we shall be certain not to get it.

—Dr. Thomas.

ing, "Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."†

The immediate objective of the righteous judgments of Deity, performed by His spirit operating through the Son as the nucleus of the One Man, is to prepare the stage for many more mighty developments of His power in the condemnation of sin in the Greater Egypt, the countries of the blasphemous Beast. We hope (God willing) to examine the effect of the smiting of Egypt upon Britain in a subsequent article.

Thus, the Egyptians, like the

Arabs, will become pliant to the will of Deity, so that concerning the anti-typical Cyrus and his brethren, the prophet declares:

"The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, shall come over unto thee, and they shall be thine; they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplications unto thee, saying, 'Surely Ail is in thee; and there is none else, there is no Elohim' (i.e. apart from Thee)."—Isa. 45-14.

—John Colquhoun.

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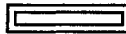
†The world is divided between Assyria and Egypt, or the confederacies of the Kings of the North and South. Thus when all the earth is blessed, Israel remains pre-eminent being Yahweh's inheritance.

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## WHAT IS OUR OBLIGATION?

### *Must Christadelphians*

### *Attend all Meetings?*



It would be superfluous for anyone to question the notorious fact that ecclesial meetings are, in these perilous last days, the contempt of carefree brothers and sisters. Such usually retort that no evidence exists in the Holy Scriptures which requires attendance at any meeting other than the breaking of bread, in which regard we have the commandment, "This do" (Luke 22: 19). And so, on Sunday mornings, such present themselves at the Memorial meeting, only to forget the implication of keeping such a feast. At all other meetings they are conspicuous by their absence.

Many, I fear, have need to be taught again the "first" or elementary principles of the Truth, being yet "in need of milk" (Heb. 5-12). The idea of "growing in

grace and in the knowledge of the Lord" (2 Pet. 3-18), never enters their thoughts. The strength of ecclesial life is weakened by apathy and slothfulness, by "love of pleasures more than God" (2 Tim. 3-4). The words addressed to the self-complacent and self-centred in Isaiah 47-8 should suffice as ample warning, "Hear this thou that art given to pleasures." The judgment which follows in this reference is very significant. The final words are "None shall save thee."

Paul's commandment to all is, "BE NOT SLUGGISH" (Gr. Mee nothroi geneesthe) Heb. 6: 12. The wise King Solomon also had somewhat to say concerning "sluggishness", the following being typical examples:— Proverbs 6-6 — "Go to the ant, thou slug-

gard, consider her ways, and be wise." It will be noted that ants always work together; the entire mass combining their efforts to build. This is the way to become wise. Proverbs 20-4: "The slug-gard will not plow by reasons of the cold; therefore shall he beg in the harvest, and have nothing." Proverbs 19-15: "Slothfulness casteth into a deep sleep; and an 'idle' soul shall suffer hunger."

It must be understood that these references clearly indicate that perilous indeed will be the lot of the idlers, who while away the short period of this life in wasted time. We are commanded to "redeem the time" (Eph. 5-16).

**"TOGETHER"** Christ Jesus said, "Where two or three are gathered together unto my name (Gr. iesto emon onoma) there am I" (Matt. 18: 20). Do we believe this? If so, then does not absence express the contrary? And if we shun such assemblies, then we are shunning Christ who is there present. The need for being together as often as possible is more necessary today than ever. Note the following Scriptures carefully:— Acts 2-44: "All that believed were **together**." Phil. 1-27: "Striving **together** (Gr. sun - athlountes, 'Joint - athletes') with the faith of the glad tidings." Psalm 34-3: "O magnify Yahweh with me, and let us exalt his Name **together**." Psalm 69-30: "I will praise the name of God with a song, and will magnify him with thanksgiving."

**"PRESENCE"** And now, what have the Scriptures to say concerning 'presence' at gathering called in other ages? The Scriptures speak for themselves:— Acts 10: 33— "Now, therefore, are we all here present." Acts 21-18: "All the elders were present." Num. 20-1: "Then

came the children of Israel, even the **whole congregation**." 1 Kings 20-27: "The children of Israel were numbered, and were **all present**." Ezra 8-25: "And **all Israel present** had offered." Prov. 14-7: "Go from the presence of a foolish man, when thou perceivest not in him the lips of knowledge."

God required these attendances in bygone years, and is He any less exacting in His requirements in our day and generation? God is invariable in His ways. Let us "**awake** to righteousness and sin not." Let us beware of idle talk which is the companion of idle persons who idle away the time their Lord gives them to be used in His service.

**"EPHISTEEMI"** In 2 Timothy 4-2, Paul says, "Be instant (Gr. ephisteemi) in season and out of season." It will prove very enlightening to know just what this term "instant" means in this Scripture. This is from a verb compounded of two words, namely, "epi", meaning "by, near, or upon" and "histeemi", meaning "to stand". Hence the significance of the term "ephisteemi" is to stand by, to be near, to present one's self, to be present. Now, the plain teaching of Paul with reference to the "propagation of the truth" — or "proclaim the word" (2 Tim. 4-2), is to be "present in season and out of season." The question arises, Paul, the sent one, God's apostle, tells us what we must do, present ourselves; how can we then assert that no such obligation exists? Where is the Scriptural proof that permits absence on such occasions?

The idea of "standing by" is clearly indicated in the teaching of the Apostle Paul. In fact, the word "ephisteemi" has been rendered "present" in Acts 28-2,

where we read, "because of the present rain." And this rendering is supported by almost every version, including the Diaglott and the Englishman's Greek New Testament, and the Greek Septuagint Old Testament always associate the idea of the word "ephisteemi" as being ACTUAL PRESENCE, manifested in various ways. Moreover, we have been considering the term in the light of what the Apostle says. How can brethren cease to be co-operative in the light of this? Is the radio, the home fire, the seaside, the picture-show, the public dance-hall more important than "growing in the knowledge" and in the will of the Lord? Does business hold the priority? Have you no time to revel in those things which concern our salvation? Wake up ere it is too late to do so. Paul has commanded our presence at all such functions. God forbid that we sin against such a commandment. "Wake, brethren, wake!"

—C. Wotton,  
Campsie Ecclesia.

#### EDITORIAL NOTE

We agree wholeheartedly with the spirit of the above exhortation. Ecclesial meetings—especially for the proclamation of the Truth—should receive the support of the Brethren. A rigid attendance at every meeting, however, is neither wise nor desirable in some instances. This is the

position in Adelaide, where meetings are held every night of the week, with two meetings on the same night in some cases, in different suburbs. A rigid conformity with the above exhortation would destroy all semblance of home life, and would not permit time for quiet meditation and reflection. The general convocations in Israel were limited, but the constant exhortation of the Law was to be instant in the meditation of its precepts (Deut. 6-7).

A further point requiring some thought is that oftimes the meetings do not rise to the heights of exposition of the Word desirable. Speakers have a duty in this regard which should not be neglected. If they send the listeners away empty, it is not because the substance is lacking in the Word, but because they have not been diligent in preparing. Last minute preparation, quick references to orthodox commentators, are not matters for recommendation.

Let speaking brethren make a liberal use in preparation of such books as "Elpis Israel", "Eureka", "The Temple of Ezekiel's Prophecy" and so forth, and they will be the better fitted for their important duty.

The Campsie Ecclesia sets a good example with its fortnightly "Elpis Israel" Cottage Meeting. We have several times attended this meeting, and listened with pleasure to the sound exposition and comment upon the Word. On each occasion, too, we have been pleased to notice the goodly attendance of brethren and sisters.

Finally, the best of meetings and the finest of expositions are not satisfactory substitutes for the personal, individual study of the Word of God itself. Prayer, meditation and study comprise the food of the spirit without which we will not grow in the understanding of the Truth.

## WORLD EVENTS

### IN THE LIGHT OF PROPHECY

*A Monthly Review of Signs Indicating the Return of Christ to Earth*

The obvious thing this month is to write concerning events in Korea—but this is so much before the notice of the whole world,

that I prefer to leave it temporarily, and utilise my space in "The Logos" to report on one of the most remarkable stories in a



world, in which the unusual has almost become commonplace. This is the account of the Yemenite community of Jews which recently found a haven in Israel. Yemen is a small country in the south-western portion of Arabia, on the shores of the Red Sea. There for centuries has existed an ancient Jewish community, cut off from all contact with the outside world for many generations.

According to legend, some Israelites went to Yemen in the time of Solomon as spiritual advisers at the request of the Queen of Sheba. Tradition asserts that Ezra knew of this community of Jews, and summoned them to return at the time of the regathering. It is said that they evoked his anger because they refused to heed his message.

Whatever may be thought of legend and tradition, there is no doubt that in the early centuries of the Christian era, the Jews of Yemen wielded considerable spiritual and temporal power. This came to sudden end with the rise of Mohammedanism. The Jewish tribes were suppressed and made subservient to the Arabs. Contact between the Jewish world and Yemenite Jewry ceased, and for centuries the little community was cut off from the outside world. All civic rights were denied them. They were made subject to numerous restrictions of personal freedom; they were not allowed to enter a branch of business in which a Muslim might be engaged; they could not testify against a Muslim in Court; all Jewish orphans had to embrace Mohammedanism; Jewish religious rites were only permitted under severe restrictions.

The Jews of Yemen became the serfs of the Muslim religious ruler. They became poor, depressed and broken in spirit. In

appearance they were indistinguishable from the Arabs among whom they dwelt. They spoke Arabic as their mother tongue.

But, though Arab in appearance, in language, and in ways, they remained Jewish in thought and religion. And when news of the regathering of Jews to Palestine at last seeped through to these degraded and impoverished Arab-Jews of Yemen, it awakened in them the desire to return to the land that tradition declares their forefathers despised in the days of Ezra.

First they migrated to Aden, and there, in 1948, Norman Bentwich reports:

**"I had the opportunity of often visiting the camp of the Yemenite Jews at El Hashid, near the Arab township of Sheikh Othman, about ten miles from the port and town of Aden. The camp . . . was occupied by nearly 4,000 men, women and children, principally children under sixteen. The majority of them had been there for one or two years awaiting their emigration to Israel. . . The habitations were of the simplest . . . of mud and matting. The camp lay in the midst of a sandy waste; it was one of the hardships of life that nearly every day the wind from the sea blew up a sandstorm which covered everything with sand."**

**—"Yemenite Children in Aden"**

Whilst awaiting immigration to Palestine, these Arabian Jews had lessons in Hebrew and the Bible, with the consequence that Hebrew as well as Arabic became for them a living language of the home. In a letter from Aden, a Youth Aliyah worker declared:

**"You can't imagine in what a terrible state were those who arrived here. Starving of hunger, unbelievably filthy, crawling with lice and bugs, they wearily got off from the lorries . . . There were many children, most of them with swollen inflamed eyes — trachoma and conjunctivitis are quite common . . . Conditions in the camp**

are indescribable! In addition to the general hardships prevailing, there was a sandstorm blowing across the camp and the sand got into everything — hair, eyes, clothes, everything. Most of the people were so patient and resigned, it hurt to watch them."

—from "Our Children Our Future"

After preparation the Jews from Yemen were taken to Israel by aeroplane. There they are weaned from their primitive way of life. The children are taught hygiene, which they never knew. The adults are given a living standard such as they had never imagined in their previous state. In speech, Hebrew replaces Arabic, and soon the camps of the Yemenite Jews resound with songs in the Hebrew language.

This is but an incident in the almost incredible drama of Eretz Israel. But to the Christadelphian it is of more than mere passing interest. In such events many prophecies of the Bible are coming alive. Here we have one of the most backward communities of Jews transferred to Israel by the most modern means—air. The prophet could well ask the question, "Who are these that fly as a cloud, and as the doves to their coles?" (Isa. 60-8). The answer is, Zion's sons are coming home from far (v. 9). And whilst his prediction shall have complete fulfilment after the return of Messiah, when the name Yahweh Elohim of Israel shall be apocalypsed in the land (v. 9), we see the earnest of this

complete regathering today.

These Yemenite Jews, and many other communities of Jews, have been redeemed from conditions akin to slavery. The "outcasts of Israel," the "dispersed of Judah," are being gathered from the "four corners of the earth" (Isa. 11: 12). And this is the great, unmistakable sign of Christ's imminent return. Today Jews by the thousand are flocking into Palestine, but Scripture reveals that it is the work of Christ to redeem this ancient people. There is a limit to the "partial regathering of Israel before the manifestation of Christ" of which brother Thomas writes in "Elpis Israel." And it seems to me that that limit has almost been reached. It is events in Palestine which give point and interest to the antagonism between Communist and anti-Communist powers today. The flare-up in Korea is interesting, for we see those powers in conflict which are to contest the issue on a greater field of battle—that of Armageddon. But it is the presence of the Jew in Palestine that gives it its great interest. Apart from that it would be but an incident in the fluctuating fortunes of human relationships. The presence of the Jew in Palestine transforms the interest in world events everywhere, particularly for those who are looking for the imminent return of Him who having redeemed His brethren shall "save the tents of Judah first."

—E.P.

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### Two Leaflets Contrasted

## *Dr. Thomas and the Mortality of Man.*

Two circulars have been received: the first, a roneoed article from a Brisbane brother entitled:

"Our Terrestrial System Before the Fall"; the second, a printed leaflet issued by the Campsie Ec-

clesia entitled: **"The Bible Doctrine Concerning the Tempter Considered"**. Both circulars comprise extracts from answers given by Brother Thomas to questions submitted to him by friends interested in the truth, but in neither instance is the question dealt with quoted. The result is that Brother Thomas appears very unreliable as a teacher in the light of these two circulars, and in the face of such apparent contradiction some may be induced to turn from his expositions completely. From a superficial reading, the one from Brisbane seems to teach that sin brought no physical change to Adam, so that the reader is left to assume that man today is physically in that "very good" state claimed before sin entered into the world. On the other hand, Brother Thomas, in the Campsie circular, categorically denies this. What are we to say in the face of this seeming inconsistency?

Any writer, fallible or infallible, can be made to contradict himself if his remarks are shorn of their context, and read with a biased outlook, or without due consideration of the subject in hand. Thus Paul's words, "I would rather be absent from the body and present with the Lord," gives seeming support to the belief in heaven-going at death; Thomas' ejaculation to the risen Christ, "My Lord and my God," appears conclusive evidence to a Trinitarian that his thesis expresses truth; the narrative in Job can lend itself to belief in the Devil of clerical theology. But when the words of Scripture are closely analysed in the light of their context and subject, the apparent anomalies disappear.

Though not infallible (i.e., though his writings are not with-

out error), many of the contradictions charged against Brother Thomas can likewise be reconciled, if we carefully analyse his statements, rather than read into them something never intended. It is difficult, however, to ascertain the mind of the Doctor in the two circulars received, because the circumstances which called forth the writing of these articles are not revealed.

The general teaching of Brother Thomas, and of the majority of the Christadelphian Brotherhood, is that sin wrought a great change in Adam and Eve. In "Elpis Israel" which the author carefully revised in 1866, eliminating all that he thought unscriptural, in "Eureka", and his other works, he taught, "Man's defilement was first a matter of conscience; and then corporeal" ("Elpis Israel", p. 166). On p. 71 (13th Edition), he writes: "Man, though 'very good', was so only as a piece of divine workmanship. **He was made different from what he afterwards became.**"

In the roneed article sent from Brisbane, Brother Thomas is represented as teaching that corruption and mortality were elements of creation before the fall, and that it needed not the act of miracle to cause Adam to become mortal. This is not different from his teaching in "Elpis Israel", where Brother Thomas writes, of Adam and Eve: "We may admit, therefore, the corruptibility, and consequent mortality, of their nature, **without saying that they were mortal**". What our brother meant by this is explained in portion of the article issued by the Campsie Ecclesia (but not included in the section printed in the pamphlet—for the original article was

much larger than that now issued) thus:

“ . . . Though death could have ensued without sin, it WOULD NOT HAVE BEEN PERMITTED TO DO SO; but desire being conceived for an unlawful object, this unlawful desire enticed to a forbidden action; the enticement was yielded to, and shame and fear, the evidences of guilt, resulted. Thus a new mode of thought, the sophistry of sin, took possession of human nature, and caused it to fall. Sin reigned, and Adam obeyed it in the lusts of his body, yielding his members instruments of unrighteousness to sin. The sophistical thinking of the flesh gained strength, and became in him and his posterity the rule or law of their nature . . . The word sin is used in two senses; first, to represent that combination of principles within us, which in excitation is manifested in passion, evil affections of the mind, diseases, death and corruption. They are called sin because their manifestation was permitted as the consequence of transgression.”

Here we have a hint as to what Brother Thomas meant by the mortality of Adam and Eve before they sinned. His writings show that he recognised only two natures—the animal and the spiritual. The nature of flesh and blood, and that of the spirit. The former was never made for endless existence, and is therefore terminable; the latter is eternal. But he also considered the former in two states: (1) “very good” physical state (Gen. 1-31), susceptible of deterioration, but not subject to death until sin entered into the world when it became (2) subject to “the law of sin and death”, no longer “every good”, but evil (Rom. 7: 18). To use his own terms, defiled and unclean and in need of redemptive sacrifice to reclaim it.

The circular from Brisbane can be read in this light. There Brother Thomas speaks of “our terrestrial system, though **susceptible** of deterioration, was physically ‘very good’ after its kind.” A thing “susceptible” of deterioration, is not necessarily subject to deterioration. This is in line with “Elpis Israel”:

“The truth is in few words, man was created with a nature endued with certain susceptibilities. He was capable of death; and capable of endless life; but, whether

he should merge into mortality; or, by a physical change be clothed with immortality, was predicated on his choosing to do good or evil. Capacity must not be confounded with impletion . . . In the Paradise of Eden, mortality and immortality were set before the man and his companion. They were external to them . . . They were capable of being filled with either; but with which depended upon their actions.” (Elpis Israel p.73).

Brother Thomas thus taught that when Adam sinned, the previously **latent** laws of his earthy nature immediately became operative, and Adam, who was originally only capable of death, now became subject to death. He could thus write that “there was no miracle wrought in executing the sentence under which Adam and Eve placed themselves”.

The Campsie pamphlet reproduces portion of an article from the “Herald” of 1852. The original article has an interesting background. Following the publication of “Elpis Israel”, an interested friend (Mr. Cook) wrote Brother Thomas criticising the book on the ground that it did not teach the truth concerning the Devil. He asserted that the Devil is from the beginning (John 8-44) and ante-dated man, that the New Testament taught that there is a Tempter as really as a “Christ” the Tempted, and asserted that the Tempter was the Devil of orthodoxy. The Doctor’s reply (portion of which is reproduced in the pamphlet before us) is a defence of ‘Elpis Israel’, which Brother Thomas declared clearly expressed his mind on this subject. In earlier portions of the article he defined the Devil as “sin incarnate in flesh and blood, and manifested in the personal, social and political works of mankind”, and in explanation thereof quoted Heb. 2-14. As such, he declared, the Devil did not ante-date man. This is the point of the second par. on p. 2 of the Campsie circular.

The Devil or adversary to be

destroyed being "sin's flesh", Brother Thomas shows that Christ possessed this nature, and by emerging morally undefiled from the fierce controversies against this power, through death destroyed sin in the flesh. Brother Thomas is careful to point out that the triumph of Christ was more than a mere triumph of will-power, and emphasises the Spirit-anointing result of the conceiving of Christ, whereby he became morally a manifestation of the Father, being Deity manifest in the flesh (1 Tim. 3-16). "God was in Christ reconciling the world unto himself" (2 Cor. 5-19). Brother Thomas expresses the matter with great clarity in the following sentences:

"Jesus claimed to be the seed of Abraham and God, while he charged them (the Jews) with being seed of Abraham and sin — they were, in other words, begotten of sinful flesh, while he was begotten of God, sinful flesh being the matrix (mould) of both parties. One thing may resemble another without being identical in every particular. This was the case with Christ's flesh. It was sin's flesh so far as its maternity was concerned, but not as to its Fatherhood."

These words are very clear. Christ was, by reason of his birth, in the Adamic line, a form of sin's flesh. This maternal inheritance was ever-present and an occasion of groaning and tears (Heb. 5: 7), until his resurrection. The moral manifestation was then related to a glorious setting of the eternal nature, and he became "the Lord, the Spirit". In comparing Christ with Adam before the fall, Brother Thomas writes: "His flesh, however, was still reduced in strength below that of Adam's original nature, because of its maternal defilement".

Defining "sinful flesh" as "flesh full of sin", Brother Thomas states that this term is inappropriate applied to Christ in the days of his flesh. The explanation of this is revealed in an

earlier portion of the article (but not included in the section printed by Campsie). There he quotes Paul's words in Rom. 7-13: "Sin by the commandment might become exceeding sinful." He shows that the word "sinful" is used to denote flesh that has actually transgressed. He writes that the original word "**Hamartoolos**" is "one who deviates from the path of virtue, a vicious person, a sinner"; consequently, "depraved, sinful, detestable". Such a term, says the Doctor, could not apply to Jesus, therefore in this sense "sinful flesh is inapplicable to him." He more correctly renders Rom. 8-3 as "a form of sin's flesh". The nature of Jesus was identical with all mankind, with this difference, that God was his Father, and he was thereby strengthened to overcome. Some have thought that the usage of the words: "the likeness of sinful flesh" (or sin's flesh) suggests that the nature of Jesus was different to that of those he came to redeem. On the contrary, the Scriptures are emphatic in identifying the nature of Jesus with that of his brethren.

The same mode of language is used by Paul in Philippians 2-7: He "was made in the likeness of men." To the same extent that Jesus was a man he was also sinful flesh, with this important exception that he "did not sin." Thus whilst he was in "a form of sin's flesh" he did not yield to the promptings of sin, and therefore could not be termed "a sinner" or "sinful" (Rom. 7-13). In "Elpis Israel", the teaching of which Brother Thomas endorsed in the article under considerations, he wrote:

"Sinful flesh being the hereditary nature of the Lord Jesus, he was a fit and proper sacrifice for sin; especially as he was himself 'innocent of the great transgression', having been obedient in all things."

Thus whilst "sinful flesh" was his nature, he personally could not be termed sinful because he did not succumb to the temptation to transgress. Brother Thomas thus renders Romans 8-3, "in a form of sin's flesh"—a translation that has the endorsement of the Revised Version (see margin). Jesus, a form of sin's flesh, differed from his brethren, only in his Divine begetting, which aided him to overcome sin, and demonstrates that "the flesh profiteth nothing."

There is no divergence of view between the teaching of "Elpis Israel" and the statements contained in the circular before us. As a matter of fact, as a preface to this article (not reproduced in the circular) Brother Thomas directs the attention of the reader to "Elpis Israel" as a clear presentation of the truth upon this subject. He declares:

"I think that what I have set forth (in 'Elpis Israel') is sufficiently definite for the reader to perceive what I believe the Scriptures teach concerning the devil, in the several passages where it is alluded to."

In 1866, when "Elpis Israel" was thoroughly revised by him, his teaching on this subject was deemed correct and in no need of revision (see Preface to the 4th Edition), whilst in "Eureka", Vol. 1, he wrote:

"However perfect and complete the moral manifestation of the Deity was in Jesus of Nazareth, the divine manifestation was nevertheless imperfect as concerning the substance, or body, of Jesus. This was what we are familiar with as the flesh. It was not angel-flesh; but that common to the seed of Abraham, styled by Paul FLESH OF SIN, 'in which,' he says, 'dwells no good thing' (Rom. 7: 18; 8-3). The anointing spirit-dove, which, as the Divine Form, descended from heaven upon Jesus at his seating, was holy and complete in all things; the CHARACTER of Jesus was holy, harmless, undefiled, without spot, or blemish, or any such thing; but his flesh was like our flesh, in all its points—veak, emotional, and unclean. Had his flesh been like that of Angel-Elohim, which is co-substantial with the Eternal Spirit, it would have been unfit for the purpose of the Deity in his manifestation. Sin, whose wages is death, had to be condemned in the nature that had transgressed; a necessity that could only be accomplished by the Word becoming Adamic-Flesh, and not Elohistie (angelic) . . ."

Brother Thomas never wrote for the superficial reader. He wrote for those only who are prepared to give their full attention to the subject in hand. His writings, considered carelessly, have been used to support propositions never intended by him; and as a result, it sometimes seems that he contradicts himself.

We have given added space to the matter above, because it has been an issue that has divided Ecclesias in the past. Despite difficulties in the writings of our pioneers, the doctrine of the Atonement can be expressed simply, clearly and beautifully. The Scriptures are quite plain and clear upon this matter, and to them we direct the reader. If a good guide in this is required, we suggest the reading of "The Blood of Christ", by Brother Roberts (Price 6d., plus postage).

We stand today on the threshold of the Kingdom. If all brethren would develop their understanding of this matter to the extent that "Jesus Christ and him crucified" is known by all, then union of groups based on unity of understanding, could be achieved, by the grace of God, in the Australian ecclesias.

If this could be done, a mighty field awaits a united ecclesia, to go forward, strongly and triumphantly in this continent, with the evangel of our Lord. What a force for good we could be, in the Service of Him who loved us, and gave Himself for us, and washed us from our sins in His own blood.

"The Logos" is devoted to true unity on the foundation of Truth. It is trusted that these few comments will stimulate the spirit of wholesome enquiry in the heart of the Reader.

—H.P.M.

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