

Upholding the Purity of Apostolic Doctrine and Practice

VOLUME TWENTY-SEVEN



Logos

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A TRUTH TO REMEMBER

Christ has promised to change our bodies in the day of his appearing, but not our minds. This is a truth for us to remember. A knowledge of the first principles, attendance at the meetings, and an up-to-date acquaintance with the affairs of our brethren and sisters are far from sufficient to guarantee to us acceptance at the judgment. What we need, for without it we shall find ourselves rejected, is a mind which approximates to that of the Lord Jesus.

This mind is brought before us in his teaching and in the example which he set. Christ placed God first in his considerations, his neighbour next, and himself last. He was a diligent student of the Scriptures and a man of prayer. He controlled his actions by the one, and looked for essential help from the other. He was at all times zealous and enthusiastic in the service of the Truth. His themes were the Kingdom of God and His righteousness, the one as the ground of hope and the other as the only way of realising it. He was very pitiful and generous towards human weakness and honest failings, but severe towards hypocrisy and wickedness. He was modest, humble, pure, earnest, and reverent. He never courted applause or distinction, and was always calm and serene when abused and ill-treated.

This is the man whose mind is our standard. To reach it in perfection is impossible, but approximate to it we can. As a help in this direction, we strongly advise a frequent reading of Brother Robert's "Nazareth Revisited." A work written, as the author remarks, "with a desire unutterable that the public mind (starving on all kinds of intellectual inanity) might awake to the feast of fat things which God provided for the world 1,850 years ago in the life and work of Christ." — A.J.

Nations in Relation to the Time of the End

GOD'S PURPOSE with RUSSIA

"The land of Egypt shall not escape" the power of Russia, King of the North; "but he shall have power over the treasures of gold, and silver and over all the precious things of Egypt." From this conquest he will proceed into the Holy Land. The war between the belligerents will then be transferred to this country, upon which the Oriental Power must necessarily retire. The conflict waged will be furious; for the Northern Power will "go forth with great fury to destroy, and utterly to make away many. And he shall pitch the tents of his entrenched camp between the seas unto the mountain of the glory of the holy." This brings him to Jerusalem, which he besieges and captures. At this crisis the face of Yahweh is flushed with fury, and he goes forth against the invader . . ." — ("Eureka").



The great drama of the last days is designed to overthrow Gentile power, and replace it with Divine authority. In the development of this purpose, Russia plays an important part. The greatest accumulation of power ever in the hands of man will be wielded by Gogue in his attempt at world dominion, only to find defeat at the hands of the Lord Jesus at his coming.

The purpose of God in all this should not be overlooked.

He has revealed the secret of His intentions, and there is great profit in seeking it out.

An Instrument in the Humbling of Israel

The central theme of the last great crisis is Israel. God is moulding and guiding events and will continue to do so, in order that Israel may be shaped according to the Divine will and become, at last, "a name of joy, a praise and an honour before all the nations of the earth" (Jer. 33: 9). That is not the state of the nation today. The Jews "profane the name of Yahweh" by their continued disobedience (Ezek. 36: 23). They show confidence in the flesh to the exclusion of God, even though apart from His protecting hand they would not continue in national existence today.

Israel must be humbled before it will be fit for the purpose God has in store for it.

Russia will be an instrument to that end.

Like the Assyrian of old, Yahweh will use the Russian

Gogue as the "rod of His anger" (Isa. 10: 5), to discipline His people, to humble them by reverses, to induce in them a fit state of mind to accept the authority and teaching of His Son. He will do this by calamity and distress, that being the most effective way that flesh learns the lessons He would have them **accept** in love.

Israel was warned of this. Moses declared that "evil will befall them in the latter days" (Jer. 31: 29). Jeremiah predicted "the time of Jacob's trouble," which will bring sorrow and lamentation to the people, but out of which they shall be ultimately delivered (Jer. 30: 7).

It will be the overwhelming invasion from the north that will bring this near-disaster upon the people.

Today Israel has complete confidence in its ability. As described by Ezekiel 38, the people "dwell safely" (or "confidently" — see margin) in the land. But that confidence is not pleasing to God. It is confidence in the flesh against which Yahweh will move. In the day of the manifestation of Yahweh's power in the earth, "the lofty looks of men shall be humbled, and the haughtiness of men shall be bowed down, and Yahweh alone shall be exalted. For the day of Yahweh of hosts shall be upon every one that is lifted up; and he shall be brought low" (Isa. 2: 11-13).

Israel will be among those thus humbled.

The invasion of the Gogian host will accomplish this. It will so reduce the nation as to cause it to see the folly of placing confidence in the flesh. It will prepare the people to become the humble suppliants of the Lord whom they have rejected for so long.

Ezekiel predicts this. He declared:

"Therefore thus saith the Lord Yahweh: Now (after the destruction of Gogue) will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for My holy name; **AFTER** that they have borne their shame, and all their trespasses whereby they have trespassed against me, **WHEN THEY DWELT SAFELY IN THEIR LAND**, and none made them afraid" (Ezek. 39: 25-26).

The prophet thus showed that they would dwell "safely" (or confidently) in the land at the time of the end, but would sin against God in so doing. Their self-confidence must be humbled before they will be found of use in the purpose of God. It will be shattered when Russia batters its way through their land in the lightning attack on Egypt (Dan. 11: 42) that will precede the battle of Armageddon.

From a human standpoint, this attack on Israel will be disastrous. Ezekiel 37 speaks of the shattered hopes of the nation, the dejected cry of the people as they view the destruction of all they have established. Zechariah outlines the tragic extent of the disaster:

"It shall come to pass, that in all the land, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as gold is tried: they shall call on My name, and I will heal them: I will say, It is My people; and they shall say, Yahweh is my God" (Zech. 13: 8-9).

This national judgment on Israel will humble the people, and help fit them for the wonderful destiny God has in store for the nation.

It is part of His purpose in permitting the development of Russian power, and allowing Gogue to desecrate the land that is His especial joy.

An Instrument in the Humbling of the West

All nations will be involved in the crisis of the last days, in which Russia will play such a notable part — in the "time of trouble such as never was" (Dan. 12: 1) that shall break out.

We must not overlook that fact. When we speak of the self-confidence of Israel, are not the Gentiles just as guilty? They are more so. They place implicit trust in material things to the complete exclusion of God. They, too, will be humbled. Jeremiah establishes the principle, that if God "begins by bringing evil on the city which is called by His name, shall ye (Gentiles) be unpunished?" The answer comes: "Ye shall not be unpunished; for I will call for a sword upon all the inhabitants of the earth, saith Yahweh of hosts" (Jer. 25: 29).

Russia will be the instrument of God to that end.

The subsequent verses of Jeremiah speak of the world-wide trouble that shall involve "all flesh"; it speaks of how "evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth."

A terrible state of universal trouble and mourning will open out to the world as Armageddon develops.

This should be ever borne in mind. Some speak as though Christ will intervene to save the world from trouble. It is true that he shall do this in a sense, but only after the world has experienced sufficient trouble to humble it to submit to God in every way. If "two thirds" of Jewry in the

land is to be cut off, how widespread will be the destruction on the Gentiles! A terrible picture opens out to the mind in the words: "The slain shall be from one end of the earth to the other; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground" (v. 33).

Other prophets add to the terrible picture thus given. Much of the trouble is self-inflicted. The nations will bring evil upon their own heads by their wanton disregard of God's way, and repudiation of His mercy, though it is ever extended to them. God permits this because of the iniquitous conditions extant. We do not always see them as such. There is much in the present way of life that may appeal to us, and blind us to the true state of gross rebellion against God in which man lives. A thin veneer of respectability hides this from our view. The flesh dominates on all sides. God is not in man's thoughts. The very nations that have greatest cause to thank Him for the goodness they receive from His hands, are most blatant in their real repudiation of Him.

It is the selfishness and greed of man that creates Armageddon. There is no need for it apart from man's own folly. But through it the nations will be judged and humbled. And again, Russia will be the instrument in the hands of Yahweh to that end. At first, the greatest success will attend the Russian arms. The Western powers will be humiliated by the defeats they will experience, and will be brought to realise that their cause is lost. They will become paralysed with fear as Russia dominates the Middle East, occupies Jerusalem, and threatens to Communise the world (Zech. 14: 1).

Conscious of its inefficiency, its weakness, the Gentile world in fear will "pour out a prayer when Yahweh's chastening is upon them" (Isa. 26: 16). The West will be humbled by reverse, and thus brought into a state of mind when it will more readily accept the authority of the Lord Jesus when he issues the ultimatum commanding them to lay their power at his feet.

An Instrument in the Humbling of All Nations

Having played its part in humbling Israel and the West, Russia in turn will be humbled by Divine power manifested in Christ. "I will be sanctified in thee before their eyes," declares the Spirit through Ezekiel. The destruction of Gogue is likened to a great sacrifice that God has prepared for the nations (Ezek. 39: 17). The prophet speaks of a decree going forth "unto every feathered fowl and to every

beast of the field" to gather together to eat of the sacrifice prepared on their behalf (v. 17). "Beasts" and "birds" are Bible symbols representing the nations (Dan. 4: 12; Jer. 12: 9). They are invited to partake of the Armageddon sacrifice; they are called upon to acknowledge the justness of God in thus punishing the nations. By so doing, and by submitting to the authority of the Son, who will then occupy Jerusalem, the nations will be permitted continued existence in the Kingdom (Isa. 60: 12).

Armageddon is thus sacrificial in its scope. It is a necessary provision for the ingrafting of the nations in the Kingdom to be set up. It is therefore an act of Divine love, for without it, the nations would destroy each other.

That is God's purpose in permitting the development of Russian power.

It is part of the Divine plan in humbling Jew and Gentile, in preparing them for entrance as mortal nations in the Kingdom of God.

God will permit Russia to wield tremendous power and influence from a fleshly standpoint, in order that men might recognise that Divine power alone is responsible for its overthrow.

The presence of Christ will then bring illumination to mankind; the folly of fleshly reasoning will be obvious to all, and will help turn men at last to Him whose rights they have denied for so long.

This is beautifully expressed in words that Yahweh placed in the mouth of Ezekiel:

"When ye see their ways and their doings, ye shall know that I have not done without cause all that I have done, saith the Lord Yahweh" (Ezek. 14: 23).

The coming of Christ will reveal truth to the world to such an extent as to cause it to plainly see the wisdom and justice of all God's mighty acts. He shall be "sanctified in the eyes of all nations."

The Past Foreshadowed the Future

The prophets frequently drew on past history to illustrate the drama of the future. To that end, God often providentially controlled the past so that it could be used parabolically of His ultimate purpose.

He used the Assyrians to punish His people. Sennacherib ravaged Palestine, besieged Hezekiah in Jerusalem, and blasphemed Yahweh by claiming that He was no better than the pagan gods of the Gentiles.

Because of this folly he suffered. The cream of his army was destroyed, and he lost his life. God declared: "I will send a blast upon him" (2 Kings 19: 7). The angel of death overshadowed the Assyrian army, and 185,000 of them were destroyed. Judah was saved out of what seemed unavoidable and complete destruction.

Isaiah (who was an eye-witness of this drama) based a vigorous prophecy on this historical invasion which, quite obviously, also related to a future deliverance more significant and dramatic than that of the past. He declared:

"The Light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briars in one day . . ." (Isa. 10: 17).

Christ claimed to be the "Light of the world" (John 9: 9). He comes again as the Sun of Righteousness (Mal. 4: 1-2) to destroy the powers of darkness politically, spiritually, socially, and morally. Destruction shall devastate the invading Russian forces as it did those of the Assyrians in the days of Hezekiah, and once again Israel will experience the relief of deliverance.

The same picture was foreshadowed by the attack of the Amalekites under Agag after Israel had left Egypt and had emerged from the Red Sea. They were cruelly attacked when in a helpless state, and if left to their own resources, they would have been completely overthrown. But the outstretched arms of Moses brought new vigour to their warriors, and by Divine intervention, Agag (rendered "Gogue" in the Septuagint) was overthrown.

Israel learned the lesson, that the nation must yet relearn again, that they cannot do without Divine aid; that they are absolutely dependent upon the help of God if they are to win through.

This lesson will again be impressed upon the people by the flooding invasion from the north outlined in Ezekiel 38. This is the great crisis of the ages. In threatening tones, the

Love and reverence for God can only be engendered by a knowledge of His ways as revealed in the Bible. God is holy compassionate, and merciful. These attributes reveal themselves in all His dealings with mankind. Hence the divine exhortation to give attention to reading. "Swift to hear, slow to speak," is the divine axiom.

The nearer we approach to the apocalypse of Jesus, the less influence will the Word be found to exercise over the mind of the general public. We ought not to be discouraged at the fact.

— J.T.

Voice of Yahweh comes echoing down the corridor of time, to warn the Russian of the folly of his act of impiety:

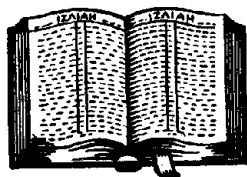
"Art thou he of whom I have spoken in old time by My servants the prophets of Israel, which prophesied in those days many years that I would bring thee against them?" (Ezek. 38: 17).

The tokens are evident before us today that this time is near. How important, therefore, that we listen to the warning voice of the Apostle:

"Judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" (1 Pet. 4: 17).

The signs of the times should impress us with the need of putting our house in order.

— W.M.



Things Old and New

No. 16—

GOD - FAMILY - LAND

Last month we discussed the marvellous gifts of God to man; of soil and green herb; of the way in which man was intended to enter into humble partnership with his Maker, in dressing and keeping the earth, ever conscious of God as the giver of all, and ever thankful to Him. We also considered, with the Psalmist, the cycle of life and the joy that springs from man in harmony with his God-appointed environment.

Yet, we pointed out, the whole trend of the twentieth century is away from such harmony. Man has created deserts by his destruction of natural balance; he has become alienated from the land, and chooses to herd in ugly cities; he is fast losing the happiness that springs from simple living and has become the prey of neuroses and tenseness in the mad scramble for supposedly higher living standards. It is an age of complexity and strain, in which peace and contentment are hard to find. Soul-less mechanisation has largely

displaced the pleasure that springs from craftsmanship which sees the required article take shape in loving hands.

The glad task of the saints will be to bring man back into harmony with his environment and with God: to sweep away the blighting influence of human inventiveness and to bring mankind back to simple, healthy, country living. The life of mankind will be reconstructed on the three pillars: **GOD, FAMILY, LAND**. The things of nature, toil on the land, and happy family life will be the background for a new frame of mind, in which the things of God will be able to take root.

In this article we will illustrate the fact that God always intended this; and that when He gave laws to His nation in time past, they were on this foundation.

The Law

Israel is the only national policy God has had. The practical arrangements He made for it were so good, that when He again organises communities of men through Jesus and the saints, it will be on the same basis. The Law that goes forth from Zion (Mic. 4 and Isa. 2) will be the old law revived, although amended to take account of the presence of Christ. Brother Thomas translates the word "reformation" in Heb. 9: 10 as "amendment." Christ amended the Law, exposing the wrong approach of those who sought salvation by law-righteousness — but he did not say that the Law of Moses was bad or unfit for further use. The Kingdom to be restored is the Kingdom of Israel (Acts 1); Peter spoke of the times of restitution of all things — i.e., all things Israelitish. And what God does in Israel He will do for all the earth. The Jew first and afterward the Gentile. "Israel shall blossom and bud, and fill the face of the earth with fruit" (Isa. 27: 6).

Thus to look at the Law that guided Israel when faithful in past times, is to look at the laws, on the basis of which Jesus and the Saints will construct the new society. Let us look at the way in which God, Family, and Land were intended to be the fundamentals of life.

GOD

In a magazine like this, we do not need to demonstrate that God is to be the basis of a man's life. We know all things have been created for God's pleasure (Rev. 4: 11); that the final purpose is "God all in all." The first command is to "love Yahweh thy God with **all** thine heart, and with **all** thy soul and with **all** thy might" (Deut. 6: 4). We know that

an Israelite indeed is called "to give himself wholly to these things," "to bring every thought into captivity to the obedience of Christ," to acknowledge God in all His ways, to do all things to the glory of God, to have God in all his thoughts, and meditate in His law day and night. We know, too, that these things are easier said than done.

Thus, it is an axiom of the truth that God's enthronement among men is to be the object of the Kingdom. "As truly as I live, all the earth shall be filled with my glory." Wisdom and knowledge shall be the stability of the times. "In righteousness the King and his princes shall rule" (Isa. 32 and 33). All other aspects of the Kingdom, about which we shall speak, serve only these ends.

FAMILY

Under God's Law, the unit of Society was the entire family — not just father, mother, and two children — but large families, closely linked with brothers and sisters, uncles and aunts, while still retaining their individuality. This is the picture we always get in the Word, and it is closely linked with possession of the land, so that we shall discuss the second two pillars (family and land) together.

Large families are unusual and often unwelcome in the unnatural world in which we live. With the world geared as it is they are difficult to support and educate.

Yet Israelites of old rejoiced in their offspring, if for no other reason, than that there were more pairs of hands to pull together for the good of all.

"Lo, children are an heritage of Yahweh, and the fruit of the womb is his reward. As arrows in the hand of a mighty man, so are the children of thy youth. Happy is the man that hath his quiver full of them; they shall not be ashamed, but they shall speak with the enemy in the gate" (Psalm 127).

Education

Families were intended to be together more than they are today. Father worked on the family farm and was, therefore, always near at hand to exercise an influence on all the family, instead of having to abdicate for the best part of the day to go off to work in the office, shop, or factory. The children would play by him as he worked (e.g., 2 Kings 4: 18), and as they grew able would help. He would be able to rule his household. He would have more opportunity to train them in the way they should go, for, not only would he always be on hand, but he would not have to hand them over to an alien state school for their education. He would be

able to give them the basic education in the things that really matter; the things of God and the way to fit into the natural cycle of life. He would instruct them in natural and agricultural wisdom; he would, with the help of the Levite and the feasts and sacrifices, instruct them in Divine Truth. This will be the order of the age to come. All references in Proverbs to the instruction of a son by his father will have more ample scope for fulfilment.

The law instructed Israelitish fathers how they were to answer their sons' enquiries about the meaning of the feast of the Passover (Exod. 12: 26, etc.).

Of Abraham it is written: "I know him that he will command his children and his household after him, and that they shall keep the way of Yahweh, to do justice and judgment."

One of the things that horrifies me about the difficulties of bringing up our children is the requirement of the State that they shall have our children at a tender age and pump into them a lot of fundamentally useless lumber (which it is when measured against the really basic concepts of life of which we have spoken); to corrode them with all manner of undesirable influences and ideas. There is no way out, living in the present so-called civilisation. But let us not be carried away by the glamour of modern education. Ability to read God's word; the art of meditation and clear thinking; sufficient skill to write a clear hand and to make the simple calculations essential in even a simple society; knowledge and keen observation of the things of nature — what else would be needed in an ideal society? And most of them could be picked up, little by little, in the home and field. Craftsmanship would develop as the little ones were encouraged in the urge to make things. The young minds would unfold under proper family influences, instead of being put into the forcing houses! The cramming of the modern school system (I speak with feeling — my elder daughter has been taking the British General Certificate of Education this week) is a negation of true education, which should aim at the production of whole men and women — "fear God and keep his commandments, this is the whole man" (Ecc. 12: 13 without italics, and in conjunction with v. 12).

True education is in the atmosphere of the family as described in Deut. 6: 7

"These words which I command thee this day shall be in your heart. And thou shalt teach them diligently unto your children, and shalt talk of them when thou sittest in thy house, and when

thou walkest by the way, and when thou liest down, and when thou risest up, and thou shalt write them upon the posts of thy house and on thy gates."

Domestic Happiness

The ideal picture of family life is presented in Psalm 128. It existed when Israel walked in the way of the Lord in times past. It will exist again as part of the restitution of all things throughout the earth:

"Blessed is everyone that feareth Yahweh, that walketh in his ways. For thou shalt eat the labour of thy hands: happy shalt thou be and it shall be well with thee. Thy wife shall be as a fruitful vine by the sides of thy house; thy children like olive plants round about thy table. Behold that thus shall the man be blessed that feareth Yahweh. Yahweh shall bless thee out of Zion, and thou shalt see the good of Jerusalem all the days of thy life. Yea, thou shalt see thy children's children and peace upon Israel."

Let us catch the spirit of that day — the simple domestic happiness and agricultural life, upon which Israel's national prosperity was based when it obeyed the law and was blessed in basket and store. The father of the family works hard and finds joy in it; the mother does not seek outside distractions, but finds her pleasure in the happiness of her numerous children, who, fresh and healthy as young saplings, gather daily round the simple but ample board. It is far from the artificiality and rush of today, where men ever seek they know not what and find it not. Psalm 127: 2 aptly expresses the difference:

"It is vain for you to rise up early, to sit up late, to eat the bread of sorrows; for so he giveth to his beloved while they sleep."

What others toil for from morn to night, God gives to his beloved while they sleep without turmoil and worry. The sleep of the labouring man is sweet. He has done his part, and God, by the rain, the bacteria of the soil, and the photosynthesis in the green leaf, does all else.

LAND

Already we have strayed on to the consideration of the third pillar — LAND. It will take up a good deal of space in thinking about the Kingdom because it is the physical foundation on which the saints will build the spiritual edifice. As the clouds of war recede, much of our time, if by God's grace we are there, will be taken up with the formation of the little agricultural communities with which the earth will be filled. It is an aspect of the kingdom which is too little thought about in our midst. There was even an article in one of the Christadelphian magazines recently which men-

tioned the nations going up to Jerusalem by aeroplane. This would presuppose an industrial system and a world not rooted in the simple life and blended with natural environment.

Husbandmen versus Citybuilders

Land has always been the appointment of God for man's environment. Adam was put into the garden in Eden to dress and keep it. Abel kept sheep and Cain was a tiller of the ground. After his sin, the branded Cain deserted the land for the City: "and he builded a city and called the name of it after his son" (Gen. 4: 17). Five generations later, the city civilisation was well established. As Bro. J. Mansfield, Snr., has written: "the posterity of Cain became great in the earth. they invented weapons of war and composed stirring martial music. They looked to their own strength and power for deliverance. Their deeds of valour became the subject of self-eulogy. The song of the sword resounded throughout the land. Brute force was admired as an end. . . ." All these things are in Gen. 4. While Lamech perverted God's way on the earth, Enoch, the seventh from Adam, testified against such ungodliness (see Jude). Indeed, we might say that Enoch versus Lamech is the key to world history.

Noah was given the wonderful task of re-establishing human relationship with the soil and its products. He became a husbandman, and even if on one occasion he over-looked the potency of wine, the work he was doing shows where the true career for man has ever lain. But in due course man resisted the appointment of land as the solemn heritage from God and sought to build the tower of Babel. He has been at it ever since. Nimrod was the great man of the day, and Genesis 10 presents him as the mighty builder of cities, the leader of the drift from the land in his day. Babylon and Nineveh owe their birth to him — empires, which, like most of the great civilisations, became so alienated from the land, that their very sites later became deserts.

Abraham, Isaac, and Jacob were men of the land. About the time of Nimrod, Abram left the city civilisation of Ur for a land that Yahweh should show him. The promises made to him concerned this land and the seed personal and multitudinous with whom he should inherit it and become a source of world blessing. Not least of these blessings will be the restoration to man of life on the land.

He sojourned in tents by faith, not because he was naturally a nomad. He had left a rich city with the con-

veniences of an ordered social city life. He might have resumed city life in Canaan, but he understood the danger of enslavement in the evils inherent in city civilisation. Lot was less wise. Yet, fundamentally righteous, he eventually came to rue his choice.

Jacob maintained the same separation from the city and attachment to the land. A plain man who dwelt in tents, a skilled cattle breeder who knew both the rough and the smooth of herdsmanship. Yet he could have become a city man. Esau's descendants seem to have built up quite a populous urban empire (Gen. 36). Consider, too, the pictures of the rock cities of Petra. But now the cormorant and bittern possess it, and thorns, nettles, and brambles have overgrown (Isa. 34). They have done this because God said they would — but we may be certain that to a large extent Esau's descendants were instruments in His hand in creating their own deserts. Professor Lowdermilk has illustrated this in his book, "Palestine — Land of Promise."

The Creation of Deserts

The Professor shows there is a record in the soil that the Middle East was once a prosperous paradise, and that man by his neglect of his land-heritage created the wilderness. God purposes to reverse this process when He makes the desert blossom as the rose. Yet it will not be by miracle—but by bringing man back to his senses, and into proper relationship with the land. Already the Jews are doing it, so that brethren just back from Jordan and Israel marvel at the contrast between the two countries.

In 1939, Professor Lowdermilk broadcasted from Jerusalem an "eleventh commandment," as he called it:

"Thou shalt inherit the holy earth as a faithful steward, conserving its resources and productivity from generation to generation. Thou shalt safeguard thy fields from soil erosion, thy living waters from drying up, thy forests from desolation, and protect thy hills from overgrazing by the herds, that thy descendants may have abundance for ever. If any shall fail in this stewardship of the land, thy fruitful fields shall become sterile stony ground or wasting gullies, and thy descendants shall decrease and live in poverty or perish from off the face of the earth."

Again and again men have disobeyed this and suffered the result. The Kingdom will re-establish such an attitude to the land.

The Law of Moses assumes such an approach throughout and will be the basis of the international practical laws of the future. God designed an agricultural existence as the

best for His creation, and the Law makes this clear throughout.

A Good Land

As Israel approached the land, Moses gave them wonderful pictures of prosperity that awaited them. He stressed that it was rooted in the soil, and from God came laws to regulate their tenancy of the land. Tenants they were to be, for, said God: "the land shall not be sold for ever, for the land is mine." This was specially true of the Land of Promise—"a land which Yahweh thy God careth for; the eyes of Yahweh thy God are always upon it, from the beginning of the year even to the end of it" (Deut. 11: 12). In the ultimate, of course, the whole earth shall become God's paradise: "The earth is Yahweh's and the fullness thereof" (Psa. 24). But in Deuteronomy, Israel is particularly directed to the "special land":

"For the land is a land that floweth with milk and honey; it is not as Egypt from whence ye came out, where thou sowest thy seed and waterest it with thy foot as a garden of herbs, but the Land which thou goest in to possess is a land of hills and valleys and drinketh water of the rain of heaven" (ch. 11: 10-11).

Again:

"Yahweh thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat and barley, and vines and fig trees, and pomegranates; a land of oil, olive and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it" (Deut. 8: 7).

Even their mineral needs were available without the requirement of a large extractive industry: "a land whose stones are iron, and out of whose hills thou mayest dig brass" — sufficient to keep the village blacksmiths of the day busy.

The chapter then stresses the object of placing Israel in such beautiful rural surroundings: "When thou hast eaten and art full, then thou shalt bless Yahweh thy God for the good land which he hath given thee." As we said in the last article, the object of it all was to produce in Israel a sense of thankfulness and humble partnership with God. Moses warned Israel that when their flocks and herds multiply and they have built goodly houses and all that they have is multiplied, they are to beware that they do not forget God, who led them out of Egypt and fed them in the wilderness. They are not to say in their heart like the twentieth century world, "my power and the might of my hand hath gotten me wealth; but thou shalt remember Yahweh thy God for it is he that giveth thee power to get wealth, that he may establish his

covenant which he swore unto thy fathers." They were to fit consciously into the wheel of life, and continually realise that in God they lived and moved and had their being.

God willing, our next article will consider Israel at rest in the promised land, remembering that what the Law was designed to produce in them, will yet be produced in all mankind by the beneficent rule of Christ and the saints.

—Edgar Wille (England).

The One We Worship!

The Great Increate — And Our Relation To Him

God! The God of the Ages! The one and only Designer, Creator, and Sustainer of the universe! The very thought is awe-inspiring in its depth and solemnity. For in Him is centred the beginning and the end (if end there is to be) of all we see, and know, and are, and yet shall be. "In the beginning — God"; God all the way!

From the mightiest orb revolving in the infinitude of space to the tiniest blossom that shows but for an hour above the desert's sand, all existing things are the products of His wisdom and evidences of His power. It is hard for us to comprehend God, for we have nothing with which to compare him. Realising our problem, He asks the question: "To whom will ye liken me, and make me equal, and compare me; that we may be like?" (Isa. 46: 5). In answer to the question, He declares: "I am Yahweh, and there is none else, there is no God beside me" (Isa. 45: 5).

God wants us to know Him, to understand Him to the extent that He has revealed Himself to us in His Word and in His Works, that we love Him devotedly and serve Him intelligently and acceptably. To love and serve God is not only the first duty of man, but his highest and most sacred privilege.

Our eternal destiny depends upon a true comprehension on our part of the nature and qualities of God; His purposes for us; and the relation He bears to Jesus Christ, our Saviour. He wants us to be like Abraham, "a friend of God"; and to be such a friend, we must know Him for what He is: the Source of all righteousness and truth. To bring us to this knowledge in times past God spake to the fathers by the prophets, and yet later He sent His message to us by His son. Dare we neglect such a privilege?

— G.E.M.

The Marriage Supper of the Lamb

The Queen in Gold of Ophir

"Kings' daughters were among thy honourable women: upon thy right hand did stand the queen in gold of Ophir"—Psa. 45: 9.



Continuing the study of Psalm 45, revealing the Warrior-King in all his majestic power, about to be united with his queen. From verse 7 we now deliberate upon some of the features of this "Song of Loves" (superscription).

During the days of his flesh, the Lord Jesus demonstrated unequivocally that he "loved righteousness and hated wickedness" (Psa. 45: 7). There is no convenient down-the-middle course, but only the God-given discernment to "rightly divide" the two opposites (2 Tim. 2: 15). With the Lord Jesus there was no compromise in his devotion to the paths of Yahweh, and this principle in his life testified to the certainty that he was the "anointed" of God (v. 7), being established beyond doubt when he received the "oil of gladness"—the Holy Spirit—poured out upon him (Matt. 3: 6; Acts 10: 38). He was to receive power in a far greater measure than his "fellows" or "associates." Moffatt renders the Hebrew "chaber" as "fellow-kings." Thus again we see the Lord Jesus standing out above his brethren, both in the days of his flesh and in the age of future glory. "Prince of Princes," "King of Kings," "Lord of Lords," are scriptural terms which give Christ the distinction of being Commander-in-chief of all the redeemed (Dan. 8: 25, Rev. 19: 16).

This phrase in Psa. 45: 7 also reveals Christ as the bride's great High Priest. Under the Law, the priests, at the time of their consecration, were "anointed with oil" (Lev. 8: 30), and the High Priest himself, received a greater out-pouring than his fellows (Psa. 133: 2), for only of Aaron is it said that the oil "went down to the skirts of his garments."

In concluding this section of his wonderful discourse upon the great Warrior-King, the Psalmist draws attention to the King's apparel. The phrase "all thy garments" (v. 8) points to the necessity of being "clothed." The Lord Jesus is now "clothed upon" with immortality, which is the hope of all saints (1 Cor. 15: 53). Myrrh, aloes, and cassia, speak of

purification, preservation, and costly spices, as befitting royalty, and sweet perfume. Here, then, in all his glory and beauty, is the pre-eminent King-Messiah of Yahweh's Kingdom — and upon this note the attention of the scribe now turns towards the great Queen, the bride of Christ, who shall rule and reign with the "Lord of all the earth."

The Queen

A remarkable feature of this prophetic Psalm is that the Queen is referred to in both singular and plural figures of speech (v. 9). The bride is truly "one" (Jhn. 17: 21, Rom. 12: 4, Eph. 4: 4), but comprised of "many members" (1 Cor. 12: 14) — thus we see her as the multitudinous seed promised to Abraham, united in the oneness of the true faith.

On the right hand of the King, the Queen appears as a glorious personage, attired in garments of gold. Ophir was the principal gold region of the ancient world. It is the same place elsewhere referred to as Uphaz (Dan. 10: 5). From this area came the very best of fine gold, where it was mined in plentiful quantities. Ophir means "abundance" — and we can thus read the Psalm: "upon thy right hand did stand the Queen in gold of abundance." All her clothing is to be of wrought gold (v. 13). Here is represented a tried and robust faith; a faith which has been "wrought" with many long hours of patient, loving labour. We are presented with a picture of a bride, carefully and consistently producing the garment in which she shall be attired at the time of her marriage. We joy once again in recalling the beautiful types represented in the Law, which pointed forward to the full development of the mystical body of Christ; a rich faith, perfected through trial, and resulting in Divine nature. The cherubim, ark, mercy-seat, altar of incense, seven-branched lampstand — all of gold or overlaid with gold — all testifying to the perfection through trial of the Lord Jesus, and eventually his brethren also. "The precious sons of Zion, comparable to fine gold," says Jeremiah (Lam. 4: 2). How beautifully expressive is the 68th Psalm upon this theme: although the bride of Christ is now "prostrate among the cattle pens," she will yet be "the wings of the dove, covered with silver, and her feathers with the brightness of fine gold" (v. 13 — Bro. Thomas' trans.). This is an allusion to the true Israel (dove), soaring gracefully and majestically into the new political heavens of Messiah's Kingdom, the light of the Sun (Christ) reflecting her full beauty, and illuminating her redemption (silver) and perfected faith (gold) for all to see and admire.

Intent upon preparing herself for eventual union with her now absent bridegroom, the Queen will give earnest attention to the wise counsel of her Lord: "Hearken, O daughter, and consider, and incline thine ear" (v. 10). Obedience to this injunction is imperative. What can she profit by heeding the words of another? **What pleasure to her Lord if she turns aside, though passingly, from seeking her King?** The bridegroom has declared: "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man" (Matt. 7: 24). Then follows the particular instruction that in Psa. 45 she is urged to observe: "Forget also thine own people, and thy father's house" (v. 10). How remarkable! Once again we are drawn to the wives of the three Patriarchs: Sarah, Rebekah, and Rachel (see "Logos" Pages 325, 351). These three women, whose names speak of the royalty, beauty, and sacrifices of Christ's bride, fulfilled this precise instruction with singular determination. They "forgot their own people and their father's house," and together with their husbands separated themselves to Yahweh. "Get thee out of thy country, and from thy kindred, and from thy father's house" (Gen. 12: 1), was an invitation which applied to Sarai as it did to Abram, for did she not accompany him without question? Of Rebekah, it is recorded simply: "Wilt thou go with this man? And she said, I will go" (Gen. 24: 58). Of both Leah and Rachel we read: "Is there yet any portion of inheritance for us in our father's house? Are we not counted of him strangers? For he hath sold us." (Gen. 31: 14-17, Cp. 1, Cor. 6: 20). Subsequently, and without delay, Leah and Rachel joined Jacob in returning to the land of his fathers.

By linking together the meanings of these three names — Rachel, Rebekah, and Sarah — we are presented with a sentence revealing the true character and purpose of Christ's bride: **Through sacrifice, she becomes spiritually captivating, resulting in her elevation to the royal station of Princess.** This is accomplished upon the principle of separation. How lovingly the bridegroom entreats his bride: "Rise up, my love, my fair one, and come away" (Songs 2: 10).

Mark well the manner in which verse 10 of the Psalm leads into verse 11. It is because the bride has separated herself from the atmosphere of her natural environment that "the King" shall "greatly desire" her beauty (v. 11). The key question which every saint must ask of himself, is: "Will the Prince greatly desire my spiritual beauty when I am presented to him at his seat of judgment?" The degree of dili-

gence with which the bride labours in preparing her marriage garment will ultimately provide the answer. However, if her attitude is irresolute, if her singularity of purpose becomes divided, she may find herself rejected.

A Gift From Tyre

The narrative of the Psalm sweeps forward, beyond the time when the indissoluble bond between the bride and groom has been formally celebrated in the precincts of Sinai. We are given a glimpse of Tyre, the great merchant power, whose daughter presents a "gift." The word can signify "tribute," and is also used in relation to sacrifice. Of the latter-day nations, none answer more clearly to the type than Britain, here revealed as a representative of the Gentile nations bowing to the supreme authority of Israel's King and Queen. Tyre of old rejoiced with Israel in the building of the Temple, and so it shall be again. Isaiah prophesied of Tyre: "Her merchandise shall be for holiness to Yahweh . . . and for them that dwell before Yahweh" (Isa. 23: 18). The wealth of the Gentiles shall be brought to the feet of Yahweh's Anointed, as they pay tribute to him and acknowledge his dominion (Isa. 60: 11-14 marg.).

The King's Daughter

At this point the Psalmist returns to the theme of the bride to establish certain of her other characteristics. A wonderful and beautiful feature is presented in the thirteenth verse. The Prince is not only revealed as the husband of the Queen, but also as the father. From the natural viewpoint, such an eventuality as a man marrying his own daughter would be a punishable offence, but, spiritually, the inference is unmistakable and profoundly significant. Has not the Lord Jesus given us life? Were it not for him, would we not be still spiritually "dead" to our God (Acts. 3: 15, Heb. 5: 9)? Here is further reason for the deep love that the bride feels of her beloved; for she is dependent upon him in all things, even "life" itself.

How vividly this Psalm reveals the characteristics of both the King and Queen, that will endear them to each other.

Lovingly, the bride thinks of her beloved: his perfection his power, his glory, his tremendous authority to be exercised over the nations, his great spiritual beauty above all men who have ever lived, his supreme sacrifice on behalf of his bride, that she might have "life"! And from the "far country" in which he now resides (Luke 19: 12), the bridegroom is thinking of his bride, now separated from him, but soon to be united in the most glorious marriage of all time.

NINEVEH

—and the Servants of God

Nineveh, mighty capital of the ancient world, was noted far and wide for its grandeur and majesty. The city proper was spread over an area of about three square miles surrounded by immense walls, whilst far outside extended the "suburbs." The whole area must have been comparable in size to Greater London today, although the actual population living there, may have been smaller. Nineveh is revealed in the Word as a warning to humanity and an example to the Saints.

The Evidence of Jonah

The prophecy of Jonah opens with severe indictment against the people of Nineveh. In his days, the city was given over to extreme wickedness (Ch. 1: 2). But the warning of the prophet at this time, was heeded. When Jonah proclaimed Yahweh's intention to destroy the city within forty days, the people humbled themselves. They believed the message of the prophet, "proclaiming a fast, and putting on sackcloth, from the greatest of them even to the least of them" (Ch. 3: 5). Even the king did not stand apart. He too, "arose from his throne and laid his robes from him, covering him with sackcloth and sat in ashes" (v. 6).

Throughout the city went the command: "Let them turn everyone from his evil way, and from the violence that is in their hearts." Because of this humility and their repentance of evil, God did not at that time destroy the city. In fact, the people of that day were commended by Jesus, because "they repented at the preaching of Jonah," whereas Israel, in the days of the Master, refused to listen to him, although he was a "greater than Jonah" (Matt. 12: 41).

But such is the quality of man that this situation did not last long. Jesus, in the passage quoted above, goes on to say that such improvement is short-lived as far as mortal man is concerned, and inevitably "the last state is worse than the first." This, spoken of Israel, was also true of Nineveh.

The Witness of Nahum.

It was not long before wickedness in Nineveh had multiplied once again, until there was no remedy. The prophet Nahum was sent to warn that an end to the city was neces-

sary. He described the state of affairs: a "city of blood," where people preyed upon one another continually, each pursuing their own selfish ends. Nothing was heard but the rumbling of wheels, the galloping steeds, and the dashing chariots. There were plenty of panoply and procession in Nineveh — brought to us in the picture of "bright swords and glittering spears — but all this was only a facade behind which evil worked continually. Translate these words for our own time; how well they apply to any great city today, with its roar of traffic, clattering trains, pomp and circumstances, yet with evil worked at every street corner.

What was God's assessment of Nineveh? He declared: "Behold, I am against thee, saith Yahweh of Armies!" He pronounced His intention to lay the city waste, and the year BC 605 saw its fulfilment. So complete was the destruction that until recent times, Nineveh was regarded by many people as a myth of antiquity.

As we consider God's judgment upon the people of Nineveh, and its result, remember that these things are recorded for our instruction (1 Cor. 10: 11). The "prophets," such as Jonah and Nahum, were "teachers" — teachers both of their own generation, and of us who come after. We live in times, and most of us in cities, certainly no better, and probably far worse than Nineveh. Just as doom was pronounced upon Nineveh, so the warning of God has gone out against the present generation. The grave iniquity that flourishes today, will bring its eventual consequences, described by Daniel as "a time of trouble such as never was since there was a nation, even to that same time."

In Our Own Time.

The destruction of Nineveh thus stands as a token of the destruction to be meted out upon the evil civilisation of the "last days," when "the slain of Yahweh shall be from one end of the earth even unto the other: they shall not be lamented, neither gathered or buried" (Jer. 25: 32). The Psalmist speaks of this dread time, when he invites us to "come, behold the works of Yahweh, what desolations he hath made in the earth." But our consolation, and that of the servants of God in the times of Nineveh, lies in the words that follow: "He maketh wars to cease unto the end of the earth: he breaketh the bow, and cutteth the spear in sunder: he burneth the chariot with fire." Despite the terrible destruction to be poured out upon modern Nineveh, the

people finally "clap their hands," and "sing praises unto God" (Psa. 47).

This is the "good tidings" and the "publishing of peace," with which Nahum opens his message; a state of affairs which demands first the destruction of that which is evil.

Nineveh thus stands as a type for civilisation today. In the days of the prophets it was a flourishing, proud, and prosperous city. Now it is an utterly waste and forbidding desert. Similarly, the cities of today with their multifarious activities are but running heedless to their own destruction. We, as servants of God in this age, ask ourselves: "Why . . . ? What purpose have these vast multitudes, following ways of evil and ungodliness? Why does God allow them to continue?"

Why does Evil Continue Triumphant?

Jeremiah had this same problem. He lived in the closing days of Jerusalem's era, just before the retribution of God came upon the city and its people at the hands of Nebuchadnezzar. The character of the times is shown in the condemnation of God through him. "My people are foolish, they have not known me, they are sottish children, and they have no understanding. They are wise to do evil, but to do good they have no knowledge" (Jer. 4: 15). Jeremiah wondered, as we must wonder, looking at our own day and age, why God still withheld his hand. "**Righteous art thou, O Yahweh,**" he declares, "**when I plead with thee: yet let me talk with thee of thy judgments. Wherefore doth the way of the wicked prosper? Wherefore are they all happy that deal very treacherously?**" Jeremiah could not reconcile the evident righteousness of God with the fact that evil continued triumphant.

God's answer to him could hardly be called comforting, at first glance:

"If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? And if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?" (Jer. 12).

Far worse was to come. All that he saw was but as the running of footmen to the racing of horses. But today we see this fulfilled. The horses now race madly, and Jordan is in full flood. Yet God waits still. Why?

The answer is revealed in the reason God gave for deferring the destruction of Nineveh in the days of Jonah. The end did eventually come, just as the end of all that we see

around us now will also come. But Jonah was distressed that God should (as it were) make His message come to nothing at that time. So God taught him a lesson. He took him into the burning, dry heat of the desert, where a "gourd" came up to shelter him. Jonah was very grateful for the shade of the gourd, and was most distressed when, during the night the plant was destroyed and he had to endure the fierce mid-day sun the next day.

In this manner, Jonah was taught a valuable lesson. God likened the gourd to Nineveh, and pointed out to Jonah that if there was purpose and blessing in a mere gourd, here today and gone tomorrow, how much more is this true of Nineveh, with its multitudes of people, cattle and goods. These people, said God, truly walk in blind ignorance; they "cannot discern between their right hand and their left" (Jonah 4: 11). Yet, though no better than the gourd in this, they also have their purpose.

Modern Nineveh, similarly, serves the "servants of God" today. Paul declared: "all things are for your sakes" (2 Cor. 4: 15). Kingdoms rise and fall, great cities wax and wane, nation wars against nation, multitudes live, suffer, and die. Why? **That the "meek may inherit the earth!" All is for them!**

Therefore, it is necessary for God's children to have experience of evil circumstances, if they are to learn righteousness. At the beginning it was written: "cursed is the ground **for thy sake**" (Gen. 3: 17). Six thousand years of sin and death have flowed out of that beginning; all for the benefit of the servants of God! Evil would have ceased long ago, had it not been for the mercy and grace of a loving God to us who live in this far-off day. He has provided "some better things for us," to the end that we will (if we walk in faith) join with the multitudes of His servants who have gone before us, that they, without us, should not be made perfect.

The final exhortation?

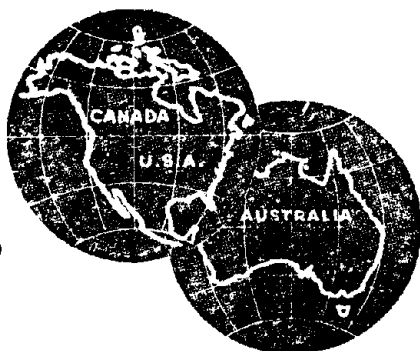
As the gourd exists purely for Jonah's sake, the world today with its teeming myriads, exists only for our sakes. It remains for us to follow the example of the servants of God in the days of Nineveh, and consider . . .

"what manner of persons ought we to be in all holy behaviour and godliness, looking for and hasting unto the coming of the day of God, when all these things shall be dissolved" (2 Pet. 3: 11).

—E. A. Stallworthy (Holland)

Editor's Notebook.

At San Francisco



We pen these lines at Wilbraham on the east coast of U.S.A. Two months have sped by since we left the shores of Australia. During this time, we have travelled some 21,000 miles over sea and land, have spent more than 45 hours in aeroplanes travelling often at 500 m.p.h., have driven more than 3,000 miles by car, and delivered some 70 or more addresses.

These are cold facts of statistics. They do not present the true picture of this trip. They do not express the great pleasure that has been ours to enter a strange city, to be met by folk who a moment before were complete strangers, to be invited into their homes, and to feel at once the loving friendship that comes from a mutual understanding of the Word of God. That has been our experience on this lengthy trip. The schedule planned has required us sometimes to change our place of abode almost every other night, but the exhausting difficulties of this sort of travel has been relieved by the great kindness extended by our Canadian and American hosts and hostesses.

We flew from Vancouver to San Francisco via Seattle, and were met at the airport by Sisters Sleeper and Volkman who set us on our way to Ukiah, over 100 miles distant, to fulfil an appointment at the home of Brother and Sister Banta. This was a great pleasure to us. For many years we have known of the work done by the Bantas in the service of the Truth, and have admired the energy and zeal that they have put into it. From their home there has issued the little "Pathfinder," conveying its message of encouragement to many throughout the States. Unfortunately, sickness has limited the work that this couple has been able to do, so that in recent months, its issuance has been sporadic. However, we were pleased to find Sister Banta looking reasonably well, and to learn that she has been busy with the typewriter once again.

We had a most pleasant time, looking through the excellent library of Christadelphian works that the Bantas have, and their photo album with its historic photos dating back to the early days of the Truth.

In the evening, a little company of brethren and sisters assembled in the Banta lounge, and the world, for the time being, was left to its own resources, completely shut out as we gathered around the Word of God to comfort one another with its message.

On the morrow, we returned to San Francisco to fulfil some lecturing appointments. This was the first of two visits to this city. They were divided by a visit to Los Angeles, where a series of appointments with the Ecclesias in that city awaited us.

Our impression of San Francisco was gained from these two visits. No large city is really beautiful in the true sense of the word. It personifies the flesh too much. It was Cain who built the first city (Gen. 4: 17), and Nimrod who carried on the tradition after the flood (Gen. 10: 10-11). Later Nebuchadnezzar took pride in Babylon, boasted of its glory, gloated in the sense of power and permanency it gave him (Dan. 4: 30). The flesh expresses similar pride in the mighty cities of the earth today, but saints know the time is coming when they shall be broken up.

From an architectural point of view, however, San Francisco is one of the finest cities I have seen. Due to a terrible earthquake and fire that destroyed a large part of the original city in 1906, the present city is comparatively modern, and is very clean. The tall skyscrapers stand proudly aloft, pointing defiant fingers toward heaven, as if challenging destiny. They make deep ravines of the streets. In peak-time these are crammed with traffic which, when viewed from above, look like ants creeping along a track. These tall skyscrapers heaped one above another, make a spectacular skyline; and with the Pacific Ocean on one side, and the distant hills as a background on the other, the setting from the city is particularly beautiful. A glorious panoramic view (especially at night) is found from a high vantage point, not far from the city's centre.

The city is built on a long, narrow peninsula, the waters of which are bridged at one point, by the Oakland Bay Bridge, the world's longest bridge, some 8½ miles in length. The bridge is linked in the centre by a double-deck tunnel on the Yerba Buena Island, so that traffic passes off the bridge, through a tunnel, and on the bridge once more. The structure of the bridge is double-decked with six lanes for automobile traffic on the upper deck; and three lanes for trucks and buses, plus two inter-urban tracks, on the lower deck. Along the upper and lower storeys, traffic is continuously roaring along. The cable wire alone of this tremendous bridge is long enough to encircle the earth almost three times.

There is also the beautiful world-famous Golden Gate Bridge — the greatest single-span suspension bridge in the world. We passed over both bridges several times as we traversed the city, and each time admired the glorious views invariably brought to sight.

In this city, we made our first acquaintance with what became a familiar way of life to us in the states — the Freelaners. These are huge 6 or 8-lane highways which connect the cities and conquer the continent of America. There is no provision on these highways for pedestrians or slow-moving traffic, and speed becomes the order of the day or night. Exits are provided along the route to give access to normal roads, but once on these great highways there is no turning around permitted. If the proper exit is missed (and this seems to frequently happen), it can entail many extra miles of travel before making up the distance thus lost. These highways conquer all obstacles, either going over or under any cross-roads that might pass at right angles to them. In Hollywood, at Los Angeles, no less than four roads are thus built one on top of the other, in the form of overways or bridges. Frequently, in the cities, these highways are like some switchback railway, rising and falling to cross over or go under some obstacle in the way.

And along these roads travel the cars.

They speed along at 60 m.p.h. or more, with tyres squealing as corners are turned, with drivers grimly clutching the steering wheel, eyes glued on the track in front, travelling (in peak hours) bumper to

bumper with the other cars — a dangerous game of speed that sometimes comes to a tragic stop when somebody makes a mistake and involves others in disaster.

The accident rate is high; the death record is terrible; it is part of the modern sacrifice to Moloch, the god of the cities!

To me, these speed-tracks (as they virtually are) symbolise the flesh more than anything else. They give a sense of ruthless speed and power, they seem to induce a degree of impatience and lack of restraint, they must encourage stomach ulcers and irritability.

It was all a little strange and bewildering to one from far away Adelaide, with its quite, sedate way of life. Even our companion from Sydney found it a little strange!

They are not really efficient in the true sense of the word. They do not equal for speed of transit the underground railway in Sydney, for example. But I found here that public transport is extremely poor. It almost seems as though every obstacle is put in the way of its use, as though as to force the people to provide more than one motor car per family — as is indeed the case.

I did not like them. The sense of power and speed they suggested seemed more in the way of Cain (the flesh) than anything else I saw in U.S.A. Hundreds of cars, speeding in one direction, drivers with eyes glued on the road ahead, impatient of restraint, indifferent to everything but the need of getting some place in a hurry. It is all part of the price man pays for these mighty cities, for the world's highest standard of living, for being a mere cog in the wheel of progress in the most prosperous nation on earth.

The way of life the Truth sets before humanity seems the very antithesis of this sort of thing. We are trying to present to this speeding, 20th century, the Truth in Christ Jesus — the teaching of a man who walked the dusty roads of Palestine, mocked and derided by men because he tried to reveal unto them the evil of the world's ways; a man who called upon his contemporaries to stop and quietly view the glory of God.

San Francisco is also unique for a fog that seems to regularly appear over a certain part of the city, insulating it from the hot rays of the Californian sun. It was such a day when we arrived. But as we were driven through the city, we found that gradually the sun became obscured, and instead of heat we felt the bitter cold. This, apparently, is normal to this city, so that if one desired a cool change in San Francisco, all that is necessary is to seek out the fog — taking care to have some warm clothes with one.

There are several ecclesias in San Francisco. Unfortunately, they are divided by problems of fellowship such as do not affect the ecclesias in Australia. They are known as the "Amended" and "Unamended" groups, these names being taken from the respective Statements of Faith used by both (though there are smaller groups such as the Berean, etc.). We made the acquaintance of brethren from both sections whilst we were in San Francisco, but could detect no difference in doctrine between them. As far as this city is concerned they seem pretty much at one on the things believed.

The divided state of the brotherhood in the American Continent has brought difficulties and pain in many quarters, as we found when visiting different parts. This is not always appreciated in large ecclesias. Such groups have the facilities to provide special amenities; they can offer ample companionship; they can provide healthy activity for the

younger members. But smaller groups cannot do this. The problems are often great, and need sympathetic consideration and attention. In such cases, delays and obstacles in reconciliation where the basic truths are agreed upon, can adversely affect small isolated ecclesias. We visited cities where small groups of brethren and sisters languish because of this state of things; where they are divided, when they should be united; where they give the appearance of being as sheep without a shepherd, and left entirely to the wolves.

Among such groups, the topic of conversation often reverts to matters of fellowship that are not very conducive to the cultivation of the mind of the spirit. The constant harking back to matters of dispute can have a particularly bad effect upon young people who, lacking the knowledge, understanding, and experience of their elders, are more easily discouraged — and frequently, as a result, fall away completely from the Truth.

In writing thus, I am not appealing for laxity in doctrine, or toleration of error. There exists a great need in these tolerant, easy times, when God's Word is sometimes treated with a sort of easy contempt, and Paul is sometimes considered as hopelessly inadequate for our times or circumstances, to sound forth the bold, uncompromising voice of Truth with power and vigour against all forms of error. False doctrine should be opposed and suppressed. But let us be fair and just in our opposition to it. Nothing is gained by distorting the views of others. The Truth is not advanced by false insinuation or biased invective. I find frequently that criticism is levelled against a section of the ecclesias by a different group, which oftentimes does not realise or recognise that inconsistencies exist in its own section. A tremendous responsibility is ours in regard to our relationships to others. Christ's words of commendation will be: "Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me." Such a statement involves both fellowship and disfellowship. By a false move we can be found disfellowshipping Christ if we are not careful.

I am not suggesting by this that an "open fellowship" is the answer to the problem. By no means. There is the need to reject both error and errorists. But we must be sure of our facts, and certain that the error is fundamental. And in this matter, let us be honest and fair.

Some are not always so.

Perhaps I can best illustrate what I mean by publicising some criticism that is levelled against Australian Ecclesias in America. It is sometimes suggested that the Ecclesias "down under" (as Australia is called here) are hotbeds of iniquity and error!

The picture sometimes presented is terribly distorted, hopelessly incorrect, and completely libellous.

Take, as example, the following description of conditions in Australia, printed and circulated in U.S.A.:

"Following are a few of the errors now taught by the 'Clean Flesh' or Shield fellowship:

1. That the multitudinous bride of Christ is, after resurrection, to be wafted to heaven itself, there to be married to the Lamb, and thenceforth—from their new heavenly home—to reign 'over' the earth, not on it.

2. The doctrine that Jesus offered for Himself is a 'miserable concept' and the truth taught by Dr. Thomas and R. Roberts that Christ's death was an expression of God's condemnation of human nature is 'dark blasphemy against the Eternal Love.'

3. That 'sin' in Scripture means transgression only.
4. That Joseph was the natural father of Jesus.
5. That the 5th clause of the BASF is 'blasphemous.'

"It cannot be denied, and we are sure no one will try to, that there were MANY HOLDING THESE ERRONEOUS BELIEFS IN MELBOURNE and elsewhere when Bro. Carter broke bread with them in April-May, 1958 . . ."

We were asked several times whether this represented the true state of things in Australia. We have no hesitation in repudiating that it does so. It is completely false and untrue to say that "many" taught and believed these things. It is true that some of them were taught by some who were once members of the ecclesias, because "Logos" itself openly opposed some of the teaching, but action was taken against the authors of such errors, as it should be, and they were refused fellowship. But to allege, as this printed pamphlet does, that many believed and taught that Joseph was the natural father of Jesus, or that the bride of Christ is to be wafted to heaven after resurrection, is a shocking untruth, one of the many, unfortunately, that have been uttered in the cause of sectional interests. Those responsible for such untrue statements should not merely retract, but learn that silence is golden when they are not in possession of the facts. Having read these words for myself, I could not possibly place the slightest confidence in anything of this nature emanating from such a source. The fundamental principles of Christ's teaching is denied when people rush into print without ascertaining the truth or otherwise of what they are writing. And when the matter published is designed to divide brethren, the offence is all the more serious. The indictment of the Spirit against the shepherds of Israel is "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them" (Ezek. 34: 4). There is a terrible punishment awaiting those "who make a man an offender for a word" or "turn aside the just for a thing of nought" (Isa. 29: 21). Isaiah declared: "Hear the word of Yahweh, ye that tremble at His word: Your brethren that hated you, that cast you out for My name's sake, said, Let Yahweh be glorified; but He shall appear to your joy, and they shall be ashamed" (Isa. 66: 5). And what was the attitude of those who shall be made ashamed? They are described as saying: "Stand by thyself, come not near to me; for I am holier than thou" (Isa. 65: 5).

Let not our comments be misinterpreted as meaning that we should weaken the point of doctrine, or make open house for heretics. That is not our stand. But there is a need to extend the courtesy of love and

Ye Cannot Serve the Lord, for He is Holy." (Josh. 24: 19).

God is a holy Being, but the Israelites were half-hearted, hypocritical, and deceitful, and therefore they could not serve God in that state. They might, indeed, serve Baal and Ashtaroth, and other heathen idols, because neither purity nor sincerity were required, nor was hypocrisy punished by them; but they could not serve the God of holiness and justice, because He required truth and purity; He was omniscient, and could read their deceitful hearts; He was just and would punish their evil ways. The language is like that of the Master in meaning, when he said, "Ye cannot serve God and mammon."

consideration towards those whom we style brethren. Let us insist upon Truth by all means, and let us proclaim it without compromise. But we must not go beyond what Christ would require of us, and to deliberately distort the stand adopted by others is to harness dishonesty to a bad cause.

In San Francisco we gave several addresses—public and otherwise. They seemed reasonably well attended, and general interest seemed quite keen. About this time also, we made our first acquaintance with the Ecclesial Bible Schools; but of these we must defer consideration until next issue (God willing).
—Editor.

Appreciation and Apology

We wish to thank our many friends on the American Continent for the kindness and loving hospitality that was lavished upon us during our recent tour of the Ecclesias of that country. Brethren and sisters whom we once knew only as signatures on the end of letters are now known personally to us. It is a wonderful experience to enter a distant land, to meet folk whom five minutes before were almost total strangers, and yet to immediately receive a welcome and friendship such as the world cannot appreciate. It was with regret that we had to say goodbye, but we realise that in the mercy of God it is possible to meet again under even more pleasant circumstances in the presence of the Lord.

Meanwhile, the loving co-operation we received during this tour has created in us the desire to repeat it some time in the future, if it be the will of God, and thus renew and extend the friendships that have been established.

At the same time we must apologise to many who invited us to visit them or their Ecclesia, but which circumstances prevented us from accepting. Time and distance conspired against us in that respect. We would like to have visited all, but it was not possible. We had to depart the American Continent at the scheduled time in order to fulfil the schedule planned in other countries, and therefore, with great reluctance, had to decline the invitations. We can assure all such, that every endeavour was explored to include more stopping places, but without avail. Practically every night, and often the day time as well, was occupied in a speaking appointment, or Ecclesial function. Air-schedules with other timetables had to be considered; and all this sometimes interfered with what we would like to have done. We can but say, that we are sorry, and hope that if a further visit materialises in the future, we may be able to include some places missed on this occasion.

To one and all we say, "Thank you!" for the cordial, friendly co-operation we received on every hand.

—H. P. MANSFIELD
ERIC MANSFIELD
PETER MANSFIELD

For Private Study



NOTES ON THE APOCALYPSE

An Itemised Exposition of the Book of Revelation, based on
"Eureka" and designed for home study and for Bible marking.

REVELATION, CHAPTER 6

(continued from page 376)

History of the Period, Continued

One fatal step, and this disgust flared into open opposition. Elagabalus made it when he demoted his cousin from the position of Caesar. The army received the news with fury, and swore to protect Alexander. A rumour of his death inflamed their passions, and they were only appeased by the presence and authority of the youth. The jealous Emperor endeavoured to punish the leaders of the mutiny, but only succeeded in provoking the Praetorian Guard still further. On 10th March, 222, Elagabalus was massacred by the soldiers, his mutilated corpse was dragged through the streets of Rome, and ignominiously flung into the river Tiber.

The death of this tyrant relieved the distresses of this seal. Alexander's reign of 13 years was peaceful. Though he was only 17 years of age, he allowed the wisdom of his mother to guide him. "The provinces were relieved from taxes, and the price of provisions ('hurt not the oil and wine,' etc.), and the interest of money was reduced." "In the civil administration of Alexander Severus, wisdom was enforced by power, and the people, sensible of the public felicity, repaid their benefactor with love and gratitude." But, nevertheless, Alexander came to a violent end. He tried to reform the Army, the cost of which was an oppressive financial burden to the State. The Army resisted the reform, and inflamed by enemies of the youthful prince, encompassed his death.

4th Seal: WIDESPREAD DEATH — A.D. 235-303 (vv. 7-8).

Comprising the period of Maximin (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, 268); 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 18th year of Diocletian.

VERSE 8

"Pale" — Gr. "chlorus" — a pale green; the colour skin turns on the approach of death.

"Hell" — Gr. "hades." "The Saxon word 'hell' in its original significance, 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" (Eureka). It thus signifies the grave. Death and the grave was destined to follow the Empire during the period of this seal.

"His name that sat on him" — Death and the grave did attend upon the rulers of the Empire. In the first fifty years of this seal, 39 men claiming to be Emperors died violent deaths.

"The fourth part of the earth" — The Emperors divided their dominion into four parts, over which was established a Praefect. The distresses of the first three seals had more particularly affected the three outlying divisions of the Empire, but those of this period weighed more particularly upon the Italian division.

"With sword" — Civil war, domestic upheavals. The sword referred to here is not the Praetorian dagger of v. 4, but a long Thracian sword. Following the murder of Severus, a Thracian (Maximin) ascended the throne. The haughty nobles of Rome viewed the rough soldier with contempt, but he repaid their attitude with bloodshed. His violence commenced this period which is symbolised by "death and the grave" following the rider of the horse.

"Hunger" — Famine.

"Beasts of the Earth" — Barbarian nations, see Tit. 1: 12. These now began to press heavily upon the borders of the Roman Empire.

History of the Period:

It was a hideous period of death and the grave. Both rulers and people were involved in an epoch of violence, and excess that almost brought about the dissolution of the Empire itself.

Among the agents by which this state was attained, 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 the symbol and in consequence of the murder of Alexander Severus (238), there ascended to the throne an obscure Thracian by name of Maximin. The haughty nobles of Rome viewed with misgivings the elevation to supreme control of one whom their slaves in their insolence had denied entrance to their homes. Their contempt of his obscure birth produced in Maximin the most violent and ferocious temper. He proceeded to slay with abandon those whom he thought remembered his obscurity. "Confiscation, exile or simple death were esteemed uncommon instances of his leniency. Some of his unfortunate sufferers he ordered to be sewn up in the hides of slaughtered animals, others to be exposed to wild beasts, others again to be beaten to death with clubs." "Without a witness, without a trial, and without opportunity of defence, Magnus (a Roman Senator supposed to have plotted against the Emperor's life), with 4,000 of his supposed accomplices, were put to death."

He confiscated the independent revenue of the towns; stripped the temples of their most valuable offerings, and melted down the statues of gods, heroes, and emperors, to be coined into money. These impious acts aroused the temper of the multitude; riots, tumults, and massacres followed in sequence, and "death and the grave" waited upon the populations of the Roman Empire.

Goaded to desperation, the people at last rose against the tyrant, and whilst he was busy engaged in a frontier war, they proclaimed Gordianus and his son, emperors. The whole Empire, with the exception of a province in Africa gave its support to the Gordians, but in waging warfare against this province, the new Emperors lost their lives.

(To be continued)

Upholding the Purity of Apostolic Doctrine and Practice

VOLUME TWENTY-SEVEN



Logos

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HE STOOD "SPEECHLESS"

He stood "speechless" — dumb with shame and fright. This is said of the man in the parable, who lacked the "wedding garment" (Matt. 22: 1-14). How sadly impressive is the moral. How vividly it brings home to us the mind that will characterize the unworthy at the judgment — our mind, if it should be our unhappy lot to be frowned upon by the Great King in the day of his coming and inspection. The man was "speechless" — self-condemned — on account of his unpardonable and disgraceful behaviour. But there is no need for us to be in this man's position and to share his fate. A "wedding garment" is within our reach, and only carelessness and thoughtlessness will stand in the way of our procuring it.

But what is the garment? Not a suit of clothes, for few would be lacking it! The attire that will pass muster, and the only attire, is a scripturally-enlightened mind accompanied by a record of good deeds performed in the service of the Truth — "fine linen is the righteous acts of the saints" (Rev. 19: 8, R.V.).

Let us then see to it — and now is the time to do so — that we do not infringe the divine etiquette, or insult the King's Son, by appearing in his presence either "naked" or in "filthy rags." To be ignominiously and peremptorily ejected from the royal banquetting chamber will be an awful experience. Words fail to describe it. The anguish of Cain (Gen. 4: 13); the remorse of Esau (Heb. 12: 17); the doom of Nadab and Abihu (Lev. 10: 2); the bitterness of the last days of Saul (1 Sam. 28), all help to convey it. Christ briefly refers to the matter: "There shall be," said he, "weeping and gnashing of teeth."

—A.J.

Nations in Relation to the Time of the End

SINIM . . . of the Far East

"The Autocrat, then, as chief emperor, will become in the progress of events 'Lord of the Ascendant,' even the Agag of the East and West; shining forth from his lofty throne as Lucifer, son of the morning, over the nations weakened by the gratification of his insatiable ambition. If he have not yet said it, the time is coming when he will 'think an evil thought,' and say in his heart, as it is revealed of him, 'I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the Mount of the Congregation (Zion) in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High.' He who made man, and knows thoroughly the vanity and presumption of the human heart, has spoken thus of Belshatzar the type of the last occupant of the throne of the Kingdom of Babylon. A man of such a soul as this is not upright, and therefore unfit to rule the world for God: for 'He that ruleth over men must be just, ruling in the fear of Yahweh.' His dominion's duration must therefore of necessity be brief. But while it lasts, he will prove himself to be "a proud man, who enlargeth his desire as the grave, and as death, and cannot be satisfied, but gathereth unto himself all nations, and heapeth unto him all peoples . . . lading himself with thick clay.'"

—Exposition of Daniel (Page 88).



At first sight, China and the Far East does not seem to be mentioned in Scripture at all, except indirectly in such references as Zechariah 14 1: "I will gather all nations to Jerusalem to battle." But there is, at least, one direct reference to China. It is sometimes claimed that "Rosh" in Ezekiel 38: 2 (R.V.) is the only example in Scripture of the name of a modern nation (Russia) appearing directly in the Hebrew (others, such as Persia, are translations into the modern name, based on a knowledge of the original Elam), but this is not so. In Isaiah 49: 12 reference is made to "Sinim" which is directly China. In modern phraseology we read of "Sino-Russian" talks and agreements, thus resurrecting the ancient name for the Chinese nation, unchanged after 2,500 years and more. Some versions have rendered "Sinim" as China.

The prophecy speaks of the returning exiles from afar. "Behold, these shall come from far: and lo, these from the north and from the west; and these from the land of Sinim." From this description it is obvious that Sinim is not north or west of the land of Israel. It is not south, for the land of

the south inevitably relates to Egypt. This leaves only east beyond Arabia, pointing directly to China and the Far East.

Isaiah 49 is a significant prophecy of the work of Christ in relation to both spiritual and natural Israel. His work as the Preserver of Israel, the Redeemer of Jew and Gentile, setting forth the salvation of Yahweh before man, is revealed (v. 6). The blind attitude of Israel towards the identity of their Messiah is clearly set forth: "him whom man despiseth, whom the nation abhorreth . . ." (v. 7). In fact, it is wonderful how completely the current attitude of Jews to the Lord Jesus is plainly set forth in the Hebrew Scriptures they preserve in their custody. Consider, for example, the following prophecy of Isaiah:

"It shall come to pass, that they shall fret themselves, and curse their king and their God, and look upward. And they shall look unto the earth; and behold trouble and darkness, dimness of anguish; and they shall be driven to darkness" (Isa. 8: 21-22).

Among the places to which the Jews were driven because of their blindness, is far-off China. From there they shall be regathered in the day when the full restoration shall take place. Meanwhile, ancient Sinim (China) is playing an increasingly important part in the decisions of nations. The slumbering giant of the last few hundred years has suddenly sprang into life, revived by the breath of Communism that has been breathed into it. With its population of 600,000,000 people rapidly increasing year after year, China presents a formidable proposition for any nation to handle. And its government recognises its power, and does not hesitate to talk belligerently and confidently to the rest of the world.

Opposed by USA, which has supported the rebel government stationed in Formosa; helped by Russia, to which China is linked by ideological ties, the Chinese have no reason to turn to the West which has exploited the country in the past, and refused to recognise its government of the present.

It is thus thrown inevitably into the Russian Camp.

It must find a place in the Image of Nebuchadnezzar — representative of all nations — which must stand upon its feet in the latter days (Dan. 2: 28).

It must form an element of the Fourth Beast which must yet "stamp the residue" of nations with its feet (Dan. 7: 7). This aspect of the prophecy has never yet been fulfilled. Rome never conquered Persia. It never really fully devoured the previous beasts that went before it. This must yet be done by the modern representative of the Fourth Beast —

Russia. Brother Thomas anticipated this 100 years ago, and present indications are in line with his prognostications based upon the prophetic word.

Ultimately, China will be subjected to the humiliation of defeat, and the divine discipline that will be measured out to all nations that have refused the mercy of Yahweh. From out of its teeming millions, the Jewish remnant will be gathered back to the land. China will be forced to turn from the pagan philosophy of Communism, or the pagan worship of Bhudda, and learn of "the truth in Christ Jesus." For "all nations shall serve him."

"The nation and kingdom that will not serve him shall perish; yea, those nations shall be utterly wasted" (Isa. 60: 12).

Meanwhile, the borders of China are strained with the growing millions that are tied in by them. This constitutes a threat to the Far East, and particularly to such sparsely populated areas as Australia. It is an element in the "time of trouble" that is now developing, and which will involve all nations in unprecedented catastrophe (Jer. 25: 32-33). Yet we must not over-emphasise the importance of China. Mere numbers do not make a strong nation. Comparatively few have been touched by the reforms attempted; in large measure the nation is still backward despite the boasts and threats of its leaders. The publicity given to these boasts and threats have caused some to suddenly perceive in China the Gogian host of Ezekiel 38! The same type of interpreter saw in Hitler, a few years back, the king of the north of Daniel 11. We need to be careful in our exposition of current prophecy and its application to the Word. Let us interpret the Scriptures intelligently, and await their fulfilment. They will not disappoint us. In the words of Habakkuk: "The vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it."

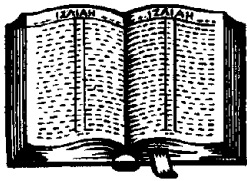
Let us do that with faith and patience.

All will be fulfilled, and Christ will come at the appointed time.

China's starving millions will find in the New Order to which it will be subjected by the Dictator of Zion, a genuine solution to its problems: "He shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy" (Psa. 72: 12).

Yahweh's salvation will then be fulfilled to the ends of the earth.

— W.M.



Things Old and New

No. 17—

“Every Man under his own Vine”

We have already seen that neither private monopoly nor nationalisation will be the basis of the Kingdom of God. Mankind will become a race of peasants guided with Divine wisdom by immortal shepherds.

The word “peasant” sometimes has the ring of poverty about it, but its real meaning is the small landowner who is more or less self-sufficient from his own plot of ground. Brother Roberts has some interesting observations on the beauty of God’s arrangements for Israel as a nation of peasants under the Law. In “Law of Moses” he decries the present system where people are taken from the land and huddled in pens.

Sharing the Land

The Land was to be divided among Israel so that every family should have its own possession (Num. 33: 54). Brother Roberts comments on the “dry” chapters of Joshua 13 to 19, and shows that really the events described would have been most exciting to the people of the time. After years of wilderness wandering and warfare the great moment had arrived. Put yourself there. Where will my land be? At last it is my turn — the lot is cast and with my family I go to survey my farm — what a thrill — this is really mine, under God — with what enthusiasm the family and I set about bringing it back into cultivation, and how full of praise we feel to the Giver of all.

The mortal survivors of the War of God Almighty will yet experience this same joy. After years of crisis and distress, preceded by the emptiness and frustration of an industrial civilisation, they will all at last be settled down as man was meant to be.

The Israelite surveying his inheritance for the first time would pray: “that our sons may be as plants grown up in their youth: that our daughters may be as corner stones, polished after the similitude of a palace; that our garners

may be full, affording all manner of store; that our sheep may bring forth thousands and ten thousands in our streets: that our oxen may be strong to labour; that there be no breaking in, nor going out; that there be no complaining in our streets. Happy is the people that is in such a case: yea happy is that people, whose God is Yahweh."

Then after a little experience of working with God on the land, his spirit of praise would be enlarged and he would be able to sing words like those of Psalm 65 (could you sing like this about an assembly belt, a ledger, a shop counter, or a railway engine!):—

"Thou makest the outgoings of the morning and evening to rejoice. Thou visitest the earth and waterest it: thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly; thou settlest the furrows thereof: thou makest it soft with showers; thou blessest the springing thereof. Thou crownest the year with thy goodness; and thy paths drop fatness. They drop upon the pastures of the wilderness; and the little hills rejoice on every side. The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing."

"Familiarisation" of the Land

Israel had much to rejoice in. They were a nation of "landed gentry." They were rooted in the land. No family could lose their land for ever. If prodigality or misfortune caused them to sell up, it was only on lease. At the year of Jubilee, every fiftieth year, the land reverted to the original family without the payment of money. The sale price took into account the number of years to the next Jubilee (Lev. 25). This law will certainly be in existence in the coming age — probably modified to some extent — so that the building up of large estates will be impossible.

Brother Roberts has pointed out that one of the cures for the world's present social derangement lies in the application of the wise land law. The Mosaic system was better than nationalisation, in that while conserving the economic interests of the community, it fostered family life in its strongest and most ennobling form. A humble and industrious family life is the true foundation of national well-being and efficiency. He writes:

"It requires the two things supplied by the law of Moses for its best development — the worship of God and the possession and cultivation of the land. Life on the land tends to that degree of humility that is reasonable and beautiful; and with the plenty that comes from a fertile soil for which no rent has to be paid, it tends to enlarge the heart, and ward off that dwarfing and pinching of character that results from the imperious necessities of limited city

life. 'Nationalisation' would leave land open to traffic and exploitation as now — in a different way, but with the same unhappy results. 'Familisation' is the true system with a periodic year of restitution and release."

In the areas of land distributed to the inhabitants of the world, the length of the millennial phase of the Kingdom and the foreknown rate of human reproduction during 1,000 years will be taken into account. With the deserts being brought into cultivation and true fertility being gradually imparted to the soil, there will be land enough for all.

New Attitudes to the Soil

The Law is a mine of Agricultural wisdom. Its revival together with instruction from the saints, will wean people away from their laboratory attitude to agriculture, with its chemical, artificial fertilisers, poisons, and insecticides. Isaiah refers in Ch. 28 to agricultural knowledge on how to prepare the ground, where to plant the seed, and the method of threshing. He ascribes it to God. "His Elohim doth instruct him to discretion and doth teach him." The saints will have a practical task to change the methods of husbandry all over the world."

The family farm in Israel to be recreated in the future, is the mixed farm growing a wide variety of crops and sustaining a substantial animal population. The trend today is toward cash crops or monoculture, where many acres are devoted to one crop to get a quick and vast financial return. This is a form of industrialisation of the land and destroys the rhythm which should be there. A "farm with no animals" is un-natural, but today there are many such — hence the reliance on artificial fertilisers. Monoculture destroys the balance of the soil and the joy of country living. It is monotonous and does not serve the spiritual ends of which we have spoken. I once helped to hoe a twenty acre field of potatoes. I cannot remember a more wearisome job. I mention this to make sure we have the right picture of the family farms of the age to come. There will be endless variety. The farms will grow principally to provide the needs of their own families, and any trade will be on a local basis.

Too often, man has leached the soil by his greed. The law took care of this. Every seventh year the land was to be left untilled (Lev. 25: 3-4). It was to be a wonderful expression of Israel's faith in God's ability to provide for their needs. It is a testimony to the fertility of their soil, and that enough would grow of itself, and in the previous years, to provide them with all they needed in that year. It was a

wider extension of the provision of the double portion of manna in the wilderness on the sixth day. "I will command a blessing" said God (Lev. 25: 20).

A Benevolent Law

The object of the land-sabbath is "that the poor of thy people may eat" (Exod. 23: 11). A common thoroughfare over all the land, with a free welcome to whatever might be found useful. What a spectacle on earth! — the products of every estate and farm in the whole country, once in every seven years at the free disposal of the poor and needy. Here was a poor law eclipsing all Gentile arrangements. Insofar as mismanagement will always make some people poor even in the absence of the misfortune all too frequent today — then the age to come will see the re-enactment of this law which inculcates the spirit of ungrudging generosity.

Leviticus 19 reveals that Israel was to leave the corners and gleanings of their fields and of their vineyards, for the poor and stranger. God was generous in his gifts. Men were to share them with their fellows. How different from the grasping competition of modern capitalism, or the envy of egalitarianism!

Pastors to Feed Them

Israel's land partnership with God is also shown in the law of tithes, where they gave to God of his own that the Levites might be maintained. In return, the Levites were ordained of God to be in the midst of Israel, scattered throughout the whole commonwealth to teach them the way in which they should go. The saints will have the same task in the future.

At this point, I will digress to answer a feeling that some (particularly among the sisters) have felt. "I don't want to be a ruler," they have said, "I would rather be one of those dwelling under their own vine and fig tree." The answer to this is revealed in the place of the Levite under the Law. "I will give you pastors after my own heart that will feed you with knowledge and understanding." (Jer. 3). The "ruling" will be more a matter of shepherding than what is normally conjured up by the phrase "administration." No paper strewn desks and buzzing telephones for the saints in the age to come. They will be **among** the people. Their's will be the voice that will say, "This is the way — walk ye in it" (Isa 30). Dwelling so closely to the mortal people, and having themselves once been encompassed with infirmity, they will be able to sympathise with mortal difficulties; show

pity to those who stray out of the way, and compassion to those who "know not what to do."

"The people shall also be all righteous; they shall inherit the land for ever." "A new heart will I give them, and a new spirit will I put within them; and I will take away the stony heart out of their flesh; and I will put my spirit within them and will cause them to walk in my statutes, and they shall keep my judgments and do them" (Ezek. 36).

What the Levite did imperfectly in the land in the past, the Saints will do perfectly in the whole world in the future. A "new spirit" is not the work of a miraculous moment, but a steady work of years by sound instruction in a re-organised environment.

Sacrifice and Offering

At the heart of this instruction under the Law of Moses, were the sacrifices — which were parables of the ways of God. They spoke of the complete giving of self to God; of the unprofitableness of the natural things; of the need to put away our own ideas; of human alienation from God; of redemption and restoration to fellowship with God. Above all they pointed to one who would gather all these things within himself and be the means of reconciliation and eternal forgiveness. Christ came, and outward observances ceased. But it is clear from the prophets, and in particular Ezekiel, that the sacrifices will be restored when God again deals with masses of people, who like children will need to be taught the alphabet of Divine Truth, with the aid of vivid pictures. There is something very sobering about smoking bullocks and bleeding lambs — something not altogether pleasant — yet calculated to induce a sense of awe leading to the development of godly fear. Then, as now, God will not be interested in blood of bulls and of goats (as such), but He will use these outward symbols as a rallying point, to direct men's attention to what He requires of them: "to do justly, to love mercy, and to walk humbly with their God" (Micah 6).

Yet sacrifice will not be wholly unpleasant. In all but the whole burnt offering, and the sin offering that was burnt without the camp, most of the sacrifices were eaten either by priest or people. So that there was an element of feasting and rejoicing about many of the sacrifices — particularly the voluntary offerings, and the peace offerings, where man expressed his "shalom" — oneness, or wholeness with God. A sense of oneness with God is especially developed where man is in daily contact with the "priest whose lips keep knowledge," and the soil and sun and rain. Thus, when a man took

a lamb out of his own flock to give it to the One who had given it to him — there was a close sense of reverent partnership with God expressed. And so it will be again. "Yahweh of hosts shall make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wine on the lees well refined."

Joyous Feasts

The special feasts of Israel were based on the agricultural year. There was the bringing of the green sheaf of corn at Passover time. Later the first new loaves at the feast of Weeks. Then finally, when the whole harvest was gathered in, there was the feast of Tabernacles. This last feast was the pinnacle of rejoicing. God had blessed them in basket and store, and they were full of praise and thanks. It will be the highlight of the coming age, as Zechariah reveals (Ch. 14). A glorious camping holiday — a good time — fun in its highest sense, blended with a constant recognition of God, whose law was expounded in connection with this feast. In the future there will be an opportunity for millions to see the world, and to behold the King in his beauty at Zion the joy of the whole earth. But it is linked to the land. It is the highest recognition that God is the Giver of every good and perfect gift. It is the perfection of the healthy mind in the healthy body.

A kingdom full of modern scientific devices and industrial conceptions would not be in harmony with such a feast.

Brother Roberts wrote about the feast of Tabernacles and the tree-branches with which Israel constructed their temporary booths at this feast:

"We all know the delightful aroma of fresh plucked branches of resinous trees: we can therefore imagine the charming stimulus that this odour would impart to the whole performance, and how delightful to the children to get into a light, new airy house of that sort at the height of the summer season. And then the well-filled hampers of all sorts to be stored in the sweet-smelling booths would give a zest of peculiar delightsomeness to the most joyous of all the feasts (Deut. 14: 23-26). Such a feast enabled the whole com-

The Law of Christ

The world's morality is ever changing. It has no fixed standard. From this evil the saints have been delivered. Their standard is Christ's law, which is unalterable. The standard is high, very high, but its exalted character stamps its divinity. Let us not attempt to lower or alter it. Let us govern our hearts which hanker to do so. Many are the Scriptures which warn us in this direction—"Exhort one another daily, while it is called today; let any of you be hardened through the deceitfulness of sin."

munity to recuperate after the hard, if pleasurable, toil of the harvest. They would (and will) go back from these feasts refreshed and renewed in health, ready to address themselves with renewed pleasure to the daily avocations of their farm lives."

Can we not feel the atmosphere of these occasions and indeed of the whole life of the age to come, when man is no longer alienated from God and His gifts of soil and green herb?

Cannot we see over it all the spirit of joy, so far removed from the mock solemnity that attaches in people's minds to anything to do with religion?

We close this present article with a symposium of biblical pictures of the joy of the day for which we long:

"Again will I build thee, and thou shalt be built, O virgin of Israel: again shalt thou be adorned with thy tabrets, and thou shalt go forth in the dances of them that make merry. Again shalt thou plant vineyards upon the mountains of Samaria; the planters shall plant and enjoy the fruit thereof . . . And they shall come and sing in the height of Zion, and shall flow together unto the goodness of Yahweh, to the corn, and to the wine, and to the oil, and to the young of the flock and of the herd. And their soul shall be as a watered garden, and they shall not sorrow any more at all. Then shall the virgin rejoice in the dance, and the young men and the old together; for I will turn their mourning into joy and will comfort them and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness and my people shall be satisfied with my goodness, saith Yahweh" (Jer. 31).

These things will start in Israel . . . and will spread to earth's remotest bound, when all nations are blessed in Abraham's seed. "And if ye are Christ's then are ye Abraham's seed."

Joy cometh. Oh that it were come

—Edgar Wille (England).

ENFIELD CHRISTADELPHIAN ECCLESIA

61 Pulsford Road, Prospect, South Australia

We wish to express our appreciation for the generous material support received from many brethren and sisters towards our recent Hall project. This has enabled us to quickly establish ourselves in our new surroundings, and to provide a home for the Truth in the northern area of Adelaide.

Realising that this venture has had the blessing of the Almighty, our opening week's activity expressed in word and song our praise and thanksgiving to Him, while the theme of the special meetings revolved around the "Faith" He would have us manifest in these last days.

At our opening we were pleased to have a large number of visiting brethren and sisters, and trust that they, with us, received spiritual benefit in the contemplation of the Truths of God.

A very warm welcome awaits any brethren and sisters visiting this area,

—D. J. Horgan (Recorder)

The Marriage Supper of the Lamb

GLADNESS and REJOICING

"I will make thy Name to be remembered in all generations:
therefore shall the people praise thee for the olahm and beyond."

—Psalm 45: 17.



Concluding our deliberations upon the 45th Psalm, we observe the full glory of the bride; and the establishment of the King and Queen upon their throne as the splendour of the Millennial reign commences.

The final union between the King and his bride is revealed in the thirteenth verse of this wonderful Psalm. For the first time in this Psalm, the Queen is declared to be "glorious," indicating that the trial of her faith has now been perfected, and that she has become the recipient of Divine nature. After countless centuries of trial, tribulation and development, she becomes completely "at one" (John 17: 21) with her Lord.

"The King's daughter, in the inner part of the palace is all glorious" (v. 13-R.V. marg.). Face to face with her King, the glory of the bride is now revealed — and what a glory to behold! It is a glory that is first spiritual, then physical, following the pattern previously demonstrated in the life of the bridegroom.

In looking forward to the glory of the future, it is all too easy to lose sight of the fact that even today we are called upon to reflect Divine glory, as did Christ during the days of his flesh. "We beheld his glory," says John, "as of the only begotten of the Father" (John 1: 14). The apostle did not write of a physical state, but of the character of Yahweh revealed in the face of Jesus. "The express image (Greek: charachteer) of the Father," stated Paul emphatically in Heb. 1: 3. This is the first glory of the bride also. It is the "beauty" she is busily acquiring during her Lord's absence (Psa. 45: 11). The full and final glory of the bride is still hidden in the future; meanwhile she must be fully occupied in conforming herself to the spiritual likeness of the Lord Jesus (Rom. 8: 29). To exhibit this glory (though imperfectly in the days of her mortal existence) it is necessary for the bride to crush "self" and partake of the sufferings

of Christ, that eventually she might be "glorified together" with him (Rom. 8: 17), and be finally revealed as a "glorious ecclesia, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5: 27).

"Her clothing is inwrought with gold. She shall be led unto the King in broidered work" (v. 13-14 R.V.). In our last article, we mentioned the beautiful apparel in which the bride will be attired for presentation to her Lord. Garments of gold represent a tried and robust faith; and these verses indicate that considerable time and energy will have been expended by the bride so that her wedding garment might greatly enhance her beauty in the eyes of her bridegroom.

The word rendered "needlework" in the A.V. has the significance of embroidery with variegation of colour. Although the colours are not mentioned in the Psalm, it is evident that they would have some important reference to the characteristics of the bride. One of the colours might be scarlet, to represent her original Adamic sin-nature; purple would symbolise her royalty; white would speak of her purity; blue would testify to her affection having been set on heavenly things; and silver would declare her redemption after obedience.

The Queen is revealed as a personage of dazzling beauty and spiritual splendour, arrayed in a garment of gold, embroidered and wrought with variegated colours. She is ready to be "led forth" into the King's palace to sit with him upon the throne of David (Luke 1: 32; Rev. 3: 21), having authority over all the nations of the earth, and dispensing Divine justice and mercy to a bowed and humble world.

In the Presence of the King

The bride of Christ should anticipate the coming of her Beloved One with mixed emotional feelings. There is the need to "fear and trembling" (Phil 2: 12) that "no flesh shall glory in his presence" (1 Cor. 1: 29). But these sober thoughts should be tempered with a feeling of deep and eager longing. Hence, in one of our well-loved hymns, we sing of meeting him "with joy if yet with fear." These mixed emotions will build up to a tremendous climax as the time approaches for each one to personally approach the throne of the glorious Lord. The last few moments will seem interminable. They will pass with agonising slowness. Then, for those who will be numbered among the approved, a glorious feeling of complete and perpetual freedom from the life destroying shackles of sin. For that blessed assembly there will be the final throwing-off of all doubts and uncertainty. Instead of pro-

bation there will be approbation. Death swallowed up in victory! Triumph after suffering! Glory and eternal redemption after fiery trial!

How fitting that the Psalm should describe this sweet time of consummation with such elation: **"With gladness and rejoicing shall they be brought: they shall enter into the King's palace"** (v. 15). No longer the gnawing doubts, no more the incessant fear of rejection — only "gladness and rejoicing!" These two words express the deep love and devotion of the bride and groom for each other. They are words that fittingly describe the atmosphere of any wedding where true love and strong mutual feelings are the determining factors. It was "for the joy that was set before him" that the Lord Jesus "endured the cross, despising the shame" (Heb. 12: 2). His anticipatory joy saw beyond the time he would be purified and eternally exalted to the occasion of which this Psalm speaks: when he will be united with all those of the One True Faith, taken from all ages; and onwards to the time beyond the Age of the Kingdom when "he shall deliver up the Kingdom to God;" when there shall be no more "sea" (mortality and sin), and God shall tabernacle with men (1 Cor. 15: 24; Rev. 21: 1-3). This was the "joy that was set before him" — a joy that should be shared in anticipation by Christ's bride. The reality of the Hope that the Truth offers us should drive us ever onward. A positive and realistic approach toward the Kingdom of God was always in the mind of the Lord Jesus, and should likewise be in us. Thus, in reading of these wondrous things today, the bride can look forward to the glories of the Kingdom with a "gladness and rejoicing" that will one day find full reality in a veritable revelation of Divine goodness and glory at the Marriage Supper of the Lamb. "The ransomed of Yahweh shall return, and come to Zion with songs of everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Isa: 35: 10).

Princes in the Earth

The last two verses of the Psalm revert to the King Messiah. This is indicated in the Hebrew text where the word "thy" occurs twice in the sixteenth verse, and in each case, the masculine gender is employed.

"Instead of thy fathers shall be thy children, whom thou shalt make princes in all the earth" (v. 16-R.V.). As these words are addressed to the Great King, who are the "fathers" of Israel's Messiah who cannot inherit the Kingdom? Let the

King himself, answer in words directed to a disbelieving Israel in the last days of the Mosaic age: "Your fathers did eat Manna in the wilderness and are dead" (John 6: 49). Again: "Woe unto you! For ye build the sepulchures of the prophets, and your fathers killed them" (Luke 11: 47). And from Stephen, who speaks concerning their rejection of Moses: ". . . whom our fathers would not obey, but thrust him from them, and in their hearts turned back again in Egypt" (Acts. 7: 39). These "fathers" are those who "could not enter in because of unbelief" (Heb. 3: 19).

The "fathers" to whom Yahweh spake in times past through Moses and the prophets (Num. 9: 8; Neh. 9: 30); Heb. 1: 1) lost their birthright to the Kingdom because of their rejection of Divine laws and precepts. Their place has been taken by the "children" of Messiah. This word in Psalm 45: 16 is quite remarkable. The Hebrew "ben" reveals a beauty to the narrative not apparent in the A.V. It is derived from "banah," meaning "to build," and signifies: "a son, especially as a builder of the family name." This is the word that the Spirit has here chosen to represent the Saints of Christ — those who are called to be "builders" of the Divine Name, a Name which embraces the whole "family" of God. In our consideration of verse thirteen, we saw that the Lord Jesus is both "husband" and "father" of the Queen, and is linked closely with verse sixteen in this regard. The Saints are again revealed as the "seed" of Christ" in Psa. 18: 50 where, describing the glory of Messiah's reign, the Spirit records: "Great deliverance giveth He (Yahweh) to his King; and showeth mercy to His Anointed, to the Beloved (Christ) and to his seed for the olahm." Psa. 22: 30 and 24: 6 testify similarly: "A seed shall serve Him (Yahweh); it shall be accounted to the Lord for a generation — this is the generation of them that seek Him."

Moffatt renders this sixteenth verse: "Your sons shall step into your fathers place, and rise to be princes over all the land." Here is the thrilling hope that the power of the Truth can effect for each of us.

The Past Typical of the Future

In establishing the Kingdom of Yahweh (1 Chron. 28: 5) in the past, David divided the nation into twelve provinces, over which he appointed twelve princes. This was typical of the work of the Greater-than-David in the Age to come. The identity of the twelve princes has already been revealed, for the Master promised this honour to his twelve disciples (Matt. 19: 28).

But the princes who ruled for David also represent the whole "glorious ecclesia" — and therefore the words of *Psa. 45: 16* have a sweeping application to include even ourselves, if worthy. *Isaiah* wrote of the time when the tabernacle of David shall be built again: "Behold, a King shall reign in righteousness, and princes shall rule in judgment" (*Isa. 32: 1*). Paul comments: "If we suffer, we shall also reign with him (*2 Tim. 2: 12*). The word "reign" signifies "to be co-regent," a meaning admirably suited to describe the bride of the Lord Jesus ruling with him as a Queen upon the throne of David.

The psalm concludes upon a note of exaltation. "I will make thy name to be remembered in all generations: therefore shall the people praise thee for the olahm and beyond." (*v. 17*). All the preparatory ground-work for the setting-up of the Kingdom having been completed, the King and Queen now sit upon the throne of their glory, to receive the praises and adoration of an enlightened and disciplined world. These praises and adoration received from their subjects, will in turn, reflect from them to One who if higher than all: to the One Eternal Spirit, the fountain of all life, the Supreme Power and Strength who has created all things for His glory. This is clearly indicated by the phrase: "I will make thy Name to be remembered in all generations." The name to be "remembered" (lit.: "to mark, so as to be recognised") is the Divine Name which Christ bears: *Yahshua*, or Jesus.

"Everyone that is called by my Name," says *Yahweh*, "I have created him for my glory" (*Isa. 43: 7*). In that day, the world will appreciate the words of *Psa. 34: 3*: "Magnify *Yahweh* with me, and let us exalt His name together." The mortal populace of the earth will learn that the Divine Name is a source of confidence: "They that know thy Name will put their trust in thee" (*Psa. 9: 10*). For the first time in more than 6,000 years of human history, the entire world will learn

"Moreover it is required in stewards, that a man be found faithful"
(*1 Cor. 4: 2*).

It is not great things that God requires of us, unless our mission is to do great things. He asks only that we be faithful in the duties that come to our hand in our commonplace days. That means that we do all our work as well as we can; that we serve well in the varied relationships of life in which from time to time we find ourselves; that we stand heroically in our lot, resisting temptation and continuing true and loyal to God; and that we fulfil our mission in all ways according to the grace given unto us, using every gift and talent for the glory of God and the good of the world. The world crowns "success;" God crowns "faithfulness."

to "sing unto Yahweh, bless His Name; show forth His salvation from day to day" (Psa. 96: 2).

Thus, the Psalm concludes with the beginning of the Millennial reign of Christ and his bride. Their work of administering the Kingdom will be before them, and together they will take up the challenge that this momentous task will present to them. Of the Great King, let Zechariah offer the final thought:

"He shall build the Temple of Yahweh; and he shall bear the glory, and shall sit and rule upon his throne" (ch. 6: 13).

A Song Upon Alamoath

We might not unreasonably conclude that the Psalm has ended, but such a supposition would result in one of the most beautiful features of this "Song of Loves" being hidden from our view.

In examining the superscription to the 46th Psalm, we observe these words: **"To the chief Musician for the Sons of Korah, A Song upon Alamoath."** According to the Companion Bible and the RSV, this superscription correctly belongs at the end of the 45th Psalm, and not at the beginning of the 46th. Only one other Psalm is titled at both beginning and end (Psa. 87), and there is a particular reason why this has been done.

The word "Alamoath" signifies "maidens." We have an illustration of its use in 1 Chron. 15, wherein is recorded the account of David bringing up the Ark from the house of Obed-Edom to Zion. This occasion was one of great joy and thanksgiving, and a suitable procession was organised to accompany the Ark during its journey. From verses 16-19, we read of the Levites heading the procession, then in v. 20 the "Alamoath" or maidens choir is mentioned, then came the "Sheminith," or men-singers (v. 21). This order is also given in Psa. 68: 15.

Here is presented the application of this glorious Psalm in the worship of Israel. It was not a Psalm for use in the Temple, but was a processional Psalm to be sung by the Maidens' Choir on certain important occasions. The maidens, in giving voice to these beautiful, prophetic words, symbolise the perfected bride of the Lord Jesus, who shall live and reign with him for 1,000 years upon the earth.

(The theme of the "Marriage Supper" will be continued in our next issue, God willing).

—John Ullman (W.A.).

JERUSALEM

—and the Servants of God

Down the ages, the desire of all the children of God has centred around the city of Jerusalem — Zion! a city which has experienced many different changes and has seen nations rise and fall.

Abraham saw Jerusalem under the wonderful and beneficent rule of Melchizedek. David had to win it from the hand of the enemy Jebusites. But in the time of the prophet Jeremiah, the city fell under the desolating yoke of Babylon. Yet the tragic events over which the prophet lamented were, in fact, a fulfilment of words spoken many years before by Huldah the prophetess: "Thus saith Yahweh, God of Israel, Behold I will bring evil upon this place and upon the inhabitants thereof because they have forsaken me. My wrath shall be kindled against this place and shall not be quenched" (2 Kings 22: 15).

Nebuchadnezzar was Yahweh's instrument to accomplish His purpose. Jeremiah records the time when "it came to pass in the ninth year of Zedekiah's reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar, king of Babylon came, he and all his army, against Jerusalem, and pitched against it, and built forts against it round about. So the city was besieged unto the eleventh year of king Zedekiah. And in the fourth month, in the ninth day of the month, the famine was sore in the city, so that there was no bread for the people of the land. Then the city was broken up, and all the men of war fled, and went forth out of the city by the way of the gate between the two walls, which was by the king's garden: and they went by way of the plain."

Then follows an account of the pursuit of the fleeing Israelites by the Chaldean army, the capture and killing of the king's sons, the putting out of Zedekiah's eyes, the pillage and burning of the city, with many taken away captive into Babylon. Jeremiah was left behind at this time, and contemplating the desolation that was Jerusalem, laments: "How doth the city sit solitary, that was full of people."

His Lamentations opens with this picture of the desolation, the despair, and the dire distress that was associated with the siege and pillage of the city. Jeremiah, however,

knew that this state of affairs had indeed come from the hand of God. Earlier prophets had revealed God's intentions. It was not of chance, nor fortuitous. So Jeremiah declares: "Yahweh hath done that which He devised: He hath fulfilled His word that He commanded in the days of old: He hath thrown down and not pitied . . ." (Lam. 2:17).

The Effect on Jeremiah

But how did Jeremiah himself react to the situation? This question interests us especially, because we today, see Jerusalem still under the yoke of the oppressor; we see her people still scattered and peeled; we see Yahweh and His glory still despised. We, too, should be able to echo the feelings of the prophet as he meditates upon what he sees. In the Book of Lamentations, Jeremiah speaks of his affliction and sufferings, finding in them cause for hope. He hearkened to the admonition which saith: "My son, despite not the chastening of Yahweh, neither be weary of His correction: for whom Yahweh loveth he chasteneth" (Prov. 3: 11). Here is hope, not only for Jeremiah, but also for Jerusalem. So he wrote: "Remembering my affliction and my misery, the wormwood and the gall . . . this I recall to my mind, therefore have I hope." His circumstances, sad though they were, were altogether under Divine control, and evidence of His compassion. So, concludes the prophet (and this is the lesson for all children of God): "It is good that a man should both hope and quietly wait for the salvation of Yahweh" (Lam. 3: 26).

With this background, Jeremiah turns to plead with God, bringing to mind the faithful in Jerusalem, who, with him, had suffered in the great distress; his plea reaches a climax with the words: "Turn thou unto us, O Yahweh, and we shall be turned: renew our days as of old." He looked, waited, and hoped for the restoration of Zion in her glory, even as we also look, and wait. His hope is our hope. He was, as we should be, numbered among those who "never hold their peace day or night, keep not silence, and give Yahweh no rest, till He establish and till He make Jerusalem a praise in the earth."

For Jerusalem to rise, Babylon must be cast down, and this message also comes through Jeremiah. He enacted a little parable with Seraiah (whose name significantly means, "Yah is peace"), and gave him a roll on which was written "all the evil that should come upon Babylon." Seraiah went captive to Babylon (the "peace of God" went captive!), being instructed by the prophet that, when he arrived there, he

was to read the words written on the roll, and then cast it into the river Euphrates with the words: "Thus shall Babylon sink, and shall not rise from the evil that I will bring on her" (Jer. 51: 64).

We have seen the prophecy fulfilled, but the lesson still remains, for we await the prophecy of our Master that Jerusalem would be trodden down of the Gentiles until their times should be fulfilled. The Babylon of our day, the Roman Catholic Church, at present proud in its new upsurge of strength, and with its doctrinal tentacles stretching into all corners of the earth, is similarly to be cast down, that Jerusalem may triumph. This is the dramatic symbolic word-picture presented in Rev. 18: 21: "a mighty angel took up a stone like a great millstone and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." As we come to realise how the events of old times will be "relived" in the age in which we live, so the ancient Divine records take on a new lease of life for us, and we find a growing interest in them.

We stand in a very similar position to world events, as Jeremiah did in his day. Zion was desolate then, and is desolate now. Babylon was in power then, and is in power, spiritually, now. But, just as God cast down Babylon and rebuilt Jerusalem in the days of Ezra and Nehemiah, so He will again build up Zion's walls once more, before our eyes.

As world events develop towards the Middle East, we cannot fail to realise that the time is nigh at hand for God to turn and favour Zion. Our assessment of the world in which we live, and our appreciation of the things which God is going to bring to pass in the earth, is greatly helped by a consideration of His works of old.

What if the events that we and our fathers have witnessed over the past hundred years, culminating in the establishment of the state of Israel, have developed out of a series of apparently natural historical circumstances?

Nothing could have been more "natural" than the way in which Nebuchadnezzar moved to destroy Jerusalem; and how Cyprus achieved victory over Babylon seventy years later, and so stood in a position where he could issue an edict for its rebuilding.

Both the downfall of Jerusalem, and its first and second rebuilding have all been foretold of God, and Isaiah did not sing in vain: "Yahweh shall comfort Zion, He will comfort all her waste places: He will make her wilderness like Eden,

and her desert like the garden of Yahweh. Joy and gladness shall be found therein: thanksgiving and the voice of melody" (Isa. 51: 3).

Hope for Jerusalem — and Us

Her night has been long, dark, and bitter; but there is an end to her affliction, and with that — ours! It is Jeremiah, once again, who encourages us in his words of comfort to the Saints of his day: "He that scattered Israel will gather him, and help him, as a shepherd doth his flock" (ch. 31: 10). And from Isaiah 54: 7: "For a short moment I have forsaken thee, but with great mercies will I gather thee."

Our hope is built upon these great and precious promises, and whilst God's children have waited a long time for Zion's awakening, they have not waited in vain. As Jeremiah looked at Jerusalem, torn and ravaged as it was in his day, he exhorted: "It is good that a man should hope and quietly wait for the salvation of Yahweh." It has been our privilege to witness events which the sons of God have waited in vain to see for nigh on 2,000 years. We have seen the hand of God working in hidden fashion among the nations, that Israel might stand again — we now wait for the great day when He will bare His arm before all the world, casting down the nations, making Jerusalem a praise in the earth, and thus laying the foundations for righteousness and everlasting peace. To the world, who obey not His gospel, comes destruction; but to us who await that day with great longing and heartfelt desire, it is the day of deliverance.

But will we count it deliverance?

That depends upon our attitude to the things of this present life. Will we count it a loss to be deprived of the things we now enjoy? Whilst giving verbal assent to the truth concerning Christ, it is so easy to labour to make a "sure place" for oneself in this present world; to consult present ease and comfort; to follow a path that brings with it the approval and approbation of our friends and neighbors, rather than scorn. If this has been our course, we have cause for apprehension, and we are not likely to welcome events which will result in the overthrow of all that we see around us. If we have been laying up treasure on earth, we must not be surprised if Christ comes empty-handed to us from heaven.

If, on the other hand, we are numbered amongst the mourners for Zion — those, like Jeremiah, that sigh and cry

for all the abominable things that are done in the world, and in our midst — then we are going to be found amongst those whom “Yahweh shall count, when He writeth up the people, that this man was born there”—in Zion (Psa. 87: 6). Then we will have cause indeed, to rejoice and be glad at the signs of our times, which speak so plainly of the approaching rise of the Sun of Righteousness to fill the earth with light and glory, whereby the kingdoms of this world shall become the kingdoms of our Lord and His Christ (Rev. 11: 15).

Even so come, Lord Jesus.

—E. A. Stallworthy (Holland).

Interpreting the Book of Revelation

Some imagine that the interpretation of the book of Revelation is not a matter of great importance; they feel that it is something that they can “agree to differ upon.” Thus, in parts of Great Britain, the futuristic interpretation of the Revelation is gaining some currency, mainly through the instrumentality of the exposition by S. P. Clementson, in the book, “The End of Time.”

We received this book some years ago in “Logos” making reference to the inconsistencies contained therein. It completely rejects the interpretation set forth in “Eureka.”

In the confusion thus wrought by the circulation within the Brotherhood of two violently opposed expositions of this important book, some have turned away from study of the Apocalypse at all, and are openly asking, Does it matter that much?

But Christ has said: “Blessed is he that readeth and they who hear the words of this prophecy, and keep those things that are written therein.”

The word “hear” signifies to “know accurately.”

Christ would not pronounce a blessing upon the book if it were beyond the comprehension of brethren to understand. Here are some sound words by Brother Roberts upon this very matter. They are taken from “The Christalaphian” of November, 1897, p.456, and are headed:

The Apocalypse on the Question of Fellowship

This question is raised by dissensions in some quarters leading to division. An ecclesia tolerates wrong teaching; a few men of understanding cannot bear it, and retire. Those who remain think the matter

unimportant, and are inclined to find fault with the others as sticklers. How stands the matter?

When a professed brother avows the belief that the visions of the Apocalypse have no application to the accomplished history of Europe but are of future significance, he raises a question of more serious moment than may at first sight be apparent. A man confessing ignorance of the meaning of the Apocalypse is a man who might grow in knowledge, and therefore a man to be borne with and helped; but a man denying its meaning is a man to be antagonised on the following serious grounds:

Over a dozen times, it is written in the Apocalypse: "He that hath ears, let him hear what the Spirit saith unto the churches." Jesus says, "My sheep hear my voice." He identifies the Apocalypse with his voice, saying in it: "I, Jesus, have mine angel to testify these things in the churches" (Rev. 22: 16). Thus the Apocalypse is an important part of the Shepherd's voice which Jesus says the sheep will hear. He goes further than this. He says, "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life (v. 19). On the other hand, he says, "Blessed is he that readeth and they that hear the words of the prophecy and keep those things that are written therein."

Among the "words of the book of this prophecy" is a heavy warning against participation with a system described under the symbol of a beast and his image: "If any man worship the beast and his image and receive his mark on his forehead, or on his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation."

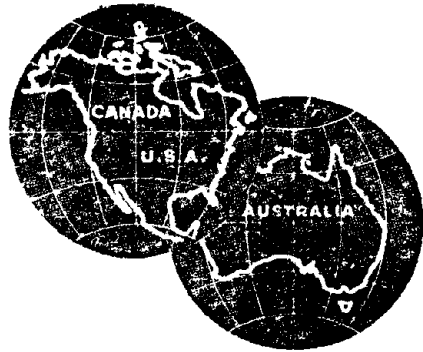
Now, if these things relate to institutions now current among men (which they undoubtedly do, as can be and has been many times shown), how serious is the doctrine which would say they do not relate to anything now upon earth, but to something in some future age with which we have nothing to do. Such a doctrine, were received, would prevent a man from "hearing what the Spirit saith unto the churches;" it would prevent him from "keeping those things which are written in this book;" and worse than all, it would practically cause him to "take away from the words of the Book of this prophecy," since to take away the meaning is to take away the words in making them of none effect. It is impossible, therefore, to agree with those who would make light of the subject, and it is impossible not to sympathise with faithful men who cannot remain in any community where such nullifying doctrines are tolerated.

—Robert Roberts

The above words show how seriously Brother Roberts viewed the gross departure from sound interpretation apparently current in his day. Possibly the modern view is not as serious as that which he faced, and which apparently destroyed the teaching of the Apocalypse in every sense. But the modern view is serious enough to justify our concern, that we might warn those who may be in danger of being swayed thereby. Let us advocate the reading of "Eureka" more than ever in these closing days of the Gentiles. The "blessing" the Apocalypse offers (ch. 1: 3) is experienced immediately as well as in the future by those who grasp its true significance.

—Editor.

Los Angeles : Third City of U.S.A.



California is noted for its delightful, sunny climate, and its meagre rainfall. Efficient irrigation (along the coastal region at any rate) has allowed men to make the best use of the former, and largely overcome the disadvantages of the latter. The result has been a heavy influx of people into this State during recent years, so that the State is rated the most rapidly growing area of the Continent. Los Angeles itself has developed into the third largest city in America, displacing Philadelphia for that doubtful honour.

I say "doubtful" honour, because there is nothing really "great" in large cities. The best of them are but monuments to the flesh, places of worship where mankind bows down to its "idols of silver and gold" (Isa. 2: 20). They are destined to pass away at the coming of the Lord, when life will be simplified, and the conditions that lead to the establishing of big cities will no longer exist (Isa. 23: 18). The pattern of things in the future is not found in the mighty cities of today that speak of fleshly power and prestige, but in the form of life established by the Mosaic system, in which small towns acted as communal and educational centres for rural populations, providing adequate fraternal social intercourse.

Nevertheless, like San Francisco, it must also be said of Los Angeles that it has made the most of its opportunities. In spite of its size, it is a handsome city. Large streets, beautiful buildings, a general state of cleanliness and prosperity help to that end. After dark the city became to us a confusing blaze of light and colour as we were whirled through its streets competing with the other automobiles that busily jostled their way through them.

The vast six-laned freeways we saw in San Francisco are seen here to even greater extent, criss-crossing in all directions, crowded with an endless procession of motor vehicles, driving at high speeds: a maze of confusion to the uninitiated, and a trap to the unwary. In fact, the great American competition seems to be to find one's destination via these freeways without losing one's way, and travelling miles out of course. For there is no turning back once the freeway is entered. One must drive steadily on until the appropriate "turn-off" is reached, and if that is missed it may mean a journey of some miles until the next one leading to the required destination is found. The approach to a turn-off is usually accompanied by an argument among the American passengers in the car as to whether "route No. 15," or "route No. 18," or "route No. 40" is the required one, and as nearly everybody in the automobile seems to have a different road-map (issued by different oil com-

panies), so the arguments often became long if not heated! (I don't remember seeing a really heated American—I can only remember the courtesy, generosity, and loving kindness extended to us).

The dependence upon these freelanes is not an efficient form of transport for such mighty cities as these. A good, adequate, public transport system would be far better. But in the States, public transport is conducted by private enterprise, and is therefore dominated by big business. Thus, in many cities, it hardly exists, and the only way to travel is to own a motor car. But more than one is required for a family. It is obvious that the head of the house needs his to go to work or to business, but there must also be one on hand for those who stay at home. In Los Angeles, the average rating is more than two cars to a family. This leads to crowded highways, to a high accident rate, to a tragic record of death on the roads that exceeds the total killed in the war, and also to a heavy pall of smog (fog and smoke combined) that often lays over the city, causing smarting eyes and choking throats, largely brought about by the fumes of burnt oil.

Another amazing feature of life here (i.e., to us) was to see the supermarkets and large food shops open (some of them) 24 hours a day, seven days a week! This is surely business gone mad. It is a wasteful and expensive form of competition that forces shops to remain open for such long periods in an age when facilities for storing food in the home were never better. Thus man's greed has robbed him of his Sunday rest. In "Law of Moses," Brother Roberts comments on how the provision of one day of rest per week has had such a beneficial effect upon those nations that have observed it, in contrast with those that have not. Having seen the large stores open for business on a Sunday, we can quite agree with his comments, without going over to the extreme of Sabbatarianism.

Los Angeles has also attracted notoriety to itself inasmuch as within its environs is found Hollywood, the Film Capital of the world. Hollywood is a blaze of light seven nights a week. Here, where life is romanticised and dramatised to please the flesh, and actors live a lie, every form of extravagance and folly is encouraged. Each establishment tries to outdo the other in the curious or the fantastic. One picture theatre, for example, has imbedded in the cement entrance the footprints of actors and actresses, the hooves of horses, or the paws of dogs that have become celebrated on the silver screen!

Here, also, are found the headquarters of Film Companies like Warner Brothers, or Metro-Goldwyn-Mayer. They occupy large sections of land shut off from public gaze by high fences above which can be seen false fronts of an old-time western street or similar backdrops used for screening purposes. Some of the barren, picturesque hills surrounding Los Angeles have been used by the film companies for similar purposes.

It is said that Krushchev was given a public dinner by one of these companies, during the course of which, the managing director, in an address of welcome, tried to impress the Communist leader with the superior benefits of capitalism. Said the managing director: "I used to work here as a boy, but with great industry and labour I have been able to rise to the top of this company — such things are possible under a Democratic regime." Krushchev is reported to have replied: "I was once a slave under capitalism, but by great industry and labour I have been able to rise to the top of my country — such things are possible under a Communistic regime!"

One thing is certain, those who give their labour and industry to

the things of Christ will be sitting in triumph when both Communism and Capitalism are no more!

With the advent of television, the film empire has received a blow from which it has not fully recovered. Retrenchment has been the order of the day. Film-making has fallen upon hard times. And even severer forms of retrenchment await it in the future. Isaiah declared: "The day of Yahweh of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low." In that day, an end shall be brought to all "pictures of desire" that today glorify the flesh (Isa. 2: 11, 16).

Los Angeles caters for every form of pleasure. There is the remarkable Disneyland, where all the nursery rhyme characters come to life, where at incredible expense, many of the famous sights in the American Continent have been reproduced in miniature form; where tomorrow's form of travel can be "enjoyed" today, and an endless round of pleasure is available for those who have ample money to spend. This was the spot that Krushchev desired to see when he was on his goodwill tour of U.S.A., before the disastrous failure of the Summit meeting. But he was not permitted to go to Disneyland, as it had not been included on his list of appointments, and the authorities did not want to risk any trouble, or any adverse demonstration against their visitor.

Perhaps the finest of all the sights of this huge city is the vast aquarium that has been erected a few miles distant from Los Angeles. Huge glass tanks, standing several storeys high, are filled with fish of all kinds. Visitors can view these from the various floors, examining at close quarters and at various depths, the wonders of the deep. And remarkable wonders there are to be seen! The blue waters of the seven seas hide the most diverse and remarkable forms of life! Here we could see bulky whales, sinister sharks, and other fish of all shapes and sizes, down to some that looked like living flowers—so beautifully-coloured were they, and so fragile and remarkable in appearance.

We saw these sights at odd moments, during a very busy tour among the ecclesias lasting over three weeks. We did not visit the city to view the wonders of the deep, not to see the unique sights, but to fraternise with the brethren, and to gain from them some help and encouragement in our walk Zionwards.

And we did receive that benefit. There are at least five ecclesias in Los Angeles. In fact, the city has the largest number of Christadelphians of any of the centres in the States. During our stay, we attended all of these meetings, speaking on a variety of subjects, and gradually coming to know better those of "like precious faith" in that part of the globe. It was a refreshing experience. We were delighted to find that prominence is given to the writings of Brethren Thomas and Roberts. Many discussions with the brethren had an "old Christadelphian" flavour about them that appealed to us greatly. This leads to healthy conditions in Ecclesial life, and should be encouraged wherever possible. There is a tendency today, in some quarters, to belittle the writings of the pioneers, to imply that we have grown beyond them. We wish that this were true, but it is not. There is much shallow speaking and teaching current today, and a vital need to turn back to the old paths once again.

Christadelphian Bible Schools

Our visit to the States was made in conjunction with the Bible Schools conducted there. We visited four of them, three in the capacity of "teacher," and one as a visitor for a brief period. As the Bible schools

are almost limited to the American Ecclesial world, we will briefly outline their function, speak of their benefits, and utter a word of warning regarding their dangers. I am sure that my friends in the States will not take offence at anything I say. In any case, the criticism I offer is equally appropriate in other countries where the Truth is found, and is not limited to the north-American Continent.

First, as to the objects and methods of Bible School. An entire establishment is hired for a week or eight days, and those attending the school are accommodated together for the entire period. Thus for one week brethren live and study together in fraternal accord. Each morning is divided into a series of three sessions of approximately 45 minutes duration, with a 15-minute break between sessions. Each teacher takes his session at the appointed time, and continues his course of instruction at the same time for the whole week. Different sessions are provided for adults and teenagers, and, for all of these, teachers must be found. It is necessary for a teacher to undertake a subject which he can adequately cover over the number of sessions (about six) allotted to him during the course of the school. At the three schools that I attended as "teacher," the subjects selected were: "Pleasure and Profit from Bible Study," "The Psalms as Poetry, Praise and Prophecy," and "Habakkuk's Message for These Times." Some schools have afternoon sessions as well. The evenings are given over to special meetings, and here again, the teachers co-operate in speaking. On these occasions I gave illustrated talks on Preaching the Truth in Australia, The Tabernacle, or Bible Study and Marking. Teachers are usually required to conduct a teenagers' class as well as the adult class.

The atmosphere of a class, therefore, is similar to that of an "Elpis Israel" Class in Australia, though, of course, on a much larger scale, for in the Bible School there might be upwards of 300 brethren and sisters assembled. But the principle of continuing with a single subject until it is exhausted is in both cases similar, except that in the "Elpis Israel" Class it continues on for a far longer period. Moreover, the fewer numbers in an "Elpis Israel" Class permit the students to come to know one another better. It leads to a greater measure of informality, and perhaps a greater response in regard to discussion or questions—though I found this free enough in the Bible Schools.

For these and other reasons, one cannot but commend the principle behind the establishment of these Bible Schools. It is an excellent thing that brethren come together periodically for such purposes. We found that an excellent spirit prevailed at these schools, and that brethren attended with the desire to increase their understanding of the Word, and receive a spiritual uplift. Such an exercise cannot but profit those who attend, and help the ecclesias from whence they come.

Each morning commences with a General Assembly, when the brother appointed as teacher on that occasion gives the opening "lesson" for the day. Meanwhile, the junior section has its opening lesson. I feel that an improvement would be made if the opening session could be designed to be of mutual interest to both seniors and juniors, so that during this period both study together. The juniors would, I feel, benefit from the discussion of the seniors, and both would benefit by coming together to study. I believe there is a need for this throughout the ecclesial world. Too often, today, there is complete segregation between elders and younger members, which I feel is not good. I am writing now, not of the Bible Schools, but of ecclesial study classes. When both groups study together they learn to appreciate each other's viewpoint better, and this leads to greater respect for each other, and

greater co-operation in the work of the Truth. I recognise that such joint classes demand of both groups an understanding outlook towards each other, but if this is inculcated (and the Bible Schools can show how it can be done), the ultimate benefits will be great and immediate. It demands discipline of self. It requires that those who undertake the work of teaching, fill their minds with the Word, and learn to express the ideas presented therein with all the dramatic import of which they are capable. This requires close attention to study and preparation, but the results will be worth every ounce of effort put into this work. I spoke of this to some of the brethren. They thought that classes where old and young meet together for common study would not work. But I am sure that it can be made to work, for I have seen it so. It will not work, however, where elders "patronise" the younger members, or the latter are contemptuous or disrespectful to their elders. I am not suggesting that such faults exist in the States, but I know from personal experience that they can arise. Such attitudes must be kept in restraint.

A further slight criticism I offer for what it is worth (and here again, this criticism can apply to countries other than U.S.A.), is a tendency to put too great a store upon the Bible School, as though this enjoyable week can provide the spiritual needs of a whole year. As an encouragement to study, the Schools are excellent. But if they are made the sole means of study throughout the year, a sad mistake is made, and the real purpose of the School is being overlooked. I found brethren expressing to me the great joy they experience in the Schools in terms that imply they saw in them almost complete reliance for their spiritual requirements. Some expressed the idea that the Bible Schools were the salvation of Ecclesias in U.S.A. Similar expressions are sometimes used in Australia in regard to the periodic inter-ecclesial Fraternal Gatherings, and in England regarding preaching Campaigns. If these expressions are true, they mean that the Ecclesias are not performing the function for which they were designed of Christ. The Apostle described the Ecclesia as "the pillar and ground of the Truth" (1 Tim. 3: 15). It is designed to help its members in the understanding of the Word, and to cultivate a love for the things of God. He has designed the Word as the medium of sanctification (John 17: 17). The Lord told his disciples: "Ye are clean through the Word" (John 15: 3). The Psalmist expressed the same truth when he declared: "Wherewithall shall a young man cleanse his way? By taking heed thereto according to Thy word" (Psa. 119: 19). Moses told Israel: "Set your hearts unto all the words which I testify among you this day . . . for it is not a vain thing for you; because it is your life" (Deut. 32: 46-47). He told the people: "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest down in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6: 7).

It is the duty of ecclesias to provide this means of study, or to encourage it among its members. No other work takes precedence over this. Social activities, fraternal gatherings, preaching campaigns are all subordinate to it. The elders should encourage it among the young with tact, consideration and patience. And where the serious, constructive study of the Word is upheld, there also will be upheld the writings of our pioneers—for they are without peer in the exposition of the Scriptures.

Large Ecclesial gatherings perform good in a variety of ways. They are encouraging to brethren. It is thrilling to see hundreds of brethren and sisters massed together in one great meeting, and to hear the well-

known-and-loved hymns sung with power and enthusiasm; it is a joy to witness the excellent order in which such meetings are usually conducted, and to listen to an exhortation delivered by a fluent speaker specially picked for the occasion. The tendency is to contrast this experience with the poor little meeting back home, where a few brethren are struggling to maintain the lightstand, where there are perhaps no dynamic speakers, and the hymns are weakly sung accompanied by a piano that is out of tune. It is wonderful, at the large gathering, to hear glowing accounts of visiting speakers telling of great and successful campaigns in the preaching of the Truth—it is difficult to go back home and try again to rouse interest in the Truth in a town that has been “done over” so often with no apparent results. In short, the large meeting sometimes has the effect of discouragement on those associated with a small ecclesia. It is so easy to listen to the seductive voice of defeat suggesting that we remove to a town where greater prospects await us—which usually means to a larger ecclesia, where we imagine the enjoyment of a bigger community will provide us with more congenial companionship. I have frequently found members of small ecclesias come away from large gatherings dissatisfied and discontented with their lot, and determined to escape from their normal environment as soon as possible.

In our large Fraternal Gatherings or Bible Schools, let us remember the needs of small groups, and set aside some time to encourage them in the more difficult tasks that face them. There is always a glamour about hearing of work done in distant parts, but there is just as large and as important a work to be done in one's immediate field of service. I am convinced that there is a vast work to be done in the States if the tiny communities that are scattered throughout it are encouraged to that end.

The impetus for labour must come from within. The ecclesias—small or large—must be aroused to their responsibilities. Individual members must be revived to take up the work of the Truth. To do so effectively they must be equipped to that end. The Scriptures alone are capable of doing that, whilst the writings of the pioneers are outstanding in the better exposition of them.

Meanwhile, a heavy responsibility rests upon those who organise Fraternal Gatherings, or Bible Schools, to see that the “meat” supplied in due season is both nourishing and attractive. In that regard let us reject the modernistic theories prevalent today, and which sometimes find expression in Ecclesial circles, and seek the sound exposition of the Word in the good “old-fashioned” Christadelphan manner. This will be found more attractive and more sustaining. It is sometimes urged

“Dr. Thomas's mode of teaching is at once convincing, persuasive, and impressive; his arguments seem clear and just, and sustained in every particular by the Word upon which they are founded. His expositions are simple and effective, and intelligible to the most ordinary capacity . . .” — “Nottingham Review,” 1848.

How True

“The cry of being guided by no man sounds noble, but it is usually hypocritical, for it turns out to mean with most of our small friends—‘no man but myself: Dr. Thomas was not infallible, but I am.’ When we are asked to choose between the Doctor's judgment and theirs, we must be excused for not choosing theirs.”—Brother Roberts.

in justification of the advancement of doubtful ideas, that these give opportunity for discussion. But there is nothing sustaining, nothing nourishing, nothing strengthening in this sort of thing. It is not an evidence of a "thinking mind," but rather of shallow thought. To those gathered to learn more of the Truth it is both depressing and harmful to hear the setting forward of modernistic thought.

Those who organise large conventions in any part of the Ecclesial world need to exercise care that what is done is "to the glory of Yahweh," and not merely to the elevation of flesh. And in their enthusiasm, let them consider the impact of these large gatherings on the small, struggling Ecclesia, and go out of their way to prepare special encouragement for their labours.

The Bible Schools (the first of which we experienced in California) were greatly enjoyed by us. As I type these words thousands of miles from U.S.A., in Manchester, England, my mind bridges again the space of time and distance, and I recapture again the great joy and enthusiasm experienced at the meetings, the grand pleasure of co-operating with those whom I can now look back upon not only as brethren and sisters, but personal acquaintances and friends. With sadness, we left California by air for San Antonio and Houston, deep in the south of Texas, where exist small Ecclesias, and where appointments awaited us. We left our Californian brethren deeply conscious of their loving and generous hospitality. For us, it was a wonderful experience to enjoy fraternal association with them, to study together for a brief moment the Word of God that creates a unity of outlook and hope, overleaping the barriers of distance, or even the difficulties of language! We left California confident that great opportunities exist in the States for the preaching of the Word and the advancement of Ecclesias. We finished this step in our journey around the world, reluctantly saying "Farewell" to friends we had learned to love in the Truth, with the hope that if Christ's coming does not first intervene, our visit to this part of the world might be repeated. But meanwhile, the engines of the large jet plane we had boarded were roaring, mighty power was being unleashed, and in a matter of minutes Los Angeles was far behind us, and we were flying at 500 m.p.h. towards the next stage in our travels.

—Editor

"To obey is better than sacrifice, and to hearken than the fat of rams." So said Samuel to King Saul; and all the revelations in the Word in all succeeding periods only go to illustrate and confirm the principle. All the Lord asks of mankind is to believe what He says, and to do what He commands them; but this they will not do.

— J.T.

Apostasy is in the ascendant, but the orient brightens with many a token of the dawn which will at last burst into the glorious morning when tears will be wiped from every pilgrim's weeping face, and sorrow and sighing shall flee away. If we suffer with him we shall reign with him.

— R.R.

For Private Study



NOTES ON THE APOCALYPSE

An itemised Exposition of the Book of Revelation, based on
"Eureka" and designed for home study and for Bible marking.

REVELATION, CHAPTER 6

(continued from page 32)

HISTORY OF THE PERIOD OF THE 4th SEAL (continued)

If they had been successful, they may have halted the distresses of this time.

Maximin heard of the rebellion. In a passion of rage he marched on Rome to expend his wrath against the senate whom he paralysed with fear. A descendant of Trajan aroused them from their fatal lethargy, and they appointed two successors to the Gordians: Maximus and Balbinus. The former was appointed to conduct the war against Maximin, the latter to direct the civil government of Rome.

Maximus opposed Maximin at Aquileia, but in Rome itself, civil war broke out between the people and the Praetorian Guard who were secret allies of Maximin. Italy flowed with blood, and life was accounted of no value at all. In the midst of all this violence and confusion, Maximin was assassinated by his soldiers.

"Death and the grave" continued to follow the fortunes of the Roman Empire. Maximus and Balbinus failed to co-operate together. They were jealous and distrustful of each other, and thus excited the contempt of the people. In the same year (238) a troop of desperate assassins invaded the palace, and stripping them of their royal robes, dragged them publicly through the streets of the city, finally leaving their bodies mangled with a thousand wounds, exposed to the insults or the pity of the mob.

In the space of a few months, six emperors had thus suffered violent deaths. A third Gordian, who had been made Caesar, remained. He was proclaimed Emperor at the age of 19, but whilst engaged in war with the Persians, his Praetorian Praefect, Philip, an Arab by birth, and a robber by profession, was created Emperor by the soldiers, and the unfortunate youth descended into "hades" by the hand of the murderer.

Gibbon declares of this terrible period, that the "animating health and vigour of the Empire were fled." To use the term of Revelation, the Roman "horse" and "chlorus" in colour — the colour of death.

But now, in accordance with the prophecy, Rome became afflicted by "wild beasts of the earth." Gibbon records: "The industry of the people was discouraged and exhausted by a long series of oppression. The discipline of the legions was corrupted by the ambition 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 represent the "wild beasts" of the prophecy. From A.D. 248-268 they poured over the frontier. Philip, after a reign of five years, had now been deposed by a successful revolution headed by Decius,

a senator. A few months later, the Goths poured over the northern border, and in the sack of one city, the blood of 100,000 persons was shed, and even the Roman legions experienced defeat. In this conflict Decius was slain. He was succeeded by Gallus and Hostilianus (251) who, by an ignominious treaty in which Rome promised to pay ransom to the Goths, he gained peace for one year.

The success of the Goths lured others across the borders. Swarms of these "wild beasts" spread desolation throughout the Empire, advancing almost within sight of Rome itself. Aemilianus, governor of Pannonia, succeeded in vanquishing them. Gallus and his son were assassinated, and he was proclaimed Emperor, only to reign for four months, when "death and the grave" claimed him by the same method. He had been defeated in battle by Valerian who, with the legions of Gaul and Germany, had resolved to avenge the murder of Gallus.

Valerian and his son Gallienus now assumed the purple. It was a time of complete confusion, distress, and bloodshed. Along the border the barbarians pressed heavily upon the Empire. The Franks attacked Spain in the West, the Allemanni attacked the northern provinces, whilst the Goths ravaged the coasts of Asia Minor, and the Persians threatened the east. Valerian marched to defend the east against the Persians but was defeated and himself captured. His worthless son allowed him to remain a prisoner of war until his death.

Gallienus reigned eight years, during which "death and hades" continued to follow the fortunes of the Roman Empire. During that time, nineteen pretenders to the throne arose, none of whom died a natural death. In a message to one of his ministers, the Emperor wrote: "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. Remember that Igenius was made Emperor (this person had just been suppressed by the minister concerned); tear, kill, hew in pieces. I write to you with my own hand, and would inspire you with my own feelings."

The prophecy required that the Empire should also feel the pangs of hunger. During a period of such maladministration famine was inevitable. But pestilence also threatened the people. A plague raged furiously between the years 250-265 in every province, city, affecting almost every family of the Roman Empire. At one time, the deaths of 5,000 people daily were recorded in the city of Rome; many towns were entirely depopulated. Gibbon calculates that civil and national wars, the tyrannical conduct of Emperors, together with pestilence and famine, accounted for the death, in a few years, of no less than a half of the human race.

Finally, Gallienus was assassinated, and the following reigns brought a measure of relief to the Empire. The army was restrained, taxation was relieved. Even so troubles continued. The barbarians continued to threaten the Empire; pretenders to the throne rose up one after another, and in defending both the throne and the borders, death remained widespread and common.

Although "death and the grave" continued to stalk the Roman "horse," conditions gradually improved. Indeed, if some measure of relief had not come, the deadly colour of the "horse" would have been followed by death itself, and the Empire would have descended into hades; the place that had claimed so many of her rulers and citizens during this period of 68 years.

Upholding the Purity of Apostolic Doctrine and Practice

VOLUME TWENTY-SEVEN



Logos

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THE PERFECT EXAMPLE

The Spirit bids us to be Christ-like — exemplary in the things which we enjoin on others. He, it is true, was divine, whilst we are only human, but this enhances rather than weakens his worth to us as an example. We are not required to reach Christ's standard of perfection. We are simply asked to keep our model before us and to strive to copy it. Let us never discourage any on account of their apparently slow progress. Rather let us praise and encourage where progress, however small, is being made. In following Christ, some make much more headway than others. All have not the same ability, and we know not each others weaknesses and drawbacks. Christ attracted men, and encouraged and strengthened them, by his upright, consistent walk, and we shall do the same if we follow in his steps.

Sincerity inspires confidence, insincerity destroys it. Brethren who talk and do not — who pose as saints on the platform, and who away from it act the part of sinners; who lecture, and exhort, and in private life go contrary to their own teaching — are the Truth's greatest enemies. They distress and dishearten faithful toilers, and disgust and repel genuine seekers after truth. They are hateful alike to God and man. Mere talkers are a danger. They may, for a time, obtain an influence which they do not deserve, but it is an influence which will, sooner or later, prove an evil one. Christ described such characters when he said, "They say and do not." If we aspire to public work let us be prepared to illustrate in our lives the great principles of the Truth which we would enjoin on our hearers — otherwise let us lie low. The ecclesias require not hypocrites, but speakers whose hearts as well as heads have been reached by the Truth — men who love righteousness, and who, from its practice, can speak earnestly and feelingly.

—A.J.

Principles of Prophecy

The Stage Reached in the Prophetic Programme

The first of a series of articles briefly expounding basic principles of prophecy. This article discusses the stage reached in the purpose of God from a chronological point of view. The writer does not set out to dogmatise, but merely to suggest. He leaves it to the reader to seek more deeply into the subjects, upon which he will briefly expound.



God's Contracts are Governed by Time

All agreements are governed by Time. The legal expression states that "time is the essence of the contract." If it were otherwise, no agreement would be binding, for the contractor could evade his responsibility by claiming the time was not ripe for its fulfilment.

God works on the same principle. He has proclaimed His purpose in a series of covenants of promise which are limited by a time factor. That is why the word "until" figures so prominently in the declared purpose of God*, why the Bible speaks of the "times of the Gentiles" and of "times and seasons," why we read of the "set time to favour Zion," and the "set time" when God will judge with equity (Psa. 102: 12; 75: 2-RSV), why Paul declared concerning the nations that God "hath determined the times before appointed, and the bounds of their habitation" (Acts 17: 26), why time periods are given in Scripture, and why the Epistle to the Hebrews declares: "In faith we perceive that the ages have been thoroughly adjusted by God's command" (Heb. 11: 3-Diaglott).

Therefore, there is no real delay in relation to Christ's coming, in the way sometimes suggested or inferred. When the time arrives, so also will Christ.

The subject of prophetic times and seasons is admittedly a difficult one. So many mistakes have been made in the past that the tendency is to leave it well alone. But that is both a pity and a negative approach to a matter that is of Divine revelation. The subject is found in Scripture, and is there for our admonition and learning. There is much encouragement to be derived from a consideration of it, and whilst we

*As, for example, in Ezekiel 21: 27 and Luke 21: 24.

cannot dogmatise, we are confident that an examination of the evidence will confirm that we are living in the time of Christ's coming.

Gentile Times Defined

The disobedience of Israel was followed by a period of Gentile imperial supremacy. God punished His people by delivering them into the hands of their enemies. This marks the initiation of Gentile times referred to by the Lord Jesus in Luke 21: 24. Moses had warned the people:

"If ye will not for all this hearken unto me, then I (God) will punish you seven times more for your sins" (Lev. 26: 18).

A "time" in Jewish reckoning is a year of 360 days. Seven such years represent 2520 days, or on the day for a year principle, 2520 years. This long arch of time measured off the Gentile era of dominance, and was marked by Israel's loss of political independence, and the conquest of the Holy Land by Gentile imperial power.

This same period of time is noted for the spirit of madness that has swept the nations and continues to do so (Jer. 25: 32; 51: 7). Nebuchadnezzar supplies the type. He became lifted up with pride as the result of his successful campaigns, and was punished by a spirit of madness possessing him for a period of "seven times" at the end of which he acknowledged that the "most high ruleth in the kingdom of men, and giveth it to whosoever He will" (Dan. 4: 25). Daniel records this incident in the life of the king. Nebuchadnezzar suffered from a form of lycanthropy, a kind of madness which causes a man to imagine himself to be an animal and act accordingly. The nations are suffering a form of lycanthropy today. A national lunacy possesses them, illustrating the words of Jeremiah: "the nations are mad" (Jer. 51: 7).

They imitate the ferocious nature of beasts in their attitude to God and each other, so that they are well represented in the prophecies of God's Word as the beasts of the jungle. The lunatic nature of their policies could bring them to destruction if God did not intervene as He did in the condition of Nebuchadnezzar. The king's sanity was given again to him. He acknowledged that the God of the Hebrews was supreme and omnipotent. As he came to understand God better, he was constrained to acknowledge that "His dominion is an everlasting dominion, and His kingdom is from generation to generation" (V. 34).

The world will be forced to acknowledge this also one day.

Meanwhile, the "times of the Gentiles," extending for 2520 years, are noted for Gentile supremacy over Israel, and for the beast-like attitude of nations in regard to their own affairs.

The Commencement of Gentile Times

The times of the Gentiles commenced with the fall of Jerusalem, the destruction of the Temple, and the overturning of David's throne.

There were three stages in this destruction of the Jewish State. In B.C. 604, in the time of Jehoiachim, Nebuchadnezzar marched against the city for the first time. In B.C. 598, the second attack was made during the reign of Jehoiachim. In B.C. 587 the final attack was made in the days of Zedekiah. The third attack completed the destruction

The brotherhood has been bombarded with a series of ill-considered tracts claiming to set forth the exact date of Christ's coming. As each leaflet has appeared, it has been followed by another correcting its predecessor's mistakes until the whole process has become completely ludicrous. Unfortunately, these have been sent to different parts of the Ecclesial world to the embarrassment of brethren everywhere. The folly of the claims made therein is obvious to all, so that the proper place for such leaflets is the waste-paper basket. Such claims perform serious disservice to truth by causing many to turn completely from the subject of Bible chronology and prophecy. This has a place in the Divine purpose, and in our personal study of the Word, though it is important to treat it very conservatively. The present article is designed to encourage thought upon a subject really worthy of it even though many feel that it is completely insoluble.

of the city and Temple, the overthrow of the monarchy and throne of David which has never since been re-established. In the words of the prophet: "This shall not be the same until he comes whose right it is" (Ezek. 21: 27).

Thus, B.C. 587 marks the commencement of Gentile times. It was the consummation of a long period during which Gentile power was rising to a peak and Israel was on the decline. Finally Gentilism triumphed, and the throne of David was overturned "until he come whose right it is."

If 586 marks the commencement of the times of the Gentiles, we need only to add 2520 to it to find the end of such times. But in our computation we must correct a mistake that has been made (and is acknowledged) in our calendars. When the current calendar was adopted in the 6th century, a mistake of four years had crept into it. The compiler had dropped three years of Augustus Caesar's reign out of his-

tory, and a further year had been omitted by a mathematical error. Thus our calendar is actually four years out of date.

1960 is really 1956!

Thus, although 2520 years added to 587 brings us to 1933, actually the true date is 1929.

That is the reason why Christ is said to be born in the year 4 B.C. (Before Christ!).

When the period of 2520 years is added to the three dates suggested above, we have a long arch of time reaching to 1918, 1922, and 1929. This period witnessed the Holy Land released from Gentile power and opened to Jewish migration under the British Mandate. Since then, through the ebb and flow of world politics, Israel's opportunities have advanced and receded and advanced again, until today an independent nation is established in the land. Gentile imperial ascendancy over the Holy Land has weakened. In this we witness the consummation of Gentile times. Gentile imperialism must recede still further, and after the temporary stretching forth of Russia's hands "to take a spoil and a prey" it will cease altogether.

But should not Christ be here if Gentile times are at an end?

Not necessarily, for a study of Bible time-periods reveals that there is usually an intermediary period between the end of one epoch and the opening of the next. The events of the first century provide an illustration of that. The one offering of Jesus rendered the Temple worship superfluous, and brought to an end the Mosaic aion. But for a time the Temple worship continued, the early ecclesia blended principles of the Law with those of Christ. It was a time of transition which continued until A.D. 70 (a period of 40 years) when the Temple service ceased completely, and Judea was overthrown.

A similar period of transition has followed the completion of Gentile times. Though we may accept 1929 as the completion of the "seven times," this does not mean that the return of the Lord should immediately follow, but rather that the end of an epoch has come. We have reached the period of transition that shall culminate in his return. Thus we are in the "time of the end" or the "latter days" which are intermediary to the next great act in the Divine purpose.

Where We Now Stand

From the standpoint of Bible chronology, therefore, it seems that we have reached the intermediary stage that links

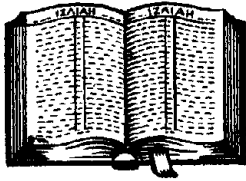
the closing of Gentile ascendancy over the land with the period when it shall be taken over completely by the Lord. We thus stand on the threshold of great events. There will be, as we know, an attempt made by Russia to seize control of the Middle East along with other territory, but it will prove abortive. It will introduce the "time of Jacob's trouble," but he shall be delivered out of it (Jer. 30: 7). It will be at this time that the breath of life will be breathed into the resurrected nation of Israel (Ezek. 37). The call will have gone forth inviting whosoever will to "come out" of Babylon and shelter under the protective care of him who shall rule in Zion, before the final crushing of that iniquitous system is accomplished. Israel after the flesh, the resurrected nation (not individuals) of Ezekiel's vision will then become "Yahweh's goodly horse in battle," and the complete destruction of Gentile power will be accomplished (Micah 7: 15-17; Rev. 16: 17-21).

Meanwhile we have the signs of the times to guide us in relation to Christ's coming. The epoch we have entered comprises the latter days, and these are divided into two parts: the pre-adventual and post-adventual. Christ comes during the period of the 6th vial which we have entered, but the millennium (his 1,000 years' reign) does not commence immediately on his appearance. There is the judgment of the household and the judgment of the nations. The latter falls into its place as the post-adventual "latter days," and will see the absolute destruction of Gentile power. Thus we read that "in the latter days Israel shall do valiantly." Under the 6th vial, Israel will be saved "from the time of Jacob's trouble," and under the 7th vial the nation shall do valiantly. Both are stages in the destruction of Gentile domination and power; both are in the "latter days."

Thus the "times of the Gentiles" spoken of by the Lord (Luke 21: 24) can be divided into two eras: the first comprises the chronological "seven times" of Gentile imperial supremacy over the Land of Israel; the second comprises the period in which Gentile power is consistently on the decline.

It seems that we have entered this second stage, an epoch that shall consummate in the presence of Christ in the earth, and the establishment of the Kingdom of God. Both from the standpoint of chronology, as well as from the fulfilment of prophecy, we are taught that Christ's coming is at the door.

—From notes by E.S. (Canada).



Things Old and New

No. 18—

The Land for all the People

Our last article saw Israel and all the world dancing for joy at the goodness of God in the day when the Lord shall comfort Zion. Isaiah speaks of her waste places being comforted, her wilderness made like Eden, and her desert transformed like the garden of the Lord, with joy and gladness everywhere, with thanksgiving and the voice of melody (Ch. 51). What a lovely picture!

There will certainly be plenty to dance about in the age to come, both for Israel and for all the world. Gone will be the injustices, the poverty, the frustration and rootlessness of the present day. The Key to this, as previous articles have revealed, will be the restoration of **THE** land to Israel, and land to all the nations, together with wise and just rulers or shepherds.

The Landless

Landlessness of the masses of peoples has been the cause of social injustice throughout the ages. Go-ahead individuals have ever been ready to grab their unfortunate neighbour's land and build up monopolies for themselves. One of the main targets of prophetic denunciations was to those who "joined house to house, that laid field to field, till there was no room and they were made to dwell alone in the earth" (Isa. 5: 8; cf Micah 2 and 3). This is an apt description of the sad transformation which came over the English countryside when the peasants were uprooted and the common land "enclosed" by powerful private individuals. It produced a "landless proletariat." The 18th and 19th centuries became joyless for many who were driven into the growing industrial centres where greed and selfishness prevailed. Charles Dickens wrote with feeling about those times; one of the fore-runners of modern Communism, Engels, gave force to his arguments by a harrowing book on the condition of the working classes in England at that time. Women and children slaved in the coal mines and justice and beauty went out of life. Much of the injustice has now been re-

moved, but the beauty of life has not returned. People remain landless, and have become a "suburban proletariat."

The exploitation of the coloured peoples, who have been used as a reservoir of cheap labour by Western industrialists in many parts of the earth has similarly uprooted people from their simple societies based on the land, and herded them in slum quarters where they have often completely lost their compass bearings in life. It is true that governments try to remove the slum problem, but they cannot avoid the fact that the fabric of life has been destroyed. It is right that we should understand these problems, for in God's grace, we hope shortly to help in their solution, by re-establishing the fundamentals of a happy life.

Justice

The keynote of the Kingdom will be righteousness, which incorporates "justice." "Behold a king will reign in righteousness, and princes will rule in justice" (Isa. 32-RSV). The latter part of the same chapter describes past disaster in Israel: "Beat upon your breasts for the pleasant fields, for the fruitful vine (they had been dispossessed of the land that God has given them), for the soil of my people growing up in thorns and briers (a land misused becoming a prey to soil erosion and barrenness) until the spirit is poured upon us from on high (in the ministrations of Jesus and the Saints) and the wilderness becomes a fruitful field and the fruitful field is deemed a forest." Then social and moral results follow from the rejuvenation of the land and resettlement of the people: "Then justice will dwell in the wilderness and righteousness abide in the fruitful field and the effect of righteousness will be peace, and the result of righteousness, quietness and trust for ever." Mark well the associations of ideas — revival of the land basis of existence, the removal of social injustice, the development of truth and righteousness. This is the constant vision of the prophets. They are not just portraying an ideal future in terms of the only good society they knew . . . they are describing things which soon will be literal realities. But we must banish the picture of the kingdom which has model factories, aeroplanes, and an industrial society. These things clash with the very basis of the kind of work that God is to perform.

Many prophetic pictures of the future are set off in bold relief when compared with the injustice of the past. Justice and right in the kingdom are mentioned in Scripture in contrast with injustice, oppression and land grabbing that

has developed in the past. We often quote Psalm 72 to tell our friends of the glories of the reign of Christ, emphasising the King's concern for the poor and needy:

"He shall deliver the needy when he crieth; the poor also and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence."

We are often very vague in our impressions, as if Christ would wave a benevolent wand, and all will be well for the masses. But he will work by means: he will remove the root causes of poverty and need, injustice and oppression. The earth is the Lord's and the fullness thereof; He developed it for the use of all mankind, but a few ambitious souls, although they could not eat more than one man's food, stole it for their own glory, and held the rest of men to ransom. Perhaps this is oversimplified. But it is basically what happened. Misery followed for mankind wherever they were dispossessed from the land. The solution, the means whereby Christ and his brethren will help the poor and needy, will be to restore them to the land.

Dispossession in Israel

The history of dispossession in Israel can be traced through the pages of Scripture. It was prophesied of Saul that he would take the fields and vineyards and oliveyards, even the best of them, and give them to his favorites (1 Sam. 8: 14-18).

The prophet Isaiah denounced the aristocracy of his day:

"The Lord standeth up to plead and standeth to judge the people. The Lord will enter into judgment with the ancients of his people and the princes thereof: for ye have eaten up the vineyards; the spoil of the poor is in your houses. What mean ye that ye beat my people to pieces, and grind the faces of the poor? saith Yahweh of hosts" (Ch. 3: 13-15).

He also speaks of unrighteous decrees "and the writers who keep writing oppression" (ch. 10: 1). This is a most apt description of the Land laws of all nations, whereby men say "this land is mine," when it is in fact God's, and He has leased it for the benefit of mankind (Lev. 25: 23—particularly of Israel, but true everywhere). These are the men who, over the centuries, have taken away the right from the poor of the people (Isa. 10: 2), who have "panted after the dust of the earth on the head of the poor" — that is, have even begrudged them the dust they have sprinkled on their head as a sign of mourning (Amos. 2: 6-8).

Job 24 describes the denial of equal rights in the land

which drives men to the least productive soil, produces poverty and hunger in the midst of plenty with resultant homelessness, misery in overcrowded cities, crime, and despair. Read the first 17 verses of the chapter, and get a picture of some of the worst results of human tampering with gifts that God gave to all men. "There are that remove the landmarks, who turn the needy out of the way," he begins.

If we can see that landlessness brings misery, then we shall understand that restoration to the land, is an essential ingredient in the justice and peace that is to fill the earth when "there shall be a just one, ruling over men in the fear of God, when he shall be as the light of the morning, when the sun riseth, even a morning without clouds" (2 Sam. 23).

Luxury

Israel's prophets also denounced the luxury that replaced a simple agricultural existence. They show how it brought about social deterioration and carelessness about the national welfare. Similarly, we live in an age when people "have never had it so good," and when so often these words are upon their tongues: "I couldn't care less." In contrast, the hardihood developed by life on the land will make for robustness of mind and banish the feebleness of an age of push-buttons and mass entertainment.

The earlier years of Israel's history are characterised by rulers and prominent men, rooted in the land. Gideon was threshing wheat by the winepress when the angel of Yahweh called him to deliver the people from Midian; Saul had to be called from his farm to raise the siege of Jabesh Gilead; David was keeping the sheep when he was selected to succeed Saul. Even later on, Elisha was plowing with twelve yoke of oxen before him when the mantle of the prophet fell upon him. Amos, the missionary from Judah to Israel, was a herdsman and dresser of sycamore trees. Uzziah, too, was a good king before his heart was lifted up. Perhaps the fact that "he loved the ground" (A.V. marg) helped. He was a great desert reclamer, the forerunner of soil conservation (2 Chron. 26: 10-11).

However, the time came when the leaders of Israel lay upon couches of ivory, and caroused, singing idle songs. Against such Amos inveighs in his 6th chapter. Isaiah 3 mentions the luxurious court circles of Judah after they had lost the common touch of association with the land. In particular, he describes the sophistication of the women with their make-up and finery. He might well have been rebuking women in the 20th century "who are haughty and walk with

stretched forth necks and wanton eyes." Women have always craved to find supposed beauty in the garments and fashions of the day, yet who more attractive than the traditional country maid, particularly if she answers to Peter's description in his first and third chapters, with the emphasis on inner adornment?

These passages are but a few of the many that underline the evils that arise when men and women are divorced from the soil. They must suffice, although you will be able to find many more.

Jesus and the saints will have the spirit of Nehemiah. He was filled with anger when he saw the few preying upon the many by lending money on security of the land, which eventually passed to the usurers. Nehemiah compelled the moneylenders to return the land and the interest.

Ezekiel 45: 8 stresses that the princes of the coming age will not oppress the people. Speaking first of the promised land, he declares that they shall give the land to the house of Israel according to their tribes. What is done in Israel will be done all over the world. It will be a glad day of Jubilee for all mankind when the land they have for so many centuries lost, will be restored to them.

Will there be enough Land?

In attempting a realistic picture of the establishment of the kingdom, questions do occur about this dividing of the land among the people. Even allowing for the fact that millions will have perished in the day of wrath, will there be room enough for the whole world to be resettled on the land?

The answer is that there will be. One way is that the 8,000 million acres of desert in the world will be brought into a state of fertility. We will talk of this later, God willing, but simpler even than this is the fact that there is still a lot of countryside unspoilt by the hand of man. Won't it be spoilt if people are settled on it every few hundred yards? No. England is one of the most densely populated countries in the world, yet if you take a journey in any direction from, say Birmingham, you pass through mile after mile of farm land with only a few cottages dotted here and there. If the millions in the cities were spread throughout the countryside, there would certainly be more cottages dotted about, but the countryside could absorb them without losing its character.

At the present moment in England (for example), the cities are spreading, and planners are worried by what they call the "urban sprawl." They are establishing new towns to

take the overspill from the big cities, and establishing green belts around the great centres of population. I am thankful to live in one such green belt, where building is virtually forbidden. Yet the problem is not being dealt with as Jesus and the saints will handle it. Economic considerations cause builders to build on a big scale. They rarely think in terms of anything less than a large housing estate that eats up acres of productive farmland. So we get areas which are a mass of buildings and penned-in landless people. Then we get hundreds of square miles sparsely populated where building is almost forbidden.

The solution of the future is that people will be given their small farms and on them they will build their houses (Isa. 65). Thus you will not be able to walk very far without finding a hamlet, or group of cottages — yet nowhere will there be the ugly crowded centres of population.

We can be certain too, that what is built in the countryside of the future will harmonise with the surrounding countryside, for everything in the age to come is to give glory to God, and will therefore not clash with what He has made. In fact, the "peasants" of old time knew how to assimilate their dwellings to the neighbouring woods and fields. And in England at least, there used to be more people in the countryside and less in the towns. You can prove this on a rail journey from London to Birmingham. As you pass through Oxfordshire and adjoining counties, you will see the fields heavily ridged. The ridges pass through the hedges, showing that they were there before the hedges. They are, in fact, the remnant of the Saxon days over 1200 years ago, when each village had its farmland divided between the yeomen, as the peasants were known. So that all would have a fair share of the good soil, the land was divided into three fields, and each field into strips. In the land contours of England, you can still see these strips. But where are the villages? Gone. Yet once they must have been there, and at intervals as frequent as the strips we can see. So it will be again.

The Land will be Married

Thus, like Israel of old, all men will have an environment which will evoke joy and content, and with which they will be able to blend.

This blending of the people and land, is described in relation to the Holy Land, and the sons of Zion as marriage. It will also be such for all mankind. Have not we found ourselves using the phrase: "mankind divorced from the land.?"

The reverse will be marriage. The twain shall become one. Of Zion it is written: "Thou shalt no more be termed Forsaken, neither shall thy land any more be termed Desolate; but thou shalt be called Hephzibah (My delight is in her), and the land Beulah (Married), for Yahweh delighteth in thee, and thy land shall be married; for as a young man marrieth a virgin, so shall thy sons marry thee, and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." (Isa. 52: 4-5). What a remarkable simile to use for the love of a people for a land. Think of all the excitement, the quickening pulse, the excruciating joy with which a young couple approach their marriage. That is how we shall feel when it comes to inheriting the land promised by God to Abraham and his seed. That is how Israel, the mortal remnant, will feel in the day of restitution of all things, after the travail of the Northern invasion and the wilderness of the peoples. It is also how all mankind will feel as they begin to sit every man under his own vine and fig tree.

I would not minimise the special position of **THE LAND** which is spoken of, with Jerusalem, as the perfection of beauty and joy of the whole earth. God loves it above all others, but what takes place in Israel will be a microcosm, a miniature picture, of what will happen in other parts. In fact, God purposes to make Zion co-extensive with the whole world, as Emperor Caracalla once decreed Rome should be!

Yahweh's design is to ultimately make an end of all nations, as nation after nation is truly joined to Him and become part of His worldwide Israel. This is what was promised to Abraham, and is the whole purpose of the Millennium (Jer. 30: 11; Zech. 2: 11). The daughter of Zion, as rejuvenated Israel and their commonwealth shall be called, shall be the first dominion. The kingdom shall come to the daughter of Jerusalem (Micah 4: 8). Immanuel's land is especially dear to Yahweh and His people, because, in it God's principal works have been wrought, and because it will be the nucleus of the coming joy.

But having started there, remember that the Lord shall be king over ALL the world, and that His rule will extend to earth's remotest bound. Hence, I think the spirit of much that is said about the land of promise must ultimately apply to all the world, which will become a paradise—Eden restored—fit for God's new order of mighty ones to inhabit for ever.

—Edgar Wille (England).

The Marriage Supper of the Lamb

Acquaintance, Love, Betrothal

“Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. Wherefore, be ye not unwise, but understanding what the will of the Lord is.”
—Eph. 5: 14-17.



Having considered the subject typically and prophetically, we now deliberate upon some of the general aspects of spiritual marriage.



There are many specious and quite nebulous philosophies prevailing in this present age upon the subject of Love and Marriage. These worldly premises — products of flesh-reasoning, and therefore widely accepted — only corrupt the true purpose of the system which Yahweh has established.

Marriage, as a Divinely-instituted sociological arrangement, is intended to be the highest form of mortal union that can be attained in this present life. As such, marriages contracted among enlightened servants of Deity symbolise the eventual complete union between the Lord Jesus and his Bride. The words spoken in Eden resound down the ages with a message that reaches out far beyond the limited audience to which they were first addressed: “Therefore shall a man leave his father and his mother and shall cleave unto his wife: and they shall be one flesh” (Gen. 2: 24). Here is foreshadowed the ultimate revelation of Divine glory, to be revealed at the “set time” through the personage of the highly exalted Second Adam and his glorious, multitudinous bride.

ACQUAINTANCE

Marriage is preceded by three consecutive preliminary periods. We propose to define these, and expound upon them as they apply to the Lord Jesus and his bride-elect.

Before a matrimonial alliance is generally contemplated, it is necessary for two people to become acquainted.

This reminds us that at one time, we were ignorant of Christ, and therefore “without hope” (Eph. 2: 12). It is profitable to reflect upon our previous state in this light. Such

thoughts should be humbling. God could not help us because of the blindness of our hearts. We were alienated by "wicked works," and with no covering for our transgressions other than the fig-leaf devices futilely employed by our forebears.

But then, in some wonderful way, we were "introduced" to the Truth. We began to understand the vital importance of the Divine Word. "This is life eternal to KNOW thee, the only true God, and Jesus Christ whom thou hast sent" (John 17: 3). With what sadness and heaviness of heart must Jesus have addressed himself to the suspicious, scheming Pharisees: "Ye neither know me nor my Father: if ye had known me, ye should have known my Father also" (John 8: 19). But they were ignorant and remained so. Yet we are numbered among the privileged few. We heard the parable of the sower and the seed: "He that receiveth seed into the good ground is he that **heareth the Word**, and understandeth it." (Matt. 13: 23). These words of the Master teach that we are Adamic clay (Job 33: 6), and that into our spiritually inanimate clay must be sown the incorruptible seed, which is the Word of God (1 Peter. 1: 23).

In this way — gradually, but with ever increasing conviction — we came to "know" the heavenly Bridegroom. The words of Eliphaz the Temanite suddenly had a wonderful meaning of which we had previously been unaware:

"Acquaint now thyself with him, and be at peace: thereby good shall come unto thee" (Job. 22: 21).

Through the great mercy and loving-kindness of Yahweh, we became acquainted with the One to whom we are now betrothed.

LOVE

The world tells us that "love at first sight" is often both possible and practical. Yet, it is obvious that a deep and abiding love can only develop as the result of knowledge. In defining "love" in its broadest sense, we may say that it is "the fruit of knowing." It is, therefore, not possible to love deeply without first "knowing."

When we speak of "love" in regard to the Truth, and particularly in our relationship with the Lord Jesus, utmost care should be exercised to correctly understand what is involved.

There are two principal Greek words in the New Testament translated "love."

One of these is "**agape**." This is the word most commonly used for the love that should be shown and experienced by

the bride of Christ. It signifies: "a profound respect and reverence based upon knowledge." This is far removed from the generally accepted sentimental emotionalism which is usually associated with most religious concepts of love. "Agape" speaks of the highest form of love, one which is not sentimental, nor based upon fleshly emotion or "experience," but has as its core, intellectual enlightenment.

The other word is "**phileo**," which signifies: "tender affection." It is a warm, intimate love, without sensuality. It defines an affectionate bond of fidelity that can be experienced by mortals.

Having learnt of the heavenly Bridegroom, we now find that "acquaintance" has blossomed into "love," and this love must be confessed and practised. Let us consider how "agape," and "phileo" love must govern our lives.

We do not find any command in the Word that we must "phileo" our Heavenly Father. The reason should be readily perceived. It is His voice that said: "My thoughts are not your thoughts, neither are your ways my ways" (Isa 55: 8). Because of the Infinite Perfection and Purity of the Father, we can only offer Him "agape" love. Anything less than the highest form of worship would be to deny His perfect holiness. Thus we have the instruction of Christ: "Thou shalt love (agape) the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. 22: 37).

But in sublime contrast, the Father looks upon us condescendingly with a pitying love. Paul wrote of it to Titus: "The kindness and love of God our Saviour toward man" (Tit. 3: 4). The word here is "philanthropia," from which comes the English "philanthropy" or "philanthropist." The A.V. margin renders it "pity," which is well to the point. "Like as a father pitieth his children, so Yahweh pitieth them that fear Him." (Psa. 103: 13).

In regard to the love which exists between the Lord Jesus and his bride, the Word is equally expressive.

We are to give him both our "agape" and "phileo" love — in return for which he will wonderfully bestow upon us these same two loves.

Paul affirms: "Grace be with all them that love (agape) our Lord Jesus Christ in sincerity" (Eph. 6: 24). "If any man love (phileo) not the Lord Jesus Christ, let him be anathema maran-atha (a curse at the coming of the Lord)" (1 Cor. 16: 22).

As our Bridegroom to whom we are now betrothed, we are able to love him with the highest form of love that

can be experienced; a love that is respectful and reverential; a love that only exists because the Word has enlightened us concerning him, and the things he has accomplished on our behalf. At the same time, we are able to love him with the human feeling of tender affection, as befitting those of Adam's race who are bound together with the strong bonds of the Truth, which far transcends the ties of mere flesh and blood.

And what of the Lord's great love for his bride? "Greater love (agape) hath no man than this, that a man lay down his life for his friends" (John 15: 13). Here is a beautiful definition of the highest form of love; one which clearly reveals the purpose of the Father in the Son, to sacrifice even life itself in fulfilling the Divine Will. Thus "agape" love is intensely sacrificial when practised to its limits. The Lord Jesus manifested this love for his bride, pouring out his life even unto death. And in this extreme example of love, he surrendered his life for men and women, who, at that time, did not even exist. "Whilst we were yet sinners, Christ died for us" (Rom. 5: 8). Here is "agape" love. We had done nothing to make us worthy of such supreme sacrifice, yet he "gave himself for us, that he might redeem us from all iniquity" (Tit. 2: 14).

As the loving Bridegroom, he also offers us his "phileo" love. "As many as I love (phileo), I rebuke and chasten: be zealous therefore and repent" (Rev. 3: 19). It may seem strange that we are unable to offer "phileo" love to the Father, and yet love the Son in this way and receive "phileo" love from him in return. The answer reveals one of the intimate features of the love that binds Christ and his bride together as one; for he has truly been one of us, treading the narrow pathway of mortal trial which leads to eternal life. Through "much tribulation" he entered into glory. With "strong crying and tears" he conquered the power of sin. He can be touched by "the feeling of our infirmities" because he has experienced these things himself (Heb. 4: 15; 5: 7). And above all else, when it comes to the paramount responsibilities of offering sacrificial lives and demonstrating true love, the Lord Jesus asks his bride to do nothing that he has not already done himself.

BETROTHAL

Having become acquainted with the Bridegroom through the enlightenment of the Word, the knowledge of him ripens into love. The final pre-marital stage, betrothal, then follows.

The Jewish traditions operative in the days of Christ have a particular bearing upon this aspect.

The former arrangement of a betrothal was undertaken by a friend or legal representative on the part of the Bridegroom, and generally by the parents of the woman who acted on her behalf. A meeting was arranged, and the betrothal was harmoniously settled and confirmed by oaths. Presents were heaped upon the woman to commemorate the great event, and the important occasion was then celebrated with a feast.

The same principles apply to our spiritual betrothal. There are two parties desiring betrothal with one another: Christ and ourselves. There are representatives for both parties: the Father and the Word. The oath and formal agreement can be seen in the act of baptism with the accompanying vows. "Presents" are heaped upon the newly immersed disciple when he receives "the riches of faith" (James 2: 5), styled by Paul "the unsearchable riches of Christ" (Eph. 3: 8). And lastly there is the feast of celebration. The anti-type is seen in the bread and wine, the weekly feast of remembrance.

Chastity Demanded

In these spiritually decadent days, betrothal is no longer regarded with the seriousness and moral obligations that were once observed. But the laws which governed the conduct of Israelites are of vital importance in teaching Christ's bride the duties that are incumbent upon her during the period of betrothal.

From the time of betrothal to the actual marriage — an interval of one year was customary in later Biblical times — the woman was considered already "married," in that she was expected to keep her vows of chastity and maintain an irrevocable obligation to her bridegroom elect.

Any perfidious behaviour on the part of the woman would not be tolerated. Adultery was punishable by death.

The Mosaic law provided distinct lessons for the proper conduct of spiritual marriage, and emphatically stated: "Thou shalt not commit adultery" (Exod. 20: 14). The importance of chastity in marriage was constantly emphasised. The "oneness" of the matrimonial alliance was impressed upon the Jews as a type of the "oneness" which should exist between Yahweh and His people. The people became "one" with Him through covenant relationship; and in being joined to the Most High in this way, they were to be holy, as He is

(Lev. 20: 26). Adultery was a type of uncleanness (Numb. 5: 19), and as such it symbolised the absence of an effective covenant relationship with Yahweh. Marriages were not to be defiled, even as Yahweh required virtuous service from a people not contaminated by the worship of other gods.

Spiritual adultery results from perverted worship, even as fleshly infidelity is the outcome of a perverted sense of obligation towards marriage vows.

The priests — who typified the priestly people, the bride of Christ — were not permitted to take a defiled woman in marriage. "They shall not take a wife that is a whore or profane (polluted); neither shall they take a woman put away from her husband: for he is holy unto his God" (Lev. 21: 7). Similarly, these conditions of marriage were binding upon the High Priest, with particular emphasis upon the virginal requirements in his bride: "He shall take a wife in her virginity. A widow, or a divorced woman, or profane, or an harlot, these shall he not take: but he shall take a virgin of his own people to wife" (Lev. 21: 13-14. Cp. 2 Cor. 11: 2; Rev. 14: 4). These conditions, applied to spiritual marriage with the Great High Priest, emphasise the need for purity in doctrine and practice by all who aspire to union with Christ.

A remarkable feature of the Law concerning chastity was the "Law of Jealousies" (Num. 5: 11-31).

In the events of a husband being suspicious of his wife's infidelity, but without positive proof of unfaithfulness, he could take her before the Sanctuary and subject her to the "trial of jealousies" in the presence of the priest. With her head uncovered (a sign of her humiliation) she was to present an offering of barley meal. The priest would then take an earthen vessel containing holy water — presumably drawn from the Laver — and add to its contents some dust from the floor of the Tabernacle. The woman would drink this mixture in the presence of the priest. If she were guiltless, thus disproving her husband's suspicions, the mixture would have no effect upon her. On the other hand, a curse would come upon her if her husband's doubts were well-founded.

The remarkable feature of this "Law of Jealousies" was that, whilst this privilege was available to a husband, no such prerogative was extended to a woman in similar circumstances.

The woman stands as a type of Israel (and also as a type of Christ's bride); the man becomes a symbol for Yah-

weh (Jer. 3: 14 Cp. Isa. 54: 5). Israel repeatedly failed to measure up to the requirements of the covenant. Similarly, Christ's bride is subject to the same weakness of the flesh. But Yahweh cannot fail! He is immutable. "I am Yahweh, I change not" (Mal. 3: 16). How utterly dependent is the bride of Christ upon the infinite mercy of the Father.

The apostle James exhorted upon the need for spiritual chastity: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?" (James 4: 4). The latter part of the verse indicates the basic cause of spiritual infidelity: friendship with the world.

The bride of the Lord Jesus must exercise great care. Having professed "Love" (agape and phileo) for the Lord, she must always remember her vows of chastity. During the period of her betrothal, her loyalty must be zealous and undivided. Her love must be evident and fervent.

The betrothal period is drawing to a close. Soon the cry will go up: "The bridegroom cometh!"

And as the midnight hour draws near, the bride is solemnly warned (Luke 12: 40):

"BE YE THEREFORE READY."

—John Ullman (W.A.).

(God willing, this series will be concluded in our next issue).

Seed Sowing in the Past

"By a door to door delivery in divers parts of the town the light will be kept in continual view. The tracts contain an advertisement of the places of meeting, and of the books expository of the Truth; so that, as far as they could be so in so small a compass, they are finger posts and guides to the way of life. What if ninety-nine out of one hundred fall like snowflakes on the water, the hundredth may be the means of bringing to the Truth; and the ecclesia does its duty, as the beacon-light of the Truth. It is to be hoped that the hearts of many will be smitten with this work, and carry forward a saving testimony for the Truth of God."

—Brother Roberts, in 1868

There will be plenty of delightful company in the Kingdom of God --men and women who will be joyful, but not frivolous; intelligent, but not conceited; care-free, but not, therefore, hard and unsystematic--people whose greatest joy will be to carry out God's will themselves, and to help others to do the same.

The Supposed Pre-existence of Christ

GENESIS 1 : 26

“And God said, Let US Make man in our image. . . .”

Question: Could you please explain the use of the plural pronoun in the light of your belief in the unity of God, and your rejection of the doctrine of the pre-existence of Christ? (D.R. — N.S.W.).

☆ ☆

Answer: The plural pronoun is used in this verse because the work performed was done through God’s agent, the angels. They are “mighty ones of power, that do His commandments, hearkening unto the voice of His word . . . His ministers that do His pleasure” (Psa. 103: 20).

It will doubtless be objected, however, that inasmuch as the title “God” is used in this verse, it must surely apply to the supreme Deity. That, however, is not necessarily the case. Paul taught that “there be that are called gods, in heaven and in earth . . . but to us there is but one God, the Father, of whom are all things . . .” (1 Cor. 8: 5-6).

There are, therefore, celestial and terrestrial Gods in addition to the Father who is supreme over all.

They can claim the title “God” because in some way they manifest His authority or power.

The Lord Jesus made reference to the terrestrial Gods when he declared: “Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?” (John 10: 34-36).

The Lord thus pointed to the Scriptures which calls mortal men “gods” simply because they revealed God unto men. He was quoting from Psalm 82: 6: “I have said, Ye are gods; and all of you are children of the most High. But ye shall die like men . . .” These “gods” were thus mortal men, leaders in Israel whose duty and responsibility was to reveal unto the people the instructions and laws of Yahweh. They judged for Yahweh “who was with them in judgment” (2 Chron. 19: 6). To stand before these specially appointed priests and judges was equivalent to standing before Yahweh (Deut. 19: 17). It is significant, therefore, that the same Hebrew word translated “God” in Gen. 1: 26 is rendered “judges”

in Exod. 21: 6; 22: 8-9, 28. An Analytical Concordance will reveal this fact, which is illustrative of the words of the Lord in John 10: 34 and of Paul in 1 Cor. 8: 5, who both drew attention to these mortal "gods."

From this is it obvious that the word God does not invariably refer to the Father, but also to those through whom He manifests Himself.

The word in Genesis 1: 26 is "Elohim" in the Hebrew; a plural word expressing the One True God in multiplicity, Deity revealed through His agents.

In this case, the reference is to celestial "Gods," to the angels who are His ministers. The Song of Moses includes these words: "Who is like unto Thee, O Yahweh, among the gods?" Yahweh is not found among the pagan gods of the nations; the reference is to angels (Notice the marginal rendition: "mighty ones") over whom He stands as a "great King" (Psa. 95: 3).

This word "elohim" is translated "angels" in Psa. 8: 5, a translation supported by the New Testament (Heb. 2: 7).

It was the angels who guarded the Tree of Life (Gen. 3: 22) though the title Lord God is used. This could not refer to the invisible, immortal, supreme Ruler of the heavens, for "no man hath seen nor can see" Him (1 Tim. 6: 16).

It was the angels who delivered the Law to Moses (Acts 7: 53), though in Numbers 12: 8 it is said that he received it from God.

It was an angel who wrested with Jacob, styled both "man" and "God" in Genesis 32: 24, 30 (but see Hos. 12: 3-4).

They were angels who appeared to Abraham (Heb. 13: 1), though the theophany or manifestation, is described as the "Lord appearing unto him" (Gen. 18: 1).

Many other similar incidents could be quoted throughout the Word, revealing the angels as the ministers of the Father, manifesting Him unto men. They used His name, because they acted on His behalf. There is nothing strange in this. On the contrary, such usage is common today. When a person acts as agent for a company, he conducts business not in his own name, but in that of the firm he represents. The firm is known through him, and his individuality is merged in it. Temporarily he loses his personal identity, and men meet him, not in his own name, but in the name of the company for whom he is operating.

This is also the custom of Scripture. The angels used the name of Deity because they acted on His behalf and with His authority. "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for My name is in him . . ." (Exod. 23: 20). To this angel was committed the power to forgive sins, the power over life and death. Yahweh's name was in him. He spoke and acted in the name of the Father, to Whom, of course, he remained subservient.

In similar manner the Lord Jesus has been exalted to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins (Acts. 5: 31). Notice the use of the word "exalted." How would the use of such a word be possible if Jesus were the second person of a trinity, or if he pre-existed? To be "elevated" is to be raised to a higher status than that held previously. The Lord was elevated from his status of mortality, a member of the death-stricken human race, to his present position. But he is still subservient to the Father. The Scriptures teach: "When all things shall be subdued unto him, then shall the Son also himself be subject unto Him that put all things under him, that God may be all in all."

The Scriptures teach that it is possible for mortal men to attain unto the "glory of God" (Rom. 5: 2), possible for them to possess "divine nature" (2 Pet. 1: 4), possible for them to have the "name of God" named upon them (Rev. 3: 12). When they attain unto this state, they will be equal unto the angels" (Luke 20: 36), able to claim the title of "God" (Zech. 12: 8).

In short, the use of the title "God" does not necessarily imply that the Father is referred to. It has been used for mortal man (see Exod. 7: 1; 4: 16), and it has been used for angels. In each case, the context always determining the way in which it should be used.

The reference in Genesis 1: 26 is to the angels who were performing the word and work of the great Creator and Director of all.

—H.P.M.

The time of trouble thickens as the End approaches. And until God finishes His controversy with the nations, how can it lighten? But He will take His people out of it in His own time. That may be any day now as far as we know. Therein is consolation.

The Servants of God —and ISRAEL

"There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." (Rom. 11: 26).



Previous articles under this theme have revealed that God's servants down the ages constitute an example to us in their attitude to the circumstances and environment of their particular times. Such is also the case with the prophet Ezekiel, who is prominently identified with the nation of ISRAEL.

This is evident in the events recorded in Ezekiel Chapter 4, where the prophet had the horrible experience of lying upon his side for 390 days eating abominable food. This dramatic incident vividly called the attention of the people of Israel to their spiritual state. The prophet was to be a "sign to the house of Israel" (v. 3). In his dire strait, he portrayed the fact that for 390 years, the nation had wrought evil in the sight of God, and consequently, were wallowing in their own filth. Thus Ezekiel depicted God's stern view of their conduct.

Yet they did not repent. Therefore, the prophet is involved in another Divinely controlled incident, revealing the destiny of the nation. Chapter 24 records the heart-rending story of his wife's death. Ezekiel was told by God that his wife was to die, and that when this sad event occurs, he was not to "mourn nor weep, neither should his tears run down" (v. 16). Ezekiel greatly loved his wife. Of that there is no doubt, for God himself describes her to Ezekiel as "the desire of thine eyes." Yet this sad event came to pass as God had directed: "and at even my wife died; and I did in the morning as I was commanded." (v. 18).

Why did Ezekiel, the man of God, have to suffer so terribly? It was because he was appointed as a "man of sign." (Ezek. 24: 27; 12: 6, 11). Ezekiel was Israel. His experiences were typical of the nation to whom he was sent. By his experiences, he prefigured the sad days of the casting down of the nation, and the loss of the city they loved: Jerusalem. A loss so sudden, so terrible, that they would find no opportunity to pause, and mourn, and weep (Ch. 24: 23). There was to be for Israel, days of suffering and great sorrow.

And yet the name "Ezekiel" means "El is Strong." Part of the prophet's message was that God would work mightily on behalf of Israel. He would, at the set time, turn again the captivity of Zion.

Thus, the message of Ezekiel is not only for correction and instruction, but is full of hope, both of his nation who sat down by the waters of Babylon and wept at the remembrance of Zion, and to us also, who still await the casting down of "great Babylon," that the kingdom of God might be established.

Ezekiel as a "man of sign" was privileged to witness in vision the tremendous events, which Israel will yet witness in reality. He saw the triumph of his people through the work of Messiah and the saints (ch. 37). He saw the invader, Gog, overwhelmed on the mountains of Israel; the land cleansed; and the great temple which is "beautiful for situation . . . the joy of the whole earth" (Psa. 48) erected in its place for the worship by all mankind (Ezek. 38-40). He saw Israel settled in her cantons throughout the length and breadth of the land (ch. 48) presenting a glorious picture redounding to the honour of Yahweh. Ezekiel saw close at hand, that which Balaam will only ever see afar off, and yet Balaam was moved to declare at the sight: "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel. As the valleys are they spread forth . . . their king is higher than Gog, and his kingdom shall be exalted" (Num. 24: 5-7).

We live in times which will witness the culmination of these things. Through the eyes of the prophet, we see the awe-inspiring events that will lead irresistibly to this appointed culmination . . . Jerusalem besieged by the oppressor . . . the city in captivity . . . Egypt desolated . . . the pride of Tyre brought low . . . the manifestation of Yahweh's power . . . and Gog overthrown at the last.

Ezekiel — "our God is Strong!" This fact has been evident throughout the history of Israel, from the days when they were called out of Egypt to meet Him in Horeb, thereafter to be led by Moses and Joshua into the land of Promise. God worked marvellously on behalf of His children in those days, and familiarity with the story should not blind us to the magnitude, the wonder, and the greatness of these events. And yet they are insignificant when compared with the events of the times in our days!

These are momentous times! After 2,000 years of silence, God's hand is once more stretched out towards His

people, and familiarity with the fact of Israel's re-awakening and great national events as reported daily in our newspapers, should not blind us to the great significance of the times.

The Gentile days are fast drawing to their close. We have seen not only the figtree (Israel), but all the trees (nations) of the forest awake to nationalism; thus we know our own redemption draws nigh. Then Ezekiel will in reality and no longer in vision only, be able to walk about the Temple, "go round about her, tell the towers thereof, mark well her bulwarks, and consider her palaces" (Psa. 48). Nor will he be alone! "Rejoice greatly, O daughter of Zion," cries the prophet, "shout, O daughter of Jerusalem: behold, thy king cometh unto thee." May we be privileged to be amongst those who shout the command: "Awake, awake, put on thy strength, O Zion: put on thy beautiful garments, O Jerusalem, the holy city." In that day it shall be said: "How beautiful upon the mountains will be the feet of them that bring good tidings of good: that say unto Zion, thy mighty ones reign" (Isa. 52: 7).

While the sad days of Israel's mourning still persist for a short time, we are brought hope through the message of the "man of sign"—Ezekiel. The prophet reveals to us (as his very name declares) that **OUR GOD IS STRONG**, and that the salvation which we so earnestly await, **will come**, bringing richness, beauty and joy to this Truth-starved world.

—E. A. Stallworthy (Holland)

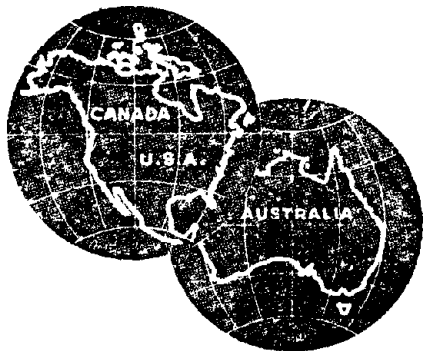
Not to be Trusted

Orthodox expositors are dangerous men. Their high-sounding pretensions, their learning, and above all, their great ignorance of God's purpose, make them so. They are not the media of saving truth, but of the "strong delusion." They are adepts in making error look like truth—their ability in this respect is astounding. How many young ones—young in the Spirit's teaching—have been distressed and deceived by these leaders of the apostasy. How often has an ecclesia been plunged into hurtful controversy through the pushing of a wrong notion culled from these questionable sources? In receiving information from orthodox works brethren ought to be exceedingly cautious, and doubly so before retaining it as food for the brethren. Popular expositors are the Truth's opponents.

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

Preaching the Truth in U.S.A.



I am writing these notes in Rome. The so-called "Eternal City" seethes with excitement, for it is in the throes of an election for local governing power. There is a great pull of influence, as Communist parties challenge the Catholic influence. Great flaming banners, displaying the hammer and sickle, bearing the caption: "VOTE COMMUNISTA," have been set up in the shadow of the walls of the Vatican itself, are stretched across ancient monuments that speak of the past glory of Rome, and appear outside the most hallowed shrines and churches of this city of the Pope. The streets are ankle-deep in electioneering pamphlets, and resound with the noise of loud speakers setting forth the claims of the various parties. It is thought that the Communists might grow in influence as a result of this election.

People here are also greatly interested in the election pending in U.S.A. I discussed this with one person in a crowded train which travelled swiftly towards Naples and Pompei, and was told that many in Rome hoped Kennedy would be elected to power, "because he is a Catholic."*

So in these two far distant parts of the earth, the influence of Catholicism and Communism is felt, and Christadelphians look on with great interest knowing full well the shape of things to come.

We were also in Los Angeles when the great Democratic convention took place to elect whether Kennedy or Johnson would represent the party. There was something very unique about the contest. Kennedy is a Catholic, and hitherto no Catholic has been elected President. On the other hand, Johnson has Christadelphian associations. It is said that he was brought up in the atmosphere of the Truth. We met his close relation, who is a Berean Christadelphian, when we called in at the Berean Bible School one evening, on our way to San Antonio in South Texas. So if Kennedy is elected, the U.S.A. will have a President who is a Catholic, and a Vice-President who has affiliations with Christadelphian teaching. A U.S.A. Catholic President could well add to the growing power and prestige of Catholicism throughout the world.

We are certainly living in significant times, when the drama of the time of the End is unfolding before our eyes. They are times that demand an urgency about our preaching, as we must realise there is not

* Since this was written, the U.S.A. election has taken place with the result that Kennedy is now President-elect, and the possibility is that Johnson will be offered the Vice-Presidency. A very interesting situation is developing in the crisis of the Last Days.

much time left. We know, of course, that as the End approaches, the character of the times will become more Noahic; fewer will respond to the Gospel message. But our duty is clear. We are called upon to proclaim the Word "in season and out of season" (2 Tim. 4: 2). Like faithful Noah, we are to maintain our testimony in spite of lack of results.

As we travelled through the States, we became impressed with the belief that a great opportunity exists there for the preaching of the Truth — perhaps second to no other place in the world. We appreciate the difficulties. With the exception of Los Angeles, Detroit, and one or two other places, the ecclesias are small in size and widely scattered one from the other. Distance is a big factor in this country of large population, as it is in Australia with its small population and open spaces. Thus ecclesias must become self-reliant, for help is not readily to hand. The work of preaching therefore makes great demands upon those who are prepared or able to do it.

Because of discouraging results, or through lack of support, public lectures have been discontinued by some ecclesias. Others are channeling their greatest efforts into radio work, which is attracting quite a public.

But the need to maintain the traditional Christadelphian public lecture wherever possible is vital. It benefits the ecclesia, and if made attractive enough it will draw the public.

We were frequently told in the States, that people will not come out to such meetings, that even brethren will not support them.

We have been told the same thing in Australia, but we feel that this attitude of mind is a challenge that ecclesias must face up to, or die out of existence.

We have the greatest message in the world. It supplies the answer to humanity's ills, and we must find a way to set it before the public and our brethren that is both attractive and compelling. Experience has demonstrated that the old-time Christadelphian address with its appeal to Scripture can still produce good results.

We gave a number of public lectures throughout the States and Canada, and frequently had good response both from strangers as well as brethren.

Where this was not the case, it was not difficult to ascertain the reason why! For example, neither the public nor the brethren will support an address that is not advertised, or is not advertised correctly. Neither the public nor the brethren will attend a meeting that is scheduled to commence at a time when it is inconvenient to attend.

In short, in all our arrangements, we must bear in mind the public whom we desire to attract to the address, and sacrifice our own convenience to that end.

It is easy to talk defeat in this difficult and often discouraging work, but let us remember that others have success preaching falsehoods to the public — such as the Jehovah's Witnesses and Seventh Day Adventists. Their numbers are growing.

In the States there are communities preaching doctrines very similar to the Truth — such as the Church of the Abrahamic Faith, several members of whom we met in discussion. We must not permit OUR work to be performed by others.

We found much to encourage us in the preaching of the Truth in the States.

At Victoria, B.C., we had excellent audiences on the Saturday and Sunday evenings we spoke, with visitors numbering up to 30 and 40 respectively. At Cowichan Lake, where resides only one brother, we had an audience of 50 with some 10 friends present. At Vernon, we had

a score of interested friends on two nights. At Van Nuys, in California, we had excellent attendances of both brethren and visitors. At Vancouver, at Detroit, at Toronto, at Washington, at New Jersey, and at other places, we had some excellent audiences in which was manifest keen enthusiasm.

We have been advised that some of this work has resulted in immersions, for which we thank God. But even if this were not the case, does not the effort itself, the ecclesial enthusiasm thus aroused, the actual attempt at doing something for Christ, bring its own results? That is the case without a doubt. It is we who benefit greatest by our labours in the Truth.

In company with Brother D. Ford, we had an excellent time at the little township of Piketon. This is the district that a little over 100 years ago witnessed the immersion of Brother Thomas, and the early proclamation of the Truth. There is no Ecclesia at Piketon today. But a little community had been discovered who desired someone to teach from the platforms of a little circuit of churches. A few brethren had undertaken this work, until the door of utterance had been closed. But an effort was staged in this place whilst we were in the States, and two addresses were delivered in the local schoolroom. On the first evening, there were present some 50 strangers, on the second, some 40. On the latter evening we concluded the meeting with an open session for informal questions after the address had been delivered, and these continued until about 10.30 when we, through very weariness, had to put an end to them. In our opinion there was keen enthusiasm shown by the friends present that night. In any case, our duty had been accomplished — "God alone can give the increase."

This experience surely indicates that there is an opening for the Truth in the States today, which we believe is second to none in the world.

There are many ecclesias that are too small to stage public addresses and in these cases, we recommend that the distribution of booklets take their place. This can be done by hand or through the postal services. We promised to co-operate with this work with certain ecclesias, and we now remind them that we shall be pleased to hear from them in this regard.

The work of the Truth can help give purpose and direction to ecclesial labours; it can assist stem the drift that is so apparent in all parts of the world today. Young and old can be welded together for good, when both put their hands to the task, and co-operate to that end.

It is necessary, of course, that we equip ourselves for the task of preaching. The Word is the greatest medium to that end. As we study it closely we will derive a warmth and an enthusiasm for the things it teaches, which will be transmitted into our address. And that is needed in these times. The old Christadelphian style of address — virile, forthright, to the point, presented in a fashion that shows the speaker knows what he is talking about and really believes it — is what is required. A closer acquaintance with the writings of our pioneers can help us there. Let us get away from mere sermonising, from presenting the Truth in the cold and detached viewpoint of mere theological or academic discourse. The university style of approach will not induce a warm-hearted faith in God on the part of a listener — whether he be in the Truth or a stranger to it.

There are brethren in the States capable of doing good work, as

there are in England, and in Australia, and we would encourage them to the task.

In the thirteen weeks we spent in the North American continent, we delivered over one hundred addresses, and thus came to know the ecclesias much better. By the time the tour was completed, we had travelled something like 30,000 miles. We had visited many parts of the continent, from Victoria in the northwest of Canada, to Houston in South Texas; from San Francisco on the west coast, to New York on the east. Our itinerary sometimes required that we travel upwards of 800 miles in a day to keep an appointment in the evening, but with the co-operation of the brethren, we were able to keep our schedule, even through a very black period when we were plagued with toothache. We came to know cities large and small; from mighty jungles of cement such as Chicago and New York, to small rural centres where time almost seems to stand still. We saw the handiwork of God in the mighty sweep of waters that roar over Niagara, and the handiwork of man in the massive Empire State Building that points a finger of cement and defiance at the sky, but which shook with the impact of the hurricane that was blowing at 120 m.p.h. the day we visited it. We saw the symbol of government in Washington, shortly to be replaced by a Divine system, and visited the White House, where President Eisenhower was getting ready to give way to his successor. We travelled thousands of miles by car and plane; seeing the landscape speed by as we travelled the huge motor-ways, or viewing it in more dignified fashion from aloft with the more detached view from an aeroplane. We flew by many different air-companies, and in many types of plane. We used the majestic Boeing Jet, to the smaller DC.3 which went hedge-hopping from Buffalo to Washington, to eject us sick and exhausted at the terminal.

It was all part of the pattern of our life for 13 weeks, and made very pleasant by the help and kindness of many brethren and sisters.

It was not possible to fulfil all the invitations we received — we can but apologise and truly say we would have liked to have fulfilled them all.

Since leaving the States, we often revert in thought to the very pleasant, though strenuous, time spent with those of like precious faith. We bear in mind the warm-hearted enthusiasm met in all parts of the Continent. There is a freshness, a bubbling vitality about the American character that is rather contagious, and if harnessed by the Truth can be directed into the most profitable channels. Now that the visit to the States is over, we greet again our friends across the waters, on the other side of the world, thanking them for their hospitality and kindness, and for the great encouragement that we received in the work of the Truth by contact with them. May it be that in the absence of Christ's coming, we shall meet again.

—Editor.

Let our brethren everywhere beware of those who are constantly seeking to introduce "some new thing," and who, as a general rule, while professing to do honour to the Doctor's grand expositions, openly repudiate and nullify him in their teachings. This class of professors may be known by their ever-changing novelties, and never having been really grounded in the truth, they make shipwreck of their faith, and many have even been landed in open infidelity. Let us keep our eyes immovably fixed on the mark of the prize of the high calling in the Anointed, and we shall certainly be victors in the race.

—R.R., 1877

For Private Study

NOTES ON THE APOCALYPSE



An itemised Exposition of the Book of Revelation, based on
"Eureka" and designed for home study and for Bible marking.

REVELATION, CHAPTER 6

(continued from Page 64).

5th SEAL — ECCLESIAL TRIBULATION (Vv. 9-11) — A.D. 303-311.

Notice that this seal is not opened by one of the four beasts. The symbol of the "four beasts" represents the united camp of the faithful. During the progress of the first, second, third, and the beginning of the fourth seal, Christianity presented a united front to the world, but by the time the period represented by the "pale horse" had closed, this unity had been sorely disturbed. The Ecclesia was no longer united. Thus the "fifth seal" is not introduced by one of the "four beasts," for the divisions within what Christ would have as the "one body," and the general laxity of a community claiming the name of "saints," made it unfit for such a title. There had commenced a general drift from the principles and practices of the Truth.

VERSE 9—

"**Altar**" — The law of the altar is given in Exod. 20: 24-25; Deut. 27: 5. It could be made of earth or stone, but must not be shaped by human device. Earth and stone speak of human nature, but "unhewn stone" relates to human nature shaped by the Divine hand. Christ was the latter. He was of our nature, but manifested Divine characteristics. As the altar, he was Deity in sacrificial manifestation (see Heb. 13: 10). The altar was first cleansed, and then made holy those who touched it (Exod. 29: 37). We touch the Christ altar when we are "brought nigh" by baptism. We are then "in Christ" or the Altar. Those who die "in Christ" are "under the altar," "sleeping in Jesus," "dwelling in the dust." As the blood was poured out of the sacrifices offered upon the altar, so the "souls of them that were slain for the word of God" are here represented as poured out, for the life (or "soul") is in the blood — Lev. 17: 11.

"**For the testimony which they held**" — This was the cause of their martyrdom. They proclaimed the Truth in the face of hostility backed up by the sword of the government.

VERSE 10—

"**They cried**" — Abel's blood also cried out for vengeance (Gen. 4: 10). In that way dead men can talk.

"**How long**" — A plea for relief from the persecution they suffered. The answer (v. 11) revealed that relief was near at hand, only a short time was to elapse before judicial vengeance would be manifested against the persecuting power. Saints of all ages have echoed this question — Cp. Hab. 1: 2.

VERSE 11—

"**White robes**" — Their ultimate reward (Rev. 19: 8) given in pros-

pect (1 John 2: 25). By this figure they were shown that though they suffered, it was not in vain.

"Their fellowservants and their brethren" — This speaks of division within the ranks of believers. The Novatians and Puritans of the times opposed the Catholics, and both opposed Paganism. Thus this seal presents an unhappy picture of mourning and suffering on the part of the Ecclesias; of persecution from without and declension from within.

HISTORY OF THE PERIOD.

The Emperor Diocletian ruled with firmness and tolerance during the early portion of his reign. Christianity flourished under conditions of peace such as had not been enjoyed for some time. But this relaxation of external opposition resulted in a sad declension of Christian life and virtue. The simple fundamentals were questioned and obscured by fleshly philosophising; loose practices became common; "lovers of pleasure" dominated ecclesial life.

Milner, the Ecclesiastical historian, records: "The era of its (Christianity) actual declension must be dated in the pacific part of Diocletian's reign.

During the third century, the work of God, in purity and power, had been tending to decay. The connection with philosophers was one of the principal causes. Outward peace and secular advantage completed the corruption. Ecclesiastical discipline became relaxed exceedingly. Bishops and people were in a state of malice. Endless quarrels were fomented among 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 evil.

Among the latter was Novatius. Fifty years before this seal, in 251, he was elected Bishop of Rome in opposition to Cornelius. An Ecclesial crisis occurred when the latter fellowshipped those who had renounced Christ and sacrificed to idols in periods of stress (cp. Heb. 6: 4-8; 10-26; 1 John 5: 16; 2 Tim. 2: 17; Matt. 10: 33). He was vigorously opposed by Novatius. The contention developed into division; the minority, termed by the Revelator "brethren," followed Novatius, whilst the majority, "the fellowservants," followed Cornelius. Further evil practices followed. Cornelius began issuing indulgences to delinquents after Baptism, and his influence hastened the declension that was now eating into the Ecclesia.

Meanwhile, Diocletian had elevated Maximian as joint-ruler over the Empire. They assumed the title of "Augustus" and appointed two lesser rulers in Galerius and Constantius, who were given the title of "Caesar." Galerius determined to stamp out the hated religion of the Christians, and stirred up Diocletian to that end. On 24th February, 303, a general edict of persecution was proclaimed.

(To be continued next issue, God willing).

Upholding the Purity of Apostolic Doctrine and Practice

VOLUME TWENTY-SEVEN



Logos

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Thoughts for the Times

Crotchets



Many will discover that they have been wasting their time and hurting their brethren by bootless and embittering controversy, instead of redeeming the evil days by the consolations of the Truth. They will see too late that instead of imbibing the sincere milk of the word, they have been feeding on ashes; that instead of dispensing a portion of meat to the household in due season, they have been giving them gall and vinegar; that instead of strengthening the hands of fellow-labourers, they have been casting stumbling-blocks in the paths of the weak, and discouraging the hearts of the strong; that instead of rejoicing in the Lord, they have been fretting their souls with barren contentions; that instead of filling up a good account with works of humility and mercy and faith, they have been sowing a harvest of envy and strife and every evil fruit; that instead of helping to purify a peculiar people, zealous of good works, their influence has only been mischievous, and that continually — obstructing the work of the Lord, pulling down work already done, and throwing clouds and darkness over the beacon intended to guide the feet of the stranger to life eternal.

Let us aim to be out of the ranks of this number, that the Lord at his coming, may approve our faithfulness in small things and give us higher work to do.

— Brother Roberts

What the Signs of the Times Proclaim

It is a Bible principle concerning Christ's second coming that "of that day and hour knoweth no man" (Luke 13: 32). Therefore, this event is not to be reckoned chronologically, but by the "signs of the times."

In the very prophecy where Christ made the remark quoted above, he also said: "Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: so ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors" (vv. 28, 29).

The "fig tree" is used in Scripture as a symbol of Israel (Joel 1: 7). Surely we have witnessed this "tree" put forth leaves when nationhood came suddenly and unexpectedly to the Jewish people in 1948. If that event marks the fulfillment of the prophecy, then we can conclude that the second advent of the Lord must take place within 40 years of the proclamation of the modern State of Israel.

The Olivet Prophecy in which Christ made this statement is recorded three times in the Bible: in Mark 13, Matthew 24, Luke 21. A careful consideration of the prophecy will reveal that Christ spake of two "last generations" during which certain things must be fulfilled. The first related to his contemporaries. They lived at the "time of the end" of the Mosaic dispensation, and within forty years of Christ uttering the prophecy, all that he stated relating to what remained of that dispensation had come to pass. The second "last generation" relates to the present. Our contemporaries will witness the consummation of God's purpose in the second advent of His son.

Judah's Destruction Types the Present

The destruction of Jerusalem in A.D. 70 which came to pass about 40 years after the Olivet Prophecy had been delivered, is typical of the destruction of "Babylon the Great" now impending. The Lord made that abundantly clear in the prophecy recorded in the three places quoted above. Here are some of the points:

1. Christ's generation saw the destruction of the Temple, the Abomination of Desolation spoken of by Daniel the prophet standing in the Holy Place, and also, greatest of all, the sign of the prophet Jonah in the death and resurrection of the Lord.

Our generation has seen the fig tree bud (in contrast to its destruction), it will see Gogue standing in the Holy Place (in contrast to the armies of Rome), it will witness the second coming of Christ (in contrast to his death and resurrection), and will see him elevated to power (in contrast to his bodily ascension to the Father's right hand).

2. Christ's generation was "an evil and adulterous generation," which filled up the measure of its father's iniquity by crucifying the Son. Then was fulfilled the prophecy of Genesis 49: 10: "The sceptre shall not depart from Judah until Shiloh come."*

Our generation is also a "faithless and perverse generation," similar to that which existed in the days of Noah.

3. Christ's generation followed immediately after the conclusion of the chronological era of the 70 weeks prophecy of Daniel — the 490 days to the coming of Messiah (Dan. 9: 24).

Our generation follows the conclusion of the chronological era of the 2520 years of Gentile power, to witness Christ's second advent (see last month's article).

4. Christ's generation had no chronology to show when the State would be overthrown, only signs of the times to indicate its approaching end.

Our generation is in a similar state, and must watch the signs of the times for indications of the end.

5. Christ's generation was threatened with such judgment as to call forth the statement: "Except the Lord shorten those days no flesh (i.e. in Judah) would be saved."

Our generation is faced with a similar threat.

6. Christ's generation faced a period of unprecedented trouble.

Our generation does likewise (Dan. 12: 2).

*The wording of Gen. 49: 10 implies that the sceptre would depart from Judah after Shiloh came, but until that time it would remain with Judah. It is obvious that this cannot be correct, for the sceptre did depart from Judah in the time of Zedekiah, nearly 600 years before Christ (or Shiloh), and we know that it will be restored to Judah (i.e., Christ) for ever. Brother Thomas' rendering of this verse helps considerably: "The sceptre shall not depart from Judah for that Shiloh shall come." The resurrection of Christ guarantees that the sceptre shall not depart from Judah, but shall be forever vested in the "Lion of the Tribe" — even the Lord Jesus.

(Editor)

7. Christ's generation saw a world crisis centred on Jerusalem.

Our generation likewise (Zech. 14: 1) will do.

And one, last, remarkable type. Christ's generation heard the "voice of God spoken by His son" (Heb. 1: 2). It broke a period of silence in Israel from the days of Malachi until John the Baptist. We, too, are living in a period of silence which will, at last be broken in similar manner. Speaking of that time, the Spirit in Isaiah declared: "I have a long time holden my peace; I have been still, and refrained myself; now I will cry . . ." (Isa. 42: 14).

A startled world is destined soon to hear again the Voice of God through His son who shall return from heaven for that purpose.

The Two-Fold Division of the Latter Days

It is quite obvious that the term "latter days" is commonly used in prophecy to apply to this age. It is also obvious, as we showed in our previous article, that the "latter days" relate to events both pre-adventual and post-adventual. In relation to the first division, the term seems to apply to the events of the 6th vial of Revelation 16 culminating in the 2nd advent of the Lord. In relation to the second division, the term includes the period of time from the return of Christ, the resurrection and judgment of the saints, the time of Jacob's trouble, and the overthrow of the nations to the commencement of the Millennium. These events take us into the period of the 7th vial.

As far as our salvation is concerned, the events occurring under the pre-adventual division are most important for us to grasp. They will help to warn us of the times in which we live, and so assist to prepare our hearts to meet the Lord at his coming.

In the important Olivet Prophecy (Mark 13; Matt. 24; Luke 21), the Lord answered two specific questions: (1) When will the Temple be destroyed? (2) When will his coming be?

In relation to the first question, he drew attention to the sign of the budding fig tree, or the rebirth of Israel as a nation.

This has come to pass; Israel is again a nation in the earth. We must now look for the rebirth of some of Judah's old enemies. Prominent among these is the King of the South and the King of the North. We will consider this subject next issue (God willing) to see if there is any indication of a rebirth of these powers.

—E.H. (Canada).

From an Exhortation at Lakemba, N.S.W.

When God's Love "Suffered Long"

"The Sethites and the Cainites stood related to one another as the ecclesia of God and world; or, as the Woman and the Serpent. So long as the sons of God maintained their integrity, and walked in "the way of the Tree of Life," the two communities had no religious associations or family intercourse. The time, however, arrived when the middle wall of partition was about to be laid low by a general apostasy. A spirit of liberalism had arisen among the sons and daughters of Seth, the result of an expiring faith, which predisposed them to a fraternity, or mixed community, with the Cainites; who, like their father, were religionists of a wilful stamp. The Serpent's Seed enjoyed themselves in those days as they do now. They were men of the flesh, grovelling in their tastes, habits and pursuits; and devoted to the lust of the flesh, the lust of the eyes, and the pride of life. Their religion sanctified what pleased them best; and doubtless afforded a fair specimen of the same sort of thing in all subsequent ages."

- "Elpis Israel" (Page 118)



Behold the Goodness and Severity.

Genesis Chapter 6 records a time of extreme iniquity terminated by summary retribution from God. Yet the condemnation of wickedness and decree for the destruction of all flesh was combined with a message of promise and hope.

The Apostle Peter describes the incidents of this chapter as "the long suffering of God which waited in the days of Noah while the Ark was a preparing" (1 Pet. 3: 20). In the face of increasing iniquity on all sides, Noah sought by preaching to save some from the general wreck, providing the Ark for the preservation of any willing to hear. When, therefore, a stubborn world despised His goodness, God "spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly" (2 Peter 2: 5). Peter expresses the fact that God reduced the earth once more to a dead and flooded waste, slaying every human being then alive; the eight righteous protected in the Ark alone excepted.

We desire to trace the background of history to this world-wide ruin, to illustrate the reasons why "He who will become a Power, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thous-

ands, forgiving iniquity and transgression and sin," would mete out such a fearful devastation.

We will find that He "will by no means clear the guilty," nor "them that hate" Him, upon whom He accumulates the iniquity of their fathers (Exod. 34: 6-7; Deut. 5: 9).

The Two Brothers.

Both Cain and Abel were "religious." When the time came due, each brought his offering to Yahweh. But Cain was a proud man to whom religion was a condescension. His gift represented the fruit of his labour, by which he proposed to confer a benefit on God. To bring the fruit of the ground, in this case, was presumption. Jude has compared "the ways of Cain" to the course of those who "crept in unawares" ready to pervert the Truth (Ch. 4). Cain's works, says 1st John 3: 12, "were evil."

His brother Abel brought an offering, described by Paul as "fuller" than Cain's (Heb. 11: 4). It was a sacrificial offering of dead lambs, the firstlings of his flock. This gift reveals that Abel thought upon the transactions in Eden, and so developed faith, which, in turn, brought about works—the offering of lambs in sacrifice. The offering of a slain lamb was an acknowledgment of his position in God's sight as worthy of death for sin.

But it was not so with Cain. His offering made no recognition of the fact of sin (Genesis 4: 6). He had not been accepted and was thus convicted of sin: "And if thou doest not well," said Yahweh, "a sin offering lieth at the door" (Comp. Bible).

The Two Seeds

Though brothers in the flesh, the spiritual outlook of Cain and Abel was diverse. By exemplifying in thought and work the Serpent's faithlessness and perversion of Truth, Cain qualified to be called "the Seed of the Serpent." But Abel, who stood for Truth without compromise, proved himself to be "the Seed of the Woman." When, therefore, he was slain, the Serpent's Seed stood victorious over the "Seed of the Woman."

But eventually, Cain lost his ascendancy by sin, and Abel, through righteousness, had supplanted him, for after Abel's death, Seth was appointed to Eve to be "another seed instead of Abel whom Cain slew."

Eve had looked to Abel to initiate fulfilment of the promise delivered to her by the Elohim (Gen. 3: 15). Conse-

quently in Abel's death and the birth of Seth, the Seed of the Woman continued and established a type of the work to be accomplished by Christ, whose blood "speaketh better things than Abel's."

Two Manner of People.

For a time, Seth's descendants held no social or religious intercourse. "Satan's Synagogue," the seed of Cain, became licentious and lawless. With Lamech, his son of the fifth generation, polygamy appeared. Lamech's sons applied themselves to the same pursuits as the world today: the gathering of wealth; the enjoyment of luxury and entertainment; the harnessing earth's resources for the embellishment of peace and the better prosecution of their fueds (Gen. 4: 19-23). Genesis 5: 23 exhibits Lamech and another in the angry, vengeful spirit of their father, engaged in the first war of retaliation, an iniquitous precedent which has ever since been followed on a grand scale by men and nations. Nor is it today a forgotten custom for the world's mighty men to call on God to justify their deeds of blood.

Yet from the seed of Seth also arose godly men awake to the iniquity of the age. In the time of his son Enos, they formed themselves into an ecclesia for the preservation of the Truth; and for a testimony to the world where the Truth lay. These called themselves by the Name of Yahweh (Gen. 4: 26), a practice sanctioned by the spirit in calling them "children of God," and their godless neighbours, "children of men" (Gen. 6: 2).

Yahweh's name-bearers raised their voices in warning

NUMBERS

The smallness of the number of those who are known as "Christadelphians" is often a subject of contemptuous allusion. It is perfectly natural that it should be so. The importance of a community in all ordinary human calculations, is measurable by numbers. It has never been so in Divine directions. The multitude has always been in an unacceptable attitude towards God, and He has always spoken disparagingly of the stress that men put on numbers. Men incline to glory in numbers, and this is always offensive to God. Gideon had to reduce his 32,000 to 300 before God would deliver Israel by his hand, "Lest Israel vaunt themselves against me, saying, Mine own hand hath saved me" (Jud. 6: 2). David sinned grievously in numbering Israel for the glory of the thing (2 Sam. 24: 10). When people have asked a census of the Christadelphians, we have always felt the powerful objections arising out of these considerations. "How many are we?" Leave that alone. Our position does not depend on that, and might even be destroyed by that. "He that glorieth, let him glory in the Lord."

—Brother Roberts

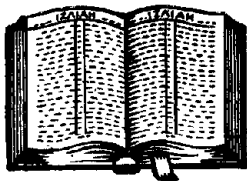
with a clear unequivocal message. Faithful men reproved the goddess; prophesied and instructed (Jude 14-15; 2 Pet. 2: 5). By this preaching, Yahweh's "spirit strove with the Man," while Divine forbearance waited to see if any would heed. It appears from Jude 15, that this testimony of the saints against increasing wickedness evoked an animated reply of disbelief and blasphemy against the God of heaven. This antagonism could only have been beneficial to the ecclesia. Such trouble separates her from the wicked and urges her to lean more heavily upon divine support. So long as the Bride of Christ in any age, clearly raises her voice against the corruptions of the Harlots of religious apostasy, who presume to contest with her a place in God's favour while delighting in the world's embrace, they will hate her and shun her company. She has nothing to fear from this. Their company is more dangerous than their hatred, though it should find vent in persecution.

Thus, since some believed the Truth and others shunned it, there has developed two distinct classes of people. They differed in ideals, ambitions and hopes. Righteous conduct and right worship by the ecclesia was matched in the world by a full delight in iniquity and perverted religion.

The difference constitutionally, mentally and morally, which distinguished the faithful and righteous Sethites from the faithless and flagrantly iniquitous Cainites, is expressed by Moses in the names he gave them. The ecclesias menfolk he called the "Sons of the Mighty Ones"*; the female of Cain's descendants he called "Daughters of the Man." Next issue, God willing, we will show how apt they are to describe the "two manner of people" who inhabited the earth in antediluvian times.

—C.O. (N.S.W.).

*"Mighty Ones" (Heb., Elohim) is a plural term, yet it is used here (as elsewhere) to designate ONE personage, the Father. God chose to apply to Himself a plural expression to teach His intention to redeem many who would, in due time, become mental, moral and physical replicas of Himself. By this usage, "Elohim," or "Mighty Ones," expresses that in the "ONE Yahweh" repose both the purpose and the power to achieve this plural manifestation. Its plurality has nothing to do with "majesty or excellence," but with purpose; being designed to point to the ultimate practical result of that purpose when a multitude will come to be "in God."



Things Old and New

No. 19—

LIVING PARABLES

Another important feature about life on the land in the Kingdom, that we are discussing in this series, is for the environment to be a suitable background for Divine instruction. God's natural works are in accord with His spiritual principles. One God made nature and has purposed to develop for Himself a family who shall glorify His Name.

The Scripture abounds with parables taken from nature. Nature cannot teach us what the purpose of God is; but God in telling us of it, uses figures drawn from his handiwork. Immortality is symbolised by the long life of a tree; water is a symbol of the Word by which the follower of Christ lives; the agricultural year sets before us the whole process of redemption culminating in the grand harvest of the nations. How apt this all is. As the mortal inhabitant of the future works, there will be around him those sights which will keep fresh in his memory what the immortal man of God said at the assembly the previous Sabbath, as the Scriptures were unfolded. As he crosses the stream that passes through his family farm, he remembers the Psalm which speaks of the man who meditates in the law of the Lord day and night, for "he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper" (Psa. 1).

Grass, rainbows, storms, stars, fruit, plowing, pruning, weeding, cattle chewing the cud, shepherds and sheep, wind and rain, the soaring eagle, the crawling serpent, the cooing dove, the lowing bullock, the honey, the olive, the vine, the ant, sowing, reaping, threshing . . . all these and many more are used in the Word as symbols and illustration of various aspects of the Divine dealings with man. They are more easily reflected on, by people who live and work in the midst of them all, than by those who live in modern cities and work in offices, shops or factories.

Thus it will be in the age to come.

A book called "Natural Law in the Spiritual World," by Henry Drummond, was very popular among brethren fifty years ago. Like all books not founded on the Gospel of the Kingdom it has to be read with discrimination. However, he demonstrates the common pattern between things in nature and the way God works in the development of men and women in His own likeness. Such ideas will be readily appreciated by the inhabitant of the age to come.

LIFE

As they go about their work, they will realise that life does not spring forth of itself. A seed has to be planted, whether by man, animal, or wind. So the man in Christ is not self-produced. His begettal can come only by the implantation of the divine seed contained in the teaching of God in His spoken and written Word.

SLOTH

They will know, too, that if they become sluggards, their fields will become overgrown:

"I went by the field of the slothful, and by the vineyard of the man void of understanding, and lo, it was all covered with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw, and considered it well: I looked and received instruction: yet a little sleep, a little slumber, a little folding of the hands to sleep, so shall thy poverty come as one that travelleth, thy want as an armed man."

They will know that if, as part of this sloth, they neglect to maintain the strain of their products and the fertility of their soil, then there will be a reversion to type; the cultivated strawberry will degenerate into a little weed, the fine wheat will lapse into little more than a spindly grass. And so the Scripture declares: "How shall we escape if we NEGLECT so great salvation!"

The natural trend of the human heart is downward to wildness and ultimately death. It will still be so in the Kingdom for those not yet elevated to the fullness of Divine nature. Neglect to cultivate the mind in the things of the spirit, and it will become weak and weedy, wild as a wilderness, a prey to temptation and sin. "Thou wicked and slothful servant," said the Lord to the man who buried his talent.

Growth

The marvel of growth! Given the right conditions, it just proceeds. So the Word regularly imbibed will of itself cause a man to grow in grace and knowledge. Death occurs in nature when a being ceases to be in correspondence with his environment. So when we cease to be en rapport with the

moral environment God has provided in the instruction by the Word, we shall die. To be carnally minded IS death. Such people are "dead" while they live, and eventually they will die completely.

There will still be death during the millennium to remind people of these principles, and no doubt if we are privileged to be teachers of men in that day, we shall often refer to these natural things as a basis of the spiritual truths being expounded.

Mortification

The principle of slow mortification is often seen in nature. So in the spiritual world, we must mortify the deeds of the body, constantly refusing the natural ways until they die within us — being as vigorous about the process as we would with a pruning knife in an orchard.

Although the world will no longer lie in wickedness in the future, yet its tendencies will still be in the mortal man's heart, and by constant battle will he eventually be developed in righteousness. There will still be need to avoid the bad environments which sinners in supposedly hidden corners will want to provide, and the godly man will know from his farming operations, and from the Word of God, that a healthy plant requires a healthy environment. Evil communications corrupt good manners.

Incidentally, we must not lose sight of the fact that sin will still exist in the Kingdom, in spite of wise laws and restrictions on unbridled expression. Life in the Truth will still be a battle for the mortals of the earth. How otherwise could they become what God wants them to be. Our own struggles will be over.

We could give many other illustrations of the value of a natural environment as the background for teaching men righteousness. Enough has been said, however, to show there are principles in nature, as well as illustrations, which can make the understanding of truth the easier. Of course, it still remains that nature cannot teach a man the truth, beyond the fact that there is a great and all powerful Creator.

A Plot of Earth

I hope that these discursive articles on the Kingdom are building up a concept of the day for which we long, which is in stark contrast to the present. Not simply "Jesus is coming and everything will be alright," but a realisation of how he will accomplish the transformation of the earth and man upon it; a realisation of how utterly and absolutely human life is out of gear now.

There are still a few more things I want to say about the practical work to be accomplished in establishing the Kingdom. I want to say a little about health in the Age to come; a little more about the joy of honest craftsmanship; and I would like to share with you a little of what I have learnt lately about the way in which the desert shall blossom as the rose.

For the moment, I close this article looking out of a window across the garden in which I have learnt by practice, the value of a plot of earth and the wonderful feeling of being linked with the wheel of life in nature and eternal life through Jesus and the Word.

Most of my recent articles have been written after a session of labour in that garden. Wherever I look there is the handiwork of the Creator. Therefore I know the benefits that will accrue to all mankind when they are restored to the land and a natural life — and you know them no doubt from your experiences. I look out of the window now and see the hills, Clows Top and the Wyre Forest. Everywhere the land is undulating and well wooded. The birds wheel around, and the cattle munch contentedly in the field at the bottom of the garden. At one side of the house is a pasture in which sheep graze. Across the track is a field of barley, and beyond that a wood of silver birch and sycamore and other deciduous trees.

As I rejoice in these surroundings, I rejoice the more in the knowledge that all mankind will soon share such an environment — and the knowledge of God that accompanies it. It is a joy to know that it isn't a matter of working by political action ourselves to bring about the changed society as the world endeavors. We shall not die just **HOPING** it will come. We **KNOW** it will come, and we know that it is Yahweh's good pleasure to give us the Kingdom.

"As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater; SO shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it. For ye shall go out with joy and be lead forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the myrtle tree; and it shall be to Yahweh for an everlasting sign that shall not be cut off" (Isa. 55: 10-13).

--Edgar Wille (England).

The Marriage Supper of the Lamb

The Final Consummation

"Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife hath made herself ready. . . . Blessed are they which are called unto the marriage supper of the Lamb" (Rev. 19: 7-9).

Last month we considered the meanings of agape and phileo love. We now reveal the effective application of these two forms of love in the lives of Christ's followers.



Education in spiritual discernment is the means by which we learn to effectively "love" the Lord Jesus Christ.

The world delights to practice a form of religious "love" that seems right in the eyes of mortals, but not necessarily measured against Divine precepts. This style of "worship" has always been abhorrent to true disciples of the Lord, because it denies the authority of God's Word.

True spiritual love can only be evidenced in the character of men and women as the direct result of understanding the Word of Yahweh. The efficacy of Christ's sacrifice can have no effect upon any who do not accept this principle.

The Word is explicit and clear in defining the only form of love which the Bridegroom will accept from his disciples: "This is love (**agape**) that we walk after his commandments. By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God that we keep his commandments (2 John 6; 1 John 5: 2-3).

In obeying the commandments of the Word we are returning the love which the Lord Jesus displayed towards us "while we were yet sinners." He loved us by laying down his life for us, and by speaking words of Divine wisdom through which we become clean and acceptable to the Father. In our endeavours to return his love, we must follow the pattern he has established: by crucifying the life of the flesh that we might fulfil "the commandments." This is the true love of the Scriptures.

The words of the Bridegroom are compelling:

"If ye love me, keep my commandments. . . . Ye are my friends, if ye do whatsoever I command you. . . . If ye continue in my word, then are ye my disciples indeed" (John 14: 15; 15: 14; 8: 31).

An applications of these words of Truth must be evident in our lives.

True love brings sacrifice. It breaks down the natural desire of the flesh to serve "self." It develops a tender consideration for the wishes of another. We become attentive for the welfare of someone other than ourselves. It exercises a restraining influence over our own personal ego. It brings a warmth and devotion to our everyday life, that is otherwise lacking.

The practical application of true scriptural love can be comprehended from the agonising utterance of the Lord Jesus: "Not my will, but thine be done" (Luke 22: 42).

The measure of true love is **obedience**.

Fervent Love

We must, then, love the Bridegroom in the way he has decreed, if we are to be accepted by Him at the Marriage Supper. We are obliged to "keep his commandments" with oneness of mind and singleness of purpose. The necessity for such eager devotion to the Bridegroom is expressed by Paul, when exhorting the Romans to be "fervent in spirit; serving the Lord" (Rom. 12: 11). Fervent (Gk.: Zeo) signifies to "be hot, fervid, boil." Yet in the Ecclesia at Laodicea this attitude was not manifested: "So then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Rev. 3: 16). A divided loyalty by the Bride will result in her rejection. The Lord Jesus makes demands upon his disciples that are clearly stated: it is a matter of all or nothing. He will not share the affections of his Bride with another. "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light (Matt. 6: 22).

Paul reiterated this elementary doctrine when he stated that true believers must be "zealous of good works" (Tit. 2: 14). "Zealous" is literally "a zealot," which means "an uncompromising partisan." It was a title applied to an extreme section of the Pharisees who were bitterly antagonistic to the Romans. The same qualities must be apparent in Christ's Bride. She must "cast down imaginations, and every high thing that exalteth itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ" (2 Cor. 10: 5).

In addition to keeping the commandments, zeal and fervour will be reflected in the attitude of the Bride who now mourns her Lord because he is absent from her (Matt. 5: 4;

9: 15). "How long, O Yahweh?" has been the urgent cry of Godly men and women down the ages (Psa. 74: 10; Dan. 12: 6; Hab. 1: 2); Zech. 1: 12; Rev. 6: 10). How does the zeal of the latter-day Bride compare with that displayed by former generations? Are we fired with the same intense determination and longing as the worthies of the past? The reward is to those who "love his appearing" (2 Tim. 4: 8), not to those who vaguely feel that one day the coming of the Lord will interrupt the daily routine of our present existence. The phrase: "love his appearing," is indicative of eager desire by the Bride. "When will he come? I hope it may be soon! I long to see him and be near him!" Solomon wrote expressively of the Bride's feelings during the long absence of her Lord: "By night on my bed I sought him whom my soul loveth: I sought him, but I found him not (Songs 3: 1).

Such is the Bride's attitude whilst her Beloved is not with her. But eventually, because of her constant expressions of love, she will utter words of supreme rapture and intense joy: "Lo, this is our Elohim; we have waited for him, and he will save us: this is Yahweh; we have waited for him, we will be glad and rejoice in His salvation" (Isa. 25: 9).

Accounted Worthy

The sons and daughters readily acknowledge with reverent humility that they are utterly dependent upon His grace. Eternal life cannot be obtained through works, "lest any should boast" (Eph. 2: 9). But whilst this fact is indisputable, the Word asserts that the degree of obedience to the commandments of Christ will be the determining factor in the dispensation of rewards. Every saint will be called upon to give an account of their stewardship during the period of their betrothal.

Obedience will provide proof in the day of account, of the Bride's love. This is apparent in Christ's discourse on the subject of resurrection:

"The children of this age marry, and are given in marriage: but they which shall be ACCOUNTED WORTHY to obtain that age, and the resurrection from the dead, neither marry, nor are given in marriage" (Luke 20: 34-35).

The phrase, "accounted worthy" reveals that these saints will have accomplished something of estimable merit in the eyes of their Lord. Paul used the same words when he expressed a hope that the Thessalonians may be "counted worthy" of the kingdom of God, for which ye also suffer" (2 Thess. 1: 5). And in the Apocalypse we read that the Bride

will "array herself in fine linen, bright and pure, for the fine linen is the **righteous acts** of the saints" (Ch. 19: 8 — R.V.).

Thus, whilst the **Bride** is "covered" by the righteousness of the Lord Jesus, she is required to exhibit righteousness during the period of betrothal; and the only form of righteousness that is recognised by Yahweh is obedience to His Word.

In "Elphis Israel" (Page 75), Brother Thomas wrote:

"A man cannot honour God more than in believing what he promises, and doing what he commands. . . . The unswerving obedience of faith, is the "faith made perfect by works," tried by fire. God is pleased with this faith, because it honours Him. It is a working faith. There is life in it; and its exercise proves that the believer loves Him. . . . Such a man it is God's delight to honour."

Preparing For the Feast

By correctly practising the "love" that her Lord requires, and exhibiting this characteristic with enthusiastic fervour, the Bride will develop within herself a state of preparedness. With calculated equanimity, she will weave and ornament her wedding garment of fine linen.

"For the marriage of the Lamb is come, and his wife hath **made herself ready**" (Rev. 19: 7). Unless adequately prepared, she will be numbered among the five foolish virgins, who, at the crucial moment, found themselves without oil for their lamps. "A people **prepared** for the Lord," (Luke 1: 17), is a phrase worthy of constant remembrance. It can be applied to all generations of saints. It is of no importance whether true disciples live during the days of Paul or in the period of Gentile dominion immediately preceding Christ's return. The urgent necessity is always "preparedness."

Paul exhorts that "the man of God must be perfect, thoroughly furnished unto all good works." There is more urgency in this instruction than appears on the surface. "Perfect" signifies "complete," and the phrase "thoroughly furnished" means "to fit out; prepare perfectly; to complete for a special purpose." Thus Christ's Bride is admonished to be complete, fitted, and perfectly prepared for the special purpose for which Yahweh has called her.

Now is the time to buy "gold tried in the fire, and white raiment" that the Bride might be rich in faith, and the shame of her spiritual nakedness does not appear (Rev. 3: 18). Now is the time for true disciples to "wash their robes" and make them "white in the blood of the Lamb" (ch. 7: 14). "NOW is the day of salvation" (2 Cor. 6: 2).

Eventually, the "day of salvation" will become the "day of vengeance." Then it will be too late for remedial action. Too late to wash. Too late to buy.

Too late to prepare.

The Wedding

The various preliminary stages have now been completed.

It all began when two parties — the Lord Jesus and his Bride — became acquainted. Their knowledge of each other blossomed into love; and love led to betrothal.

During the absence of her Beloved, the Bride will demonstrate her deep love and devotion by doing those things that will be pleasing to her absent Lord. And as time draws near for him to appear, she will work the more earnestly to prepare herself for his coming.

Soon, with dramatic and electrifying suddenness, the long-awaited call will come: "Behold, the Bridegroom cometh! Go ye out to meet him!"

This will be the total warning. No advance notice will be given.

In the celebration of Jewish marriages at the time of Christ, it was customary for the Bride to be veiled in white. The bridegroom left his own house, accompanied by his groomsmen and journeyed to the house of his bride. Upon being informed of his arrival, she would go out to meet him, and would then be escorted by the bridegroom to his own house, usually preceded by musicians and singers.

Festivities would then begin. Feasts of celebration continued for seven, and sometimes fourteen, days.

In the same way, the betrothal between Christ and his ecclesia will end in glorious and happy marriage . . . the marriage supper of the Lamb.

The great consummation, promised through all ages, will be accomplished. The hope of Godly men and women anticipated since the days of Abel, will be realised. All the righteous saints, together with their glorious Lord, will be "ONE" (John 17: 21) — one in nature and glory with the All-Powerful Creator, who has created all things that He might be glorified in the work of His hands.

"In that day there shall be ONE Yahweh, and His name ONE!"
(Zech. 14: 9).

Those accepted will be clothed upon with incorruptibility. They will no longer be subject to death, having be-

come "born of the spirit" (John 3: 5). The Lord Jesus Christ will "fashion anew the body of our humiliation, that it may be conformed to the body of his glory" (Phil. 3: 21 — R.V.).

In our last article, we saw that we can offer the Father only the highest form of love: "**agape**" — "a profound reverence and respect based upon knowledge." This is the complete, sacrificial love of the Scriptures. And herein is revealed the great love of Yahweh for His creatures: that the Great Eternal Spirit will extend this same love to those of His creatures who are pleasing to Him! This is one of the most glorious and humbling truths we will ever know. "God who is rich in mercy, for His great love (**agape**) where-with He loved us" (Eph. 2: 4).

Thus is presented the final picture of the Great Increate. His son, and His Son's faithful followers, all bound together "in one" — one love; one nature; one purpose; one glory.

This is the meaning of the marriage supper of the Lamb.

The Supper in Anti-Type

All signs given in the Apocalypse are either symbolic or representative. The marriage supper of the Lamb is both.

The Scriptures abundantly reveal that in addition to the spiritual "feast" of Divine nature, there will be a series of literal feasts of celebration to which Christ and his brethren will sit down, after uniting in nature.

"And he said unto them, with desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not eat any more thereof UNTIL IT BE FULFILLED IN THE KINGDOM OF GOD . . . and I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may EAT AND DRINK AT MY TABLE in my kingdom" (Luke 22: 15-16; 29-30).

"Blessed is he that shall EAT BREAD in the kingdom of God" (Luke 14: 15).

One of the many beautiful types in the law will be fulfilled in relation to these prophecies. Under the law, a newly married husband was permitted a one year period of exemption from military service so that he might devote this time almost exclusively to his newly acquired wife (Deut. 24: 5).

After the judgment at Sinai, Christ and his saints will have many duties to undertake in the setting-up of the kingdom; and the waging of war against Yahweh's enemies must receive their early attention. But prior to the commencement of "the battle of that great day of God Almighty" (Rev. 16: 14), a period will elapse during which the Lord

Jesus and his Bride will enjoy sweet communion and fellowship with one another. Joyous feastings and celebrations will continue during this temporary interval.

How wonderful to anticipate this time: dwelling in the company of the Lord Jesus, discussing with him things that are near and dear to us, absorbing the full beauty of his actual presence.

Taking our thoughts further forward, beyond the celebrations of Sinai, and into the era of the established kingdom, we learn from Ezekiel's prophecy that "feasting" will have its regular place in the days of Messiah's reign.

The eastern section of the glorious Temple is to be for the exclusive use of the Prince and his immortal associates.

"Then said Yahweh unto me: this gate shall be shut because Yahweh Elohim of Israel hath entered in by it. It is for the Prince; the Prince, he shall sit in it TO EAT BREAD BEFORE YAHWEH" (Ezek. 44: 2-3).

In the emblems of remembrance each week, the Bride is reminded that one day she will partake of these emblems **in the presence** of the Lord. In addition to the aforementioned prophecies, he has promised his disciples that he will "gird himself, and make them **sit down to meat** and will come forth and serve them" (Luke 12: 37).

Part of the "restitution of all things" (Acts 3: 20-21) will be the reintroduction of the sacrifices and feasts, including the passover (Ezek. 45: 17-22). These will continue from year to year, as in the past.

Thus, the vivid picture of "supping" with the Lord in the kingdom is far-reaching.

We are taken from the initial celebrations within the precincts of Sinai, to feastings that will begin at the establishment of the kingdom, and continue throughout the Millennium.

With warm anticipation and earnest hope, the Bride may look forward to the fulfilment of all these things that have been promised.

THE PRESENT EVIL WORLD

The world has utterly forsaken God — its sayings and doings distressingly show it. When reminded of Him it becomes irritable and angry. It has no relish to hear His name reverently spoken. It is far more lenient to the man who takes God's name in vain than to the man who upholds that Name by contending for the Truth which is inseparably connected with it. It will scowl at the man with a Bible, but smile at the one with "The Age of Reason," or "The Fruits of Philosophy." God is far from unmindful of all this (Prov. 15: 3).

Self-Examination

The Apostle Paul urges the brotherhood of Christ to continually engage in self-examination (1 Cor. 11: 28). In connection with this most glorious of Scriptural subjects, there are many questions which we should put candidly to ourselves:

Have I striven earnestly to keep my part of the Covenant?

Have I remained faithful to my betrothed?

Have I loved the Bridegroom fervently, and in the manner he desires?

Have I proved my love by doing his will?

Have I devoted my time to preparing myself for his coming?

All these questions will be asked of the Bride when the time comes for the celebration of the marriage. The answers given will determine whether the Lord will receive us, or banish us forever from his presence.

Let us ask these questions NOW, "while it is called to-day" — and keep on asking them, until we are able to supply the right answers.

If we practise this form of self-examination, we may be numbered in that glorious multitude who will stand "before the throne of God, and serve Him day and night in His Temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes" (Rev. 7: 15-17).

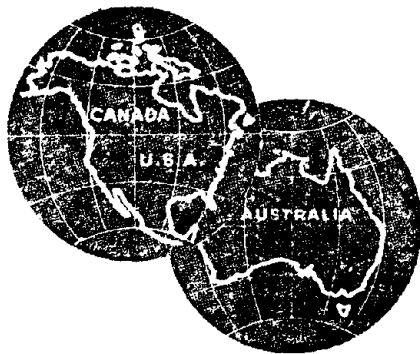
With true warmth and deep abiding love, the glorified incorruptible Bride will stand beside her Lord, and announce her feelings to the world:

**"I am my beloved's, and his desire is toward me . . .
This is my beloved, and this is my friend" (Songs 7: 10; 5: 16).**

— John Ullman (W.A.).

Trouble is good. What right-minded brother or sister has not felt spiritually benefited through having passed under a cloud of affliction — more in love with the Truth — more earnest and holy — and more bent on winning Christ by renewed devotion to the service of his name?

VISIT TO BRITAIN



After thirteen weeks sojourn among the ecclesias of Canada and U.S.A., the time came, according to our programme, to board the plane for Britain. We flew overnight from New York to Glasgow by a Britannia jet plane. There were very few passengers on board. This enabled us to have a little extra comfort, for we were able to fold up the arm-rests on the seats, and stretch out full-length on three seats instead of occupying only one and sitting up all night. We were thus able to snatch a little sleep. It was very little, however, for due to the distance we travelled, the night was considerably shortened. We were flying east: that is, towards the rising sun, and had to put our watches on five hours. That meant that 10.30 p.m. was really 3.30 a.m. next morning! These "round the world" flights play havoc with time. We were served dinner next morning (which, according to our watches, was really 12 p.m. the night before!). Thus our sleep was very meagre indeed.

It was a rough flight. We ran into the tail-end of the hurricane that had rocked the Empire State Building the previous day, and on this dark, stormy night caused the loss of a plane in the very area over which we flew. Through the window we could see the heavy storm clouds rushing past, accentuated by the speed at which we were flying. Every now and then the sky cleared, and, for a minute or two, the moon gleamed a pale light on the wild, stormy confusion below, to be as suddenly blotted from view as we were again blanketed by the thick, black clouds.

Inside the plane a feeling of nausea took hold of us as it bumped and swayed its way through the hurricane.

But all things temporal have an end. In due course we reached our destination — Glasgow. Very bumpily, and with a harsh jarring of wheels on runway, the plane landed, and the trip was over. It was still pitch dark, and in addition bitterly cold and wet. The lights of the airport shone out of the night and were reflected on the wet pavement below, as we speedily made our way to the shelter of the building. We still felt a little sick, our ears were badly clogged up, we shivered with the impact of this cold, bleak weather.

We had our passports checked, our baggage cleared by customs, and were conveyed to the city terminal by bus. Glasgow is a manufacturing city. It is normally dull and grey, but looked a little more so on that inhospitable, wet morning. Dawn was just breaking, and in the early light we could see from the airways' bus a few people looking pinched and cold, rugged up against the rain, and with heads down to protect themselves against the driving wind.

This was not a propitious start to our visit. Physical condition can

play an important part in the success or otherwise of an effort. It takes some effort to orientate oneself to a new country or environment. And this is not helped by these ultra-fast modern methods of travel. More leisurely methods, such as by boat, provide time to recover from the sadness of farewelling friends one has come to love, and to prepare for the new experiences and work ahead. But travel by fast plane conveys one from one continent and dumps him in another in a matter of hours. One night we were saying goodbye to friends in New York; the next day we were making new friends in Glasgow. It is a little difficult to plunge so quickly into new and unusual environments at such speed.

But the difficulties were minimised by the kindness and consideration of the brethren in Scotland and throughout Britain. They did their utmost to make us comfortable and to feel at home. A very complete itinerary had been prepared for us, covering every night of our five weeks' stay in Britain. It took us from Glasgow and Dundee in Scotland down to Jersey, the southernmost tip of Britain — a little island in the English Channel with a very romantic history, situated a few miles distant from the shores of France. The meetings took many forms, from normal public lectures and exhortations, to special expositions and ecclesial fraternal gatherings. With typical English hospitality — a challenge to the grey skies above — the brethren helped us in every way possible, smoothing away any difficulties that stood in the way of obtaining the best results from any effort.

The visit helped us immensely. It enabled us to make new friends, it permitted us to renew old acquaintances, it gave us a broader understanding of ecclesial affairs and problems, it helped us to see how we can improve the "Logos" to the greater benefit of its readers.

We met difficulties of course. Some ecclesias were hesitant as to whether they should accept anyone from Australia. As in the States, some very adverse reports have been publicised in England regarding ecclesial conditions in Australia. We sighted some of these and found them completely distorted. Yet these reports have been used by some to justify continued division in Britain and elsewhere.

Our itinerary took us through Scotland, Wales, North Britain, the Midlands, and the South. Many meetings, many incidents, many conversations warrant some notice in memoirs such as this, but space will not permit. A few meetings stand out particularly in our memory. In Birmingham, on the last evening of our stay in that city, a central hall had been engaged for a Fraternal evening during which we were scheduled to speak on the subject of "Pleasure and Profit from Bible Study." An excellent attendance of brethren was present, representing many ecclesias in the Midlands as well as elsewhere. It provided us with an excellent opportunity of saying a personal farewell to many loved friends, and was thus a lovely, but sad final occasion.

Another impressive meeting was held at Taunton in the south of Britain. Brother E. Thornelow had invited us to co-operate with the small ecclesia in that town. Many readers in Australia will remember Brother Thornelow because of his tremendous labour of love in that country in the cause of ecclesial unity. It was his unsparing work that laid the foundation for what was ultimately attained. We were pleased to accept his invitation if only to renew our acquaintance. At the due time, we presented ourselves at the historic town of Taunton in company with Brother Pennington and members of his family from Birmingham, who conveyed us there. Taunton is a very small meeting of about 12 members. We thought that if we had an audience of 20 we would do well. When we arrived at the town, we learned that the

ecclesia had run into a series of obstacles in putting on the meeting at all. First they found it difficult to obtain a suitable hall. They ultimately engaged the Taunton Castle Hall, but at the last moment this, too, was cancelled. The Ecclesia thus found themselves with a meeting scheduled and advertised, but without any hall. Fortunately, the brethren were able to obtain another hall, though time did not permit them to correct the advertised place of giving the address. Some brethren were posted at the Taunton Castle Hall, with instructions to tell any visitors of the new arrangements. We then awaited results. Under these circumstances, I was not too sanguine of any. But slowly the audience assembled. They straggled in by their ones, twos, and more, until quite a respectable company was gathered together. Ultimately it exceeded 100 brethren, sisters, and friends. This was most encouraging to Brother Thornelaw and to the little ecclesia at Taunton, which is struggling to establish itself in these parts. It was particularly pleasing to me for it demonstrated that good work can be accomplished by the smallest ecclesias. It also showed the benefit of other ecclesias cooperating with such efforts.

We had an excellent evening in Bristol, as far as numbers are concerned. The Ecclesial Hall is splendidly placed for advertising the Truth. So often Christadelphian Halls are in dingy, backward parts of towns, or are extremely dull or grubby in appearance. I know full well that it is the preaching of Truth that should occupy our main concern, but is it necessary that our halls should be drab and uninviting in appearance when such can be altered? Frequently the lighting in our meeting places is so poor that reading from the Bible is difficult for the audience. I have had the experience of being asked to speak in a hall (this was not in Britain) that was so poorly lighted that I could not read my notes, or my Bible, and had to speak and quote entirely from memory. I looked out over an audience shrouded in gloom and semi-darkness and my mind turned to Isaiah 60: 2: "Darkness shall cover the earth, and gross darkness the people"! Such mistakes should never occur in things connected with the Truth. How often are our meetings for the proclamation of the Truth preceded by the noise of talk and laughter on the part of thoughtless brethren, greeting each other, whilst the stranger is left to struggle to some vacant seat without the slightest aid from anyone? Mistakes like this occur in all parts of the ecclesial world, and are not incidental to any one country. They are matters we should examine that we might eliminate the faults. The Truth demands our best.

There are several halls in Britain that cannot be classed as dull or grubby. Though they are modest, unpretentious buildings, they present a nice, clean, homely appearance. The Rugby Ecclesial Hall is a case in point.

In addition to official appointments, we made calls on brethren with whom we have been in correspondence, or who requested that we did so. We called at the office of "The Christadelphian" to renew acquaintance with Brother J. Carter, and to order some wide-margin Bibles that brethren had asked us to obtain for them. We also met members of the "Dawn" fellowship. In answer to a request, we were pleased to meet Brother Snelling, Editor of the "Old Paths" Magazine, in company with Brethren W. Carter and Overton. These brethren lead a section of the Brotherhood that has separated from the main group on the basis of the reunion in England, U.S.A., and Australia has been at the expense of Truth. They allege that error is ecclesially condoned and taught in these countries, and that responsible brethren in the Central meetings know this but are prepared to tolerate it for the sake of peace. I pointed

out that I was not in a position to judge the validity of their allegations as far as U.S.A. and Britain are concerned, but that as far as Australia is concerned, some of the reports published in the "Old Paths" Magazine are grossly distorted; they do not, in any sense, represent the true position. So long as such reports are published, brethren who know the facts in the countries so represented, could not help but look with doubt upon similar reports published concerning other parts. I agreed that when the fundamentals of the Truth are challenged there is a need for vigorous protest and ecclesial action — the Truth must be preserved. But I also suggested that it is a pity that brethren who obviously feel so keenly that the standards of the Truth should be preserved, as they do, should sever their connection with the Body unless they were convinced that it was the Scriptural thing to do, and is absolutely necessary. If they were mistaken in regard to the Australian ecclesial attitude, perhaps they might be so in regard to the attitude they allege exists elsewhere. For example, in U.S.A. I had found many of the brethren outstanding in their attitude to the Truth as expounded in the pioneer writings. I admitted that in all parts of the ecclesial world there is a growing need for a voice advocating the old Christadelphian standard of doctrine and practise in these closing days of the Gentiles. The "old paths" are being challenged, modernism is creeping in, the writings of the pioneers are being discarded or even ridiculed, and virile, forthright presentation of Truth to the world or the brotherhood is conspicuous by its absence. Therefore, I urged, it is a pity that a group which is prepared to "cry aloud and spare not" in regard to these matters, should weaken its effectiveness by remaining separate — let us co-operate to raise the standards on all sides.

I was not prepared to challenge the suggestions that the original standards of Christadelphia are today being relaxed. For example, the old-style Christadelphian lecture, based upon a direct appeal to the Scriptures, is seldom heard in many parts today. It has been discarded in favour of a more philosophical approach — an imitation of what the world offers. We are perhaps becoming a little squeamish as to whether we might offend the world, and perhaps unconsciously are moderating our "contention for the faith" to conform to nebulous sermonising on morals, that is so popular with the whole world today. In the little fishing village of Mumbles in Wales, I gave some thought to this. I spake at Mumbles, in the little hall, and upon the same platform as did Brethren Thomas and Roberts some 80 years previously. According to a long report of the effort that I had with me, reported in the "Ambassador" (which preceded "The Christadelphian"), these brethren co-operated in an extended campaign in Mumbles, alternating night after night in a continuous lecturing campaign. The titles of their addresses were provocative in the extreme, and the forthright manner in which they were delivered aroused considerable excitement and activity among religious circles in the little village. Letters were written to the press by local church dignitaries; replies were forwarded by both Brother Thomas and Brother Roberts; neighbouring churches took up the challenge; it was answered by the Christadelphians; the brethren near and far were stirred up by the activity. I can quite appreciate the re-action to such a campaign on the part of some today! Such challenging contention would be deprecated — it might put us in bad odour with the world! But we need to remember that such vigorous, forthright preaching brought the Truth prominently before the attention of the world; the public could not remain indifferent to it; it caused the spotlight of attention to be focused on the brotherhood and thus challenged the brethren as well as the alien.

I am not suggesting, of course, that we need to be rude or coarse in the presentation of the Truth. There is a change in the attitude of the world towards the Bible, and it is necessary to moderate our preaching to conform to that difference of approach. But let us see to it that the principles of the Truth are set before the world without compromise or reserve. The Truth is a matter of life or death, and not merely a pleasing doctrine; there should be an urgency in our preaching of it. I recognise, also, that every speaker cannot take up a challenging subject, and that it is foolish for any to attempt it if they are not equipped to handle it properly. On the other hand, let not those who are prepared and able to challenge the world's errors in a forthright way be criticised for so doing.

I hope my kind and hospitable English friends will accept these words of criticism in the spirit in which they are given. The Bible reminds us that "faithful are the wounds of a friend." It is so easy to flatter and commend; it is difficult to speak one's mind, for folk are so liable to take offence. And I have further suggestions to make which I would prefer not to write, but which should be stated. It seemed to me, after an absence of seven years from Britain, that the standards of previous years are gradually being relaxed. There are practices tolerated and teaching propagated in ecclesias today such as would not be permitted in earlier times, and which in other parts of the world even now, would be the subject of the greatest stricture. Modernism seems to be on the increase. There is a tendency to challenge principles and doctrines which were once accepted without question. This is often put forward as an evidence of greater enlightenment, whereas, in fact it is a demonstration of irresponsibility to the authority of the Word. The so-called "university" approach to the Bible itself seems to be gaining ground: the tendency to introduce evolution, or something closely akin to it, and to compromise the plain and obvious teaching of the Bible with that which is taught in the schools. Such works as "The Trial," by Brother Roberts, is considered "out of date," and is not popular in many parts of Britain. Dangerous theories are being openly advocated, which, if they do not challenge the Truth, go far to weaken the point of doctrine. These relate to the present possession of eternal life, doubtful ideas relating to the power of the Holy Spirit, the tendency to accept the Bible as inspired more as a matter of words than of fact, and amend it if necessary to conform to the scientific approach. Even such a sacred subject as the Creator Himself is not exempt from this form of (to us, indecent) scrutiny. The statement of the Declaration that He "dwells corporeally in the heavens" has been questioned from the "scientific" approach (as though scientists know anything of the subject!) in a manner that I found quite distasteful to discuss.

And in some quarters prophecy is quite taboo! It is treated with a sort of quiet contempt, as something that children might dabble in, but which the more advanced Christadelphian has left far behind! The truth of the matter is that many are ignorant of the deeper aspects of the subject. "Elpis Israel," "Eureka," and similar works are considered as completely "out of date," though the critics who speak thus find it very difficult to be precise as to the basis of their repudiation. So prophecy is largely neglected, and this at a time when great, dramatic events are happening on a world-wide scale that indicate the consummation of the age, and the imminent fulfilment of the very things today treated by some with contempt.

And one final word of criticism. In some parts I found a hesitancy on the part of some to become enthusiastic or warm for the Truth.

Let us not be conservative in our expressions concerning it. Let a warmth of feeling permeate the meetings. Let our zeal and enthusiasm be ever abounding so that they attract others, causing them to be likewise enthusiastic for the Truth.

These points of criticism are not the sole result of our personal observations, but are based on expressions I heard from English brethren in different parts of the country. Some are concerned at what they call the drift in ecclesial conditions. They see a lowering of standards, a coldness of outlook, a lack of virile forthrightness in the presentation of the Truth, they are irritated by the lukewarm, indifferent, scientific, or university approach to these things which are matters of living, personal import.

Let us not give the impressions that this is incidental to Britain alone. In measure, the criticism brethren offered in Britain can apply to ecclesias throughout the world. We are living in significant times. We are also living in very evil times. The Scriptures warn us of their character. We are told by the Lord himself, to look back to the days of Noah for a reflection of the conditions extant today. This is the warning of Christ, and not of ourselves! What happened to the ecclesia in the days of Noah, can happen to it today if we are not careful.

Let our British friends and brethren accept these words as a measure of our appreciation of the good sense of the British character. It is because we believe that "they can take it," that we dare speak in this fashion. There were friends in England, whom we greatly respect, who did not hesitate to speak candidly of ourselves and our work in the Truth, and we do hope that they in turn will bear with us in this word of exhortation.

There were some humorous incidents; there usually are where I am concerned. I visited an ecclesia for the purpose of giving a lecture, and had met the Recorder. He knew I was a Christadelphian, but did not know my name. With him were two or three other brethren. They commenced talking of the impending address. "Who is this Brother Mansfield?" asked one. "I do not know," replied the Recorder. "He is from Australia, and I thought it would be good for him to fill in on our speaking plan." "Is he any good as a speaker?" enquired the first. "I do not know," was the answer. "We shall soon know," said a third. "I came along tonight to hear how Australians present the Truth." I wonder what the little group thought when they saw me ascend the platform and realised the nature of the conversation.

My accent got me into trouble. I put through a long-distance telephone call from Glasgow to Birmingham. The exchange girl, after hearing my coins descend, called upon me to press (as I thought) "Button E." I looked in vain for button "E." There was a button "A." "There is no button 'E' on the phone," I protested. "Don't be silly," I was told, "There must be. Quick, you are keeping the other party waiting. Press Button 'E'." It was only after some time that I realised that, according to the Scottish pronunciation, "Button E" means "Button A."

This was similar to the time that I lost my way, and enquired for the dwelling place of "Mr. Tate." Only after four people had told me that they did not know of anyone called by that name in the small village where Brother Tate resides, did I realise that they all thought I was saying: "Mr. Tite!" Such are the problems caused by the "cockney-cum-aborigine accent" Australians are said to have.

Our visit to Britain was brought to a close by a short campaign in Jersey. This little island is situated in the English Channel a few

miles off the coast of France. We travelled there by air. In London, a heavy fog blotted out the city and caused the delay of our aircraft. But, once aloft we flew out of the fog, to ultimately see below, a bird's-eye view of the entire island, sectioned out in its lovely green fields, its rugged mountains and valleys, its little towns and hamlets. Jersey depends upon tourist trade for its existence. It has had a chequered and interesting past. The capital is situated on a bay which is dominated by a small island entirely covered by the ruins of a rugged castle that stands as a stern sentinel guarding the whole island. The ancient fortifications erected to defend Jersey from attack in the days of Napoleon are still standing, speaking of a crisis that came and went with the passage of time. In World War 2, Jersey, in company with the other channel islands, was occupied by Nazi forces, the only portion of Britain to be brought under the heel of the invader. Today, it is beautifully clean and attractive, the ideal spot for a holiday.

But it was no holiday that drew Brother and Sister Emery to Jersey a few years' back, but the request for someone to transfer there to preach the Gospel to interested friends. They took up the challenge, and the result has been a few immersions. Would we visit the island for the purpose of delivering a couple of addresses? Certainly we would. The first was given in the local Jersey Associations Hall, situated in a dark, narrow street, in the centre of the main town. It was an unusual gathering. We sat around a long trestle table and delivered the address, giving time for every one to look up the Bible references, and permitting the greatest informality in discussion and answering of questions. Around the wall, photos of prize cows and bulls looked down upon the unusual gathering. A score or more people made up the audience, an excellent number in our opinion in view of the circumstances. The talk, and the answering of questions continued on late into the night, and were continued the following evening at the home of Brother Emery. There seemed a good opening for the Truth in the island. As far as we could judge, there appeared some very good prospects in the audience that attended on the two evenings — though we ever bear in mind the words of the Apostle: "God alone can give the increase." This second night was very late, indeed, as after the visitors had left, we remained to talk over the Truth and to give a few words of encouragement to those who are labouring so well in circumstances of isolation.

Next day we left Britain. We did so with mixed feelings: pleased to be turning homeward, sad at the thought of friends we left behind. On arrival back at London we found the fog still heavy. But after saying goodbye to friends who had gathered for that purpose, we were soon flying high above it. We gave one final glance at England as the plane headed east. What a remarkable island in the development of history, prophecy and the truth! It has led the world in so much; it can do so in the greatest thing of all: the way of salvation. As the plane ascended ever higher, our thoughts went to the many friends we had met on this occasion. It is sad saying "Goodbye." Under what conditions will we see them next? Will it be at Sinai? The signs indicate that Christ is at the door, and soon this period of striving will be over.

—Editor

Jesus foresaw that shallow professors would fall away in time of difficulty or temptation. We ought not, therefore, to be surprised at the phenomenon, when it occurs.

—R.R.

For Private Study

NOTES ON THE APOCALYPSE



An itemised Exposition of the Book of Revelation, based on
"Eureka" and designed for home study and for Bible marking.

HISTORY OF THE PERIOD — Continued from Page 96

Galerius prosecuted this edict with vigour and violence. Death became the punishment of those who attempted to hold secret meetings. Churches were destroyed, books and Bibles burned. "Persons of liberal birth were declared incapable of holding any honours or employment; slaves were forever deprived of the hope of freedom, and the whole body of the people were put out of the protection of the law" (Eureka). "The edict was scarcely exhibited to a public view in the most conspicuous place of Nicomedia, before it was torn down by a 'fellow-servant,' who expressed, at the same time, by the bitterest invectives, his contempt as well as abhorrence of such impious and tyrannical despots. His offence amounted to treason, and was punishable with death. He was roasted over a slow fire, and every refinement of cruelty was exhausted, but without effect, to subdue his patience, or to alter the steady and insulting smile, which in his dying agonies he still preserved on his countenance" (Eureka). The admiration of his fellows at this action incited the hatred of Diocletian. The Christians were blamed for fires that twice within 15 days broke out in his palace, and the Emperor dedicated himself to extirpating the Christian religion.

He erected pillars commemorating his efforts, which carry the following caption: "Diocletian Jovian, Maximian Herculaeus, 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." Again: "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.

On 1st May, 305, Diocletian abdicated his position, and shortly after Maximian did likewise. Constantius and Galerius now became the Augusti, and the two lesser rulers, Maximin and Licinius, were appointed as Caesars. Later Maximian again assumed the purple, and appointed his son, Maxentius, to power. Maxentius and Constantius (who ruled in the west) were tolerant to Christians. On the death of Constantius, Constantine was elevated in the west. An edict of toleration was proclaimed by Constantine, Galerius and Licinius. In 311, however, Galerius died. His territory was added to that of Maximin, who shortly after commenced the most violent persecution of all. Even the pagans who witnessed the Christians' sufferings were at length disgusted by such profusion of bloodshed and cruelty. The persecutors themselves became weary of slaying, and resorted to other punishments—such as mutilation of limbs, plucking out an eye, employing bishops and other eminent men in degrading occupations, sending large numbers of all classes to labour in unwholesome mines.

Eventually this terrible record of cruelty began to prey on the mind of Maximin himself. He began to suffer terrible delusions, and saw in his torments the vengeance of God. Frantic in his agony, he would

cry out: "It was not I but others who did it." At length, by the increasing force of torment, he owned his guilt, and implored Christ that he would compassionate his misery. He confessed himself vanquished, and eventually died. So ended the most violent enemy of Christianity, during whose reign the Christians suffered more terribly than at any other time.

His death brought a measure of relief to the Christians, though paganism was still in power. The time was at hand, however, when "he that hindereth" (2 Thess. 2: 6-8) was to be taken out of the way.

REVELATION 6: 12-17—The Sixth Seal: National Upheaval
(A.D. 312-324)

"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 the 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" ("Eureka").

VERSE 12:

"A great earthquake": Apocalyptic earthquakes represent political, not natural phenomena. The earth is often symbolised for people (Deut. 32: 1; Gen. 6: 11-12), so that, in the symbology of the Bible, revolutions are represented as earthquakes (Isa. 13: 13; Rev. 11: 13).

"Sun became black": The sun is the ruler of the heavens, and here represents the governing power of the people. Under this seal it was subjected to an eclipse, and ceased to shine.

"As sackcloth of hair": The symbol of mourning. The eclipse of the political sun and moon was mourned by many throughout the Empire.

"Moon as blood": In natural phenomena, the moon reflects the light of the sun. In like manner, the state religion of Rome gained its power from the government. At the time of the seal, this religion was paganism. "Moon as blood" indicates the sanguinary overthrow of the pagan priesthood.

VERSE 13:

"Stars of heaven": i.e., the statesmen.

"Mighty wind": A great army (cp. Jer. 4: 11-13). It was this army that caused the political earthquake that is the subject of this seal.

VERSE 14:

"Heaven departed," etc.: i.e., the previous form of rule; the entire political pagan system — both emperors, princes, rulers, priests were cast out of their positions of authority.

"Mountains and islands": Symbolic of nations or powers, cp. Jer. 51: 24-26. The political earthquake overthrew all former systems of rule.

VERSE 16:

"Wrath of the Lamb": This was the general belief of the pagans who saw in the overthrow of their power and the triumph of Christianity, a manifestation of Christ's anger.

History of the Period

This will be outlined more completely when we treat with the events of Revelation 12, which repeats, in greater detail, the political and religious earthquake of this seal. The period opened with four emperors ruling the Empire: Licinius, Maximin, Maxentius, and Constantius, and

with paganism recognised as the state religion. It closed with one emperor only reigning, and with Christianity given official recognition.

But though it was a period of political triumph for Christianity, it was also one of spiritual declension. Errors which challenged the fundamental teaching of the Apostles were superimposed upon a decadent Christianity, and practises unseemly to saints were being freely indulged in. This had caused division in the ranks of Christians. The majority gave their adherence to the errorists, laying the foundation for Catholicism, which later developed. Meanwhile this large and growing church (for to the word "ecclesia" it could no longer lay claim!) exercised a powerful political influence.

The death of Constantius in the West was followed by the elevation of his son, Constantine. He followed the policy of his father in permitting religious toleration throughout the portion of the Empire under his control. Ultimately, he was led to attempt sole control of the Empire. He proclaimed a policy of complete liberty and protection for Christians, thus attracting to his standard the large and growing body of Christian opinion. The previous Christian policy of standing aside from politics and war was waived in his favour by worldly-minded adherents of the faith, and large numbers of "Catholics" joined his army to march under his standard against Rome. Success attended his arms. In successive battles, which culminated in the battle of Chrysopolis, in 324, he deposed of his fellow-rulers and attained unto sole dominion of the Empire, to be named by Catholics as "the first Christian Emperor."

The elevation of Constantine as sole ruler brought about a major revolution in the Empire. Paganism was dethroned and replaced by a so-called Christian order; the old priesthood languished, and of those who had been previously foremost in advocating the worship of the gods, few were now found. The historian declares that "the greater part of the fugitives retired to the mountains." In the terms of the symbols represented in the book of Revelation, the pagan political heavens departed as a scroll when it is rolled together. In their place was found a pseudo-Christianity which had a "form of godliness, but denied the power thereof."

Thus was fulfilled the Apostle Paul's prophecy. He had predicted the removing of that power (paganism) which hindered the full manifestation of "the wicked one" (the Papacy) who 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). Constantine had removed that which hindered the manifestation of the Papal system which "the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming."

Meanwhile, many pseudo-Christians and pagans also, saw in the revolution of Constantine, and the elevation of Christianity, a manifestation of the wrath of the Lamb upon the world of that time, and the establishment of the Kingdom of God on earth. Since then, many tinged with the doctrines of Rome have maintained that the Church constitutes the Kingdom of God on earth. Thus they expressed themselves in accordance with the terms of the seal (vv. 16-17).

As Brother Thomas shows in "Eureka," the success of Constantine and of the Church is typical of the coming triumph of the Lord Jesus and the ecclesia.

REVELATION, CHAPTER 7

**The Influence of the Word, and its Ultimate Result at Christ's Return,
The Sealing of the 144,000**

VERSE 1:

"After these things": After the events represented by the sixth seal, i.e., the triumph of Constantine in 324 A.D.

"Four winds": Winds are symbolic of armies (Jer. 4: 11-12; Isa. 17: 13-14; Dan. 7: 2). The symbol represents all armies held in restraint, so that a period of peace was experienced by the Empire. This peace permitted the growth of Christianity.

"Earth," "Sea," "Tree": Frequently used in Bible symbology for people (cp. e.g., Isa. 40: 6-8). The symbol represents the people of the Empire untroubled by war. This peace continued until 396.

VERSE 2:

"Another angel": This is a multitudinous angel as is shown by the use of the plural "our" in v. 3. It represents a multitude bent on sealing or preaching, and who desire and pray for peace that the Truth may prevail (Matt. 10: 13; 1 Tim. 2: 1-2; 2 Tim. 2: 2).

"Ascending," Gr. = "having ascended." John saw the angel in that state, and not commencing to ascend. The spread of Christianity commenced long before the elevation of Constantine.

"The east": The Truth originated from the east, and slowly spread westwards (Acts 10: 37).

"The seal of the living God": The Truth (2 Cor. 1: 21-22; Rom. 10: 17; Eph. 2: 10; Col. 3: 10; Job. 33: 16). This impresses one with the Divine likeness, as does a seal upon wax.

VERSE 3:

"Saying": The angel is represented as praying for peace in order that the preaching of the Gospel might be advanced.

"In their foreheads": Mentally sealed with the things of God in contrast with the world which is mentally sealed with the things of flesh. Contrast Rev. 14: 1 with Ch. 13: 1, 6, 16-17.

VERSE 4:

"The number": Numbers frequently have a figurative significance in Scripture; e.g., Rev. 13: 18, and are therefore not to be taken literally. It is obvious, from the succeeding verses of this chapter, that this number is not to be taken literally, for it is made up of equal numbers from each of the 12 Israelitish tribes. If it is taken literally, then so must also the tribes from whence the total is made up.

"144,000": The symbolic number of the unnumbered redeemed (cp. v. 9; Gen. 15: 5). It is derived from the square of 12, the number of Israel in Scripture, the symbol of perfect government. The "thousands" added to it indicate the multiplicity of the redeemed.

VERSE 5:

"Of the tribe, etc.": The tribes listed are: Judah (Praise), Reuben (See a son), Gad (Company), Asher (Blessed), Naphtali (Wrestling), Manasseh (Forgetting), Simeon (Hearing), Levi (Joining), Issachar (Reward), Zebulun (Dwelling), Joseph (Adding), Benjamin (Son of the Right Hand). The names listed together in this order suggest the following sentence expressive of the Truth: Praise the Son, in the company of the blessed, who after wrestling with sin, and forgetting their house, have heard and joined Him who has rewarded them, and who now dwells with them, thus adding to the Son of the right hand.

It is significant that Levi is included in these tribes, indicating that the priest hood has been given into greater hands: those of the Melchizedek order.

The listing of these 12 tribes in relation to the redeemed indicates

the close relationship of the latter to the commonwealth of Israel (Eph. 2: 12). The Redeemed are the true Israel (Rom. 9: 8).

The Great Company of the Redeemed - vv. 9-17.

VERSE 9:

"After this": After the complete sealing of the redeemed, i.e., at the return of Christ.

"Of," Gr. = "ek", "out of." From this is derived the word "ecclesia."

"Before the throne and before the Lamb": cp. notes on Rev. 5: 6.

"White robes": The garment of justification leading to immortality (Rev. 1: 13; 19: 8; 2 Cor. 5: 4).

"Palms in their hands": The anti-typical feast of Tabernacles which is identified with the kingdom (Zech. 14: 16). The original feast celebrated the ingathering of the fruit of Israel's land. It was celebrated for seven days, at the conclusion of which, the next day, the eighth, was constituted a sabbath (Lev. 23: 36-44). "This great national celebration of the Feast of Tabernacles argues the previous cessation of judgment, and consequently the resting of the saints from their labours in the execution of it," wrote Brother Thomas in "Eureka." This great feast was preceded by the Day of Atonement, when all flesh was humbled before Yahweh.

VERSE 10:

"Salvation to": Here supply the ellipsis: "ascribed to" (see "Diaglott," cp. Psa. 3: 8; Isa. 43: 11; Jer. 3: 23).

"Our God which sitteth upon the throne, and unto the Lamb": The one upon the throne is the Lord Jesus, who is "God manifest in the flesh." Thus, in him, is seen both God and the Lamb.

VERSE 11:

"All the angels": The representatives of heaven's host referred to in Rev. 5: 11. This scene suggests a great day of celebration — the public coronation of the Lord — when after he has finally "prevailed" he is presented to all mankind for their adulation (cp. Rev. 5: 5).

VERSE 14:

"Out of great tribulation": This is not necessarily active persecution. The "perilous times" referred to in 2 Tim. 3: 1-6 constitutes greater tribulation than active persecution. It is better to be rejected by the world than accepted by it.

"Washed their robes": cp. Isa. 1: 18; Zech. 3: 3-5. This indicates that the "tribulation referred to is connected with the defiling influence of sin rather than active persecution.

VERSE 15:

"Before the throne of God": i.e., in Jerusalem (Jer. 3: 17).

"In His Temple": See notes on Rev. 3: 12.

"He shall dwell among them": Yahweh did this in Israel (Exod. 25: 8; Lev. 26: 11), and He has likewise promised to do so in the future (Ezek. 43: 7; Psa. 68: 18). For the moment, He dwells in His saints by the influence of His Word (cp. 2 Cor. 6: 16; 1 Pet. 2: 5).

VERSE 16:

"Shall hunger no more": i.e., for righteousness (Matt. 5: 6).

"Neither shall the sun light on them": They shall no longer experience persecution (cp. Psa. 121: 5-7).

VERSE 17:

"The Lamb shall feed them": Lit.: "shall shepherd them." He is the chief Shepherd of the flock. Cp. Heb. 13: 20; John 10: 11; Ezek. 34: 23; Psa. 23.

"Living fountains of waters": To eternal life. cp. John 4: 14,

Upholding the Purity of Apostolic Doctrine and Practice

VOLUME TWENTY-SEVEN



Logos

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Thoughts For the Times

Fret Not Thyself



To whine or "flare up" when in trouble will never improve the situation. This simply aggravates matters — it makes others miserable and ourselves more unhappy. Besides which, it must be intensely displeasing to God. Impatience is a sign of unbelief, and the only cure for it is faith in God. If needs be, let us cry, but not complain. Grief is not inconsistent with patience. Paul wept often, but was not impatient. He appreciated trouble, for he knew the philosophy of it. "We glory," said he, "in tribulations" (Rom 5: 3; 2 Cor. 7: 4). But he never courted affliction, nor was he slow to lawfully escape it. "I was constrained to appeal unto Caesar" (Acts 28: 19), said he on one occasion. We think, also, of his request for the prayers of the brethren that he might be delivered, if possible, from the chief cause of his trouble — the machinations of wicked men (2 Thess. 3: 1-2).

— A.J.

Gogue, The King of the North, and King of the South

We believe that a correct interpretation of Scripture does not lend itself to the conclusions reached in this article. Our reasons for this will be found at its end in the form of an additional note. We trust that this interchange of thought may be stimulating to the reader.—EDITOR.



The manifestation of the King of the South and King of the North (Dan. 11: 40), together with Gogue of Ezekiel 38, occur at the preadventual stage of the latter days. They are signs immediately preceding the advent of Christ, for Christ battles with and defeats them. If we are not watching the development of these signs, we are running the risk of not being ready for the Lord at his coming. Fortunately, most of us have been alerted as to the nearness of the second advent by the manifestation of the Fig-tree sign — the returning Jew.

Isaiah predicts: "The land of Judah shall be a terror unto Egypt (Isa. 19: 17); again, "In that day shall Israel be the third with Egypt and Assyria, whom the Lord shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance."

As yet, Judah has not been a terror to Egypt, though in recent years, Israel has worried her southern neighbour. The day predicted by Isaiah is close at hand, and will result in the conversion of both Egypt and Assyria, and the uniting of them with Israel in the worship of Yahweh. In past ages it has been Egypt or Assyria that has been a terror to Judah rather than the contrary.

In Daniel 11, reference is constantly made to the Kings of the North and South until verse 34 where a break occurs. No reference is made to them until v. 40. Then, at a time described as the "time of the end," they again appear upon the scene of action. We have arrived at that time, and can expect to see developed once more the three ancient contestants: Israel, the King of the North, and the King of the South.

The manifestation of an independent Egypt, or Power of the South, indicates that a latter-day manifestation of the Power of the North will likewise arise. In ancient times, the King of the North represented the dominion of the Selucidea, after the Empire of Alexander the Great had broken up. But as yet we have not seen a modern-day revival of this King of the North. That the King of the North and Gogue cannot be one and the same power is evident from the differences shown in Scripture. Firstly, Daniel represents the King of the South pushing at the King of the North and starting the war, whereas in Ezekiel Gogue is the attacker, not the attacked. Secondly, the King of the North is troubled by "tidings out of the north." This would be impossible as far as the Russian Gogue is concerned, for there are no powers north of U.S.S.R. but Russia itself is north of the ancient territory of the King of the North. Thirdly, it is not likely that Egypt, as the King of the South, would be so foolhardy as to attack Russia, whereas the Imperial policy of Nasser today could well drive him to declare war on the Arab territories north of Israel. Finally, Isalah 19: 24, 25 implies the emergence of the modern counterpart of the King of North and South in our times.

There are, however, similarities between the King of the North and Gogue. Both fight at Jerusalem; both occupy Jerusalem and are defeated by the same opponent at the same time. Daniel and Ezekiel were contemporaries. Both were taken captive by the Babylonians; both saw visions pertaining to the manner in which Christ would rescue Judah from Jacob's troubles. But if there are similarities there are also variations between the two accounts. This implies that the King of the North and Gogue are allies; the two visions are complementary to each other, one depicting the Gogue aspect of the vision, the other the King of the North aspect of it.

"Tidings out of the north and east" trouble the King of the North. As we have seen, further north than he is Gogue, and these tidings could have relation to the Russian Gogue. On the other hand, in the east there will be gathered together the resurrected saints, and in their appearance (which will certainly not go unnoticed by the world) we have a probable explanation of these evil tidings from the east — evil, of course, only to the King of the North.

Thus, in sequence, this generation has seen the end of the seven Gentile times, the introduction of the "latter days," the sign of the fig tree, the emergence of the King of the

South. These events must move on to the emergence of the King of the North, the manifestation of Gogue, the second advent of the Lord, the overthrow of Gogue, the cleansing of the sanctuary, the setting up of the Kingdom of God etc.

Meanwhile, Paul reminds us that we can expect a period of national "peace and security" (1 Thess. 5: 1-3): "When they shall say, Peace and safety, then sudden destruction cometh upon them as travail upon a woman with child."

Israel is not dwelling safely today, for she is constantly on the alert and armed to the teeth. Yet the prophecy of Ezekiel 38 describes her as a "land of unwalled villages," dwelling at peace in the midst of the land. Israel is a land of "unwalled villages" but not defenceless as the term might suggest. We feel, therefore, that a period of greater peace must come to the Land prior to the coming of Christ, so that Israel as well as the rest of the world, place some credence in the cry of "peace and safety" that shall arise.

Paul's words constitute an important sight for which we should look. We have already experienced one "peace and safety cry" in our time, when Mr. Chamberlain came back from Munich with Hitler's treaty and announced his conviction that there was established "peace in our time." The one mentioned by Paul will be much more convincing to the world than Mr. Chamberlain's claim in 1938.

—E.H. (Canada).

Comments: A careful consideration of the comments made above, in conjunction with the Scriptures quoted, will reveal one or two weaknesses in the exposition. The statement of Isaiah 19: 24-25 takes us into the future age. "In that day shall Israel be a third with Egypt and Assyria, whom the Lord shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance." In these words the prophet envisaged the whole world, for the combined territories of Egypt, Assyria and Israel made up the then known world. They express the world scene today, for virtually the world is divided between the latter-day Assyrian (Gogue), the latter-day Egypt (Western Democracy) and the Middle East. Though Britain has been ejected from Egypt, she is none the less still King of the South on a world scale, and it is necessary to see the world scene in the prophecies of the Bible.

Our correspondent above cannot see that the King of the North of Daniel 11: 40 relates to Gogue because of certain important differences he reads into the prophecies. We say "reads into the prophecies" for, again, if the Scriptures are carefully examined, those differences will be dissolved. The main difference, he states, is that the King of the North is found attacking the King of the South in Dan. 11: 40, whereas in Ezekiel 38, Gogue is the attacker.

But look carefully at Daniel 11: 40, and it will be seen that the King of the North is the attacker exactly as Gogue is in Ezekiel 38. In fact, these two prophecies relate to the one Power. Daniel 11: 40 says; "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 . . ." We see in this verse, not two powers, but three. We see the King of the North, the King of the South, and the "him" against whom they successively push. Who is this "him"? Daniel 11: 36 speaks of a "king" who is neither South or North, who can answer to the "him" of this verse. The context shows that this "king" relates to the power of Rome. Originally the headquarters of the Empire were established in the city of Rome, but ultimately they were transferred to Constantinople. In 1453 the Turks wrested this city from the Byzantines and made it their capital. As Daniel 11 is dealing with territories, and not personal identities, the Turks, in due time, became representative of "the king" who in the "time of the end" is to be successively attacked by the kings of the south and north.

We believe that the first portion of this verse has been fulfilled. In 1917 the British pushed at the Turks from Egypt under General Allenby, and drove them from the Holy Land. It made possible the latter-day revival of Israel, and was therefore an important contribution to the latter-day fulfilment of prophecy. We now await the attack of the King of the North against Constantinople, an attack which will complete the "drying up" of the political Euphrates (Rev. 16), and give Russia a warm-water port and entrance to the Mediterranean. In short, the age-old antagonism between Turkey and Russia will be resolved in the occupation of the former by the latter. Thus Daniel 11: 40 will be fulfilled, and the next step in the programme will be the descent of Gog, alias the King of the North, into the Land of Promise as both Daniel 11 and Ezekiel 38 predict. The prophecy does not require Egypt to attack Russia, or another "King of the North" yet to arise, as E.H. is forced to anticipate. The similarity which he finds in the overthrow of both King of the North and Gog is satisfied when it is recognised that these are two descriptions of the one power.

The "tidings out of the east and north" come to the King of the North when he is in Egypt (and it is significant that this portion of the prophecy seems to discriminate between Egypt and the King of the South). If we accept Egypt as the point of direction, the north could relate to Jerusalem, where doubtless the Western Powers would be feverishly building up their strength to defend the strategically important Middle East. On the other hand, the tidings from the east could relate to the developments in Sinai, east of Egypt, such as our correspondent suggests. It is important to note that, in his drive south, the King of the North bypasses Jerusalem for the moment, driving down the coastal plain in a lightning attack upon Egypt, so important to this centre of world strategy.

Finally, it is our conviction that Israel is dwelling safely today as predicted in Ezekiel 38. The word in Hebrew signifies "confidently," and Israel is confident. There is nothing in the Ezekiel description of the land or people to suggest that they are to be defenceless, but the very contrary. We have dealt with this before in "Logos" and may do so again.

Though Brother Thomas may have anticipated the fulfilment of prophecy a little earlier than has proved the case, his expositions are sound, and provide an excellent basis upon which to interpret current events. We have found it so. His explanation of Daniel 11 is as we have presented it, and if diligently and carefully considered will be found of immense help in the understanding of the "signs of the times." This is a subject important and vital to these times. — EDITOR.

Abraham's Vision of Peace

"He Saw My Day and was Glad"

The following exhortation was given at the opening of the new Enfield Ecclesial Hall (S.A.). The speaker appealed that in all life's trials and problems we keep our spiritual vision keen and alert, centred upon the glorious hope of the Promise.



Your father Abraham rejoiced to see my day; and he saw it and was glad" (John 8: 56). So declared the Lord Jesus Christ to the Jews of his day. But what was the vision that caused the heart of Abraham to rejoice? Certainly not the humiliation of the Lord when he experienced the degrading death on the cross. He must have seen beyond that time to the unspeakable joy of resurrection and glorification of the Lord, and even beyond that to the splendour of the day of blessing to all mankind. The "hope which gladdened Abraham's heart," was a vision of peace yet to be revealed in the earth.

This vision has been kept alive throughout the ages. Five centuries after Abraham's death, an angel was sent to Moses directing him to return to Egypt, and lead the Israelites out of bondage. This act of deliverance was done in remembrance of the covenant made with Abraham. The angel prefaced his declaration to Moses with the words: "I am the God of Abraham . . ." (Exod. 3: 6).

This declaration is full of profound significance. The word "God" is Elohim in Hebrew, and the statement can signify: "I am the Elohim, the Mighty Ones, the Sons of Power, developed from Abraham." Who are these Sons of Power? Paul tells us that Abraham has many children who walk in faith as he did (Gal. 3: 7; Jno. 8: 39). They are accounted as the seed of Abraham regardless of their fleshly descent because they have been "clothed upon" with Christ, the seed of Abraham (Gal. 3: 16). They die with Christ when they go through the waters of baptism which commemorate his death, they walk in newness of life in him when they are governed by his precepts, they will be "like him" physically when they are resurrected from the dead and approved before the Judgment Seat of Christ.

At that time they will be "equal unto the angels," the Elohim of heaven (Luke 20: 36).

Whatever their nationality they are accounted as the "seed of Abraham" (Gal. 3: 29). In his argument with the Sadducees, the Lord showed that these children of Abraham are sons of power. A lifeless corpse cannot reveal the power of the Creator. Therefore, reasoned the Lord, though he is described as the God of Abraham, God is not the God of the dead but only of the living. In the fullest sense, He is God only of those who are alive for evermore, because a mortal body will sooner or later dissolve into dust, and thus in prospect is merely a lifeless corpse. But God is God of the living. And in this statement is a promise of a resurrection to eternal life. It is little wonder that the Sadducees were unable to resist the power of the Lord's reasoning, and afterwards dared ask no further questions (Luke 20: 37-40).

Moses must have understood the implications of the declaration made to him. Observe the language used: "I am the Elohim. . . ." A present relationship is proclaimed. It is not confined to the future nor restricted to the past. In the sight of God, Abraham is alive for evermore. "God who raises the dead speaks of things having no present existence as though they do exist" (Rom. 4: 17). The things which are seen to the natural eye prove to be but temporal. The eternal things are invisible to the natural eye, and are discerned only by the eye of faith (2 Cor. 4: 18; 1 Cor. 2: 14).

What Abraham Saw

Abraham also fully understood the implication of these words. He had been told: "I will be unto thee for Elohim (God)" (Gen. 17: 7) knowing at the same time that he must first die and be buried (Gen. 15: 5). But he was strong in faith, he staggered not at the promise of God through unbelief, but gave glory to God. He realised that the promises of God involved a resurrection from the dead, and therefore when he was tried, he offered up Isaac "accounting that God was able to raise him up even from the dead" (Heb. 11: 19). Abraham's vision of peace revolved around the resurrection from the dead which formed all his hope and all his desire. He was "risen with Christ," for he saw him always before him. He set his affection on things above, not on things on the earth (Heb. 11: 10; 15-16) knowing that when Christ, his life, shall appear, he also will appear with him in glory. Thus he saw afar off the day of Christ, and his heart was gladdened. He endured as seeing him who is invisible.

Abraham's vision of peace is indicated further in the events associated with the offering of Isaac. It was typical of the one great Offering once for all, and the resurrection

of Christ to the right hand of the Father (Heb. 10: 10, 12, 14). Even the scene of this drama is significant, for it later became the site of the glorious Temple erected by Solomon. In this vicinity, also, the Lord was later crucified, and here the animal sacrifices of the future age will be slain to the north of the Temple city.

But our immediate concern is with Abraham. We notice his reply to the question: "Where is the lamb?" Abraham declared: "God will provide (Yireh) himself a lamb" (Gen. 22: 8). This can be rendered: "God will look out for himself a lamb," or "God Himself will see to the lamb." Abraham offered up his son, but also, in type, he received him again from the dead. He "looked" (Heb. — "ra'ah," implying to see with understanding) and beheld a ram which God had provided, and which he then offered in the place of Isaac. By his subsequent action, Abraham revealed his complete understanding of the typical significance of these events. He called the place 'Yahweh Yireh' as a memorial of what had transpired there, but more particularly as a prophetic foreshadowing of that which was to come. This name links together the past and future, and demonstrates that Abraham knew his actions to be typical of a reality yet future.

The Significant Site of Isaac's Offering

These things were done on Mount Moriah which means "Vision of Yah," or "Looked out and Chosen of Yah." The Douay version translates Genesis 22: 2 as "the land of vision." "Yireh" is the future tense of the verb "ra'ah" and signifies it shall be seen or provided. So Abraham's testimony declares: "In the mountain chosen of Yah shall be seen the lamb which God will provide for a sacrifice" (Gen. 22: 14).

Abraham's vision of peace was indissolubly linked with the sacrifice of Christ.

Mount Moriah was just north of the ancient city of Jerusalem. There, Abraham had met Melchizedec, king of righteousness, king of peace, priest of the most high God. Melchizedec had blessed Abraham after the latter's victory against the confederacy from the north, bringing forth bread and wine. By paying tithes to this king-priest, Abraham recognised the greatness of the one Mediator who would be provided, who would live forever and save to the uttermost those who would come unto God through him. All this typified the future glory when the anti-typical Melchizedec (the Lord Jesus) shall bless Abraham and his seed after a notable victory.

Thus Abraham's vision of peace included the things of the Kingdom.

He was not lacking a full appreciation of any element of the gospel.

Though it is not recorded, it is pleasant to think of Abraham visiting Melchizedec after the occasion of the offering of Isaac, and to picture these two, or rather three, great men discussing together these things which today, four thousand years later, form the basis of our hope.

It is profitable, also, to observe the moral effect of these things in the life of Abraham. By faith, he separated from Ur of the Chaldees, left his father's house in Haran and became a stranger and sojourner in the Land of Promise. He had no continuing city, but sought one to come. He looked for a city having foundations, whose Builder and Maker is God. He reckoned that his present sufferings were not worthy to be compared with the glory to be revealed, and that his light momentary affliction would work out a far more exceeding and eternal weight of glory. This was the vision that gave him peace.

The City Abraham Sought

Jerusalem thus figured prominently in the life of Abraham. Its oldest scriptural title is Salem (Peace) which is prophetic of its future destiny. Melchizedec built there a city, the seat of his throne and the centre of true worship, which again is prophetic of its future destiny. Josephus declares that Melchizedec gave to the city the name Jerusalem. Many suggestions have been made regarding the meaning of this name, but one which is particularly appropriate to our present theme is suggested by William Whiston, the translator of Josephus. In a footnote (Ant. 7: 3: 1; Wars 6: 10) he suggests the derivation from the words Yireh Shalom — Vision of Peace.* This supports our suggestion that Abraham may have visited Melchizedec after the events recorded in Genesis 22. The possibility is that the king-priest memorialised these happenings in the name which he then gave to the city. It emphasises the essential truth that Peace can only be established on the basis of sacrifice (Jas. 3: 17; Heb. 9: 22).

*Gesenius gives the meaning of Jerusalem as "Possession of Peace" using the word possession in the same sense as a bridegroom is said to possess his bride. This suggestion could be followed through passages like Isa. 62, Rev. 19, etc., but as it is irrelevant to our subject, we leave the suggestion with our readers.

Jerusalem was later occupied by the Jebusites and called by them Jebus (trodden down). This name is typical of its present degradation, being trodden down of the Gentiles. David captured the city, and we then find several names associated with it: Zion or citadel, stronghold; the City of David (the beloved — cp. Rev. 20: 9); the City of the Great King (Ps. 48: 1; Mat. 5: 35); Ariel or the Lion of God, i.e., the city of the Lion of Judah (Isa. 29: 1; Rev. 5: 5; Joel 3: 16).

The site on Mt. Moriah where Solomon ultimately erected the Temple was called by David the "Altar of all the people" (Jos. Ant. 7: 13: 4) which brings to mind the "House of Prayer of all nations" (Isa. 56: 7).

Christ declares (Rev. 3: 12) that he has a new name, and that Jerusalem also has a new name which is the name of God. This name is revealed in Jeremiah 23: 6; 33: 16 as Yahweh our Righteousness, or again in Ps. 122: 1, 9 as The House of Yahweh. Ezekiel, when describing the stopping place of the pilgrims journeying to the House of Prayer, gives the name of this city as Yahweh Shammah, or Yahweh Thither, indicating that Jerusalem will be the dwelling place of Yahweh (Ezek. 48: 35).

Apart from the Gentile name Jebus, which speaks of the condition of the city in the times of the Gentiles, all of these names are prophetic of the Divine work in Christ. They speak of an altar on which is found a lamb provided of God, of the fortress of the Lion of Strength who will establish righteousness and peace, of the City where Yahweh will dwell. All these titles foretold that out of humiliation would come exaltation for the city and its King. Abraham's vision embraced all this, but he fixed his hope steadfastly upon the final glory, on the peace to be revealed. Jerusalem was to him and his seed a symbol of hope, the vision of peace.

Abraham, Jerusalem and Us

The man and the city are linked together as a basis of our hope. While Jerusalem is termed the "mother of us all" (Gal. 4: 26), Abraham is termed the "father of us all" (Rom. 4: 16). We are begotten of them both until a living hope (cp. Ps. 87: 5; Isa. 51: 2).

But it can only be said that we have truly been begotten of Zion and of Abraham if we walk in the steps of Abraham's faith (Jno. 8: 39), if his motives, his goal, his vision of peace moves us. Without such a vision we must surely perish (Prov. 29: 18).

We are called to separate ourselves from the world, if necessary from family and friends; to mind not earthly things, sojourning here as strangers and pilgrims; having no continuing city but looking in hope and seeing with the eye of faith that holy city, the New Jerusalem, whose Builder and Maker is God. In our desire for peace we remember there is no peace to the wicked (Isa. 57: 21), but there shall be peace in Jerusalem when the vision becomes the reality (Isa. 66: 12; Ps. 37: 11).

Meanwhile, let us ever remember that our worship is not in any way dependent upon material things. We do not require elaborate halls in which to give ourselves to God. The Most High "dwelleth not in temples made with hands." Abraham offered acceptable worship without the need for a tabernacle or temple. The Temple of Solomon was turned into a den of iniquity, and that of Herod into a den of thieves (Jer. 7: 11-14; Mk. 11: 15-17). There will ultimately be another temple there (Isa. 56: 7) but in the meantime, in the absence of any temple of bricks and stones, there is a spiritual temple. "Ye are the temple of the living God," "built upon the foundation of prophets and apostles, Jesus Christ being the chief cornerstone," "other foundation can no man lay than that is laid which is Christ," "ye also as living stones are built up a spiritual house."

Let us walk in the steps of Abraham, using whatever material possessions may come our way merely as a means of assisting towards our goal, our vision of peace. Let us remember that material things are not an end in themselves, and that our worship is in no way dependent upon them. Paul's words are all-embracing in their scope: "If our earthly house be dissolved, we have a house not made with hands — eternal in the heavens."

Abraham "walked before God" (Gen. 17: 1), and so "he liveth unto God."

Christ died unto sin once; "he liveth unto God" (Rom. 6: 10).

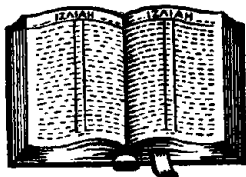
We are commanded: "Reckon ye yourselves also to be dead indeed unto sin, but alive unto God" (Rom. 6: 11). By following this commandment we will experience the "peace of God which passeth understanding," and finally will receive the blessing from our great King-priest and Mediator:

Yahweh bless thee and keep thee;

Yahweh make His face to shine upon thee and be gracious unto thee;

Yahweh lift up His countenance upon thee and give thee peace."

—F. Russell



Things Old and New

No. 20—

GOOD HEALTH

By showing, in previous articles, the land basis of life in the age to come, we have inferred that the mortal people of the earth will know a health far in advance to that experienced today. A fresh-air existence and the eating of natural foods would of itself give positive good health.

We have found that many things about the kingdom will not be a matter of direct miracle, but the results of wise and all-powerful government. The "miracle" will be the fact that Jesus will reign "wherever the sun doth his successive journeys run." Thus, we read that anyone dying at the age of an hundred will be regarded as a comparative child (Isa. 65). Of Israel (and mankind in general as they become joined unto Yahweh) it is written: "as the days of a tree shall the days of my people be."

Physically, man is what he eats. The substance he is made of comes from the soil. Out of the earth he came, formed from the dust of the ground. Out of the earth his body cells are constantly renewed. We have already mentioned the loving care that God put into preparing the soil for the sustenance of man.

Man's Tampering

But men have rejected what God has provided. They tamper with the soil; they try to manage with chemical feeding of the soil and ignore the law of return; they spray all manner of poisons on crops to combat pests that are more powerful than they need be, because of the weakness of the crops; they treat the farm as if it were an inorganic factory assembly line instead of a living entity.

Thus their food lacks the quality to maintain positive good health as far as mortality permits. God has carefully balanced what the green herb can provide, with what the beasts and man needs. Man eats both the animal, the animal products (milk, etc.), and the green herb. Man was given

dominion over the whole creation. It all exists for him. But instead of being grateful, he tampers with it when he has the natural product off the farm. Wheat, vegetables, milk, and fruit, together with some of these things second-hand in meat, have in themselves the nourishment that will give health. I know that heredity enters into it, but several generations of healthy living will produce healthy beings. It has been proved again and again.

But no! Just as in matters of religion, men have ears that like to be tickled (as Paul said "itching ears"!), so in the matter of food, they have perverted palates. Food has become a highly organised competitive business. Basic nutritive quality has ceased to be the main selling point, so easily are people attracted by superficial glitter. The appeal to the eye, convenience and ease of preparation, storability and novelty have come to matter most.

The outstanding example of this is one on which most people will agree, though few do much about it. The modern white loaf!

The old millstones were thought to be uneconomic. Man developed the metal rollers to aid his mass production. The real heart of the goodness of wheat was, in the course of the new processes, excluded from the finished loaf. For some reason people came to like the tasteless, anaemic end-product, but they are not getting the balanced nutriment that God had implanted in the wheat. A milling representative was taken to task on this recently. He replied that it wasn't in the interests of his trade to persuade people to eat whole wheat bread. A few slices were so satisfying, that the sale of flour would be reduced, and "after all, millers were in business to sell their goods." Thus the profit of a few is more important than the health of the many.

Another argument is that the public must have what it demands. This is dishonest. High pressure advertising, through press, hoardings, and television creates public opinion. People are told what they ought to like, and like sheep they follow it.

Advertising

One of the grand things about the forthcoming abolition of human rule is the banishing of advertisements. They are a curse; and brethren and sisters should strive to avoid being influenced by them. One soap powder goes so far as to suggest that mother love is deficient if any powder but theirs is used. Subtly, a firm will suggest that you are out of step if

you don't use their product, and as no one likes to feel a little queer or behind their neighbours, they flock to buy the product.

I haven't quoted much Scripture so far — but it is good that we realise how many aspects of human misrule have to be put right. These things do illustrate that when Scripture says: "ALL that is in the world is of the lust of the flesh, the lust of the eye, and the pride of life," it really does mean ALL.

This advertising curse sells all kinds of devitalised goods, which taken together, do produce a deficiency in the diet, with a consequent reduction in the quality of mortal health. We are mortal — creation does exist under a curse — the body does eventually wear out, but God did not intend that life should be a succession of maladies and pains.

We need not list the tampering with food, the destruction of its wholeness that goes on today. An example or two will suffice. White refined sugar, the craze for tinned food, the addition of chemical preservatives, denatured cereals, cooking which wastes or destroys much of the goodness, vinegary sauces, rich cream cakes made of white flour, processed milk, whereby vital ingredients are destroyed. The net effect is that people eat an excess of starch, and lack the wholeness of the nourishment that God's goodness has created.

Added to this people smoke. Apart from being an unholy habit that ill accords with the purity of the Gospel call, it is a proved menace to health. It is a habit that brethren and sisters of the Lord Jesus do well to avoid.

And people can't sit still. They are for ever on the fidget, dashing here, there and everywhere, working and worrying after material gain, or playing violently and racing after 'pleasure' (instead of the steady exercise of working on a farm and living in the country). Then they get "nerves" and breakdowns and ulcers and thrombosis. Oh, it is a silly age! And, unfortunately, we can too easily get caught up in it.

Deficiency Diseases

While attention to hygiene has destroyed many of the old epidemic scourges, yet degenerative diseases are alarmingly on the increase. Heart disease and cancer are killing more people every year. It is estimated that one in three people at present living in U.S.A. will develop cancer before he dies. This is basically because man has left the life that God intended him to live, and has sought out his own devices. Degeneration springs from the deficiencies in body cells, which, in turn, come from wrong feeding and living. If the

way of life was reversed, even now on a wide and comprehensive scale, there would be an improvement.

In passing, I would mention that what foods we should eat and how we should prepare them are not part of the Gospel of salvation. Whatever is set before us we should eat with thanksgiving and without self-righteous disapproval. Nevertheless, God does counsel us to moderation and temperance, and it does seem proper that we try to work in harmony with the way He has made us "so fearfully and wonderfully" (Psa. 139). We are not to despise our bodies, and yet we also are not to become obsessed with them. Wisdom is profitable to direct us in these things.

With the advent of correct feeding, the Chemist Shop will disappear in the Kingdom. Today people eat food with the goodness removed, and then swallow some pills or vitamin enriched chemical. The British National Health Service costs about eight hundred million pounds (three thousand million dollars) a year. A tenth of this was in prescriptions from the Chemist or Drug stores. Half of this spent on ensuring proper feeding would have a tremendous effect. (These matters were proved by the late Robert McHarrison in a long series of controlled experiments).

It is good that we should have a clear picture of today's "wrongs," if we are to rejoice with Christ in curing the world's ills. But let us not forget the lessons of Romans 14 — that diet does not commend a man to God. "He that eateth, eateth to the Lord, for he giveth thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks." "The Kingdom of God is not meat and drink, but righteousness and peace and joy in the holy spirit." (Of course, Paul, in Romans 14, was discussing dietetics that were a hangover from Judaism, rather than whether or not we should eat whole foods as God gave them — but it is still true that foods commend not to God as such).

I feel that we now have the necessary background on which to consider a few passages on "health" in the Kingdom. We shall keep in mind how simple the means of achievement are, and yet it will need the power of Christ and the iron rod in the earth before men will do the sensible thing.

"I will take sickness away"

The Law of Moses in the past history of Israel has already been a signpost to the Kingdom in our studies. It is in this matter of health. "Ye shall serve Yahweh your God and he shall bless thy bread and the water; and (as if there was a connection), I will take sickness away from the midst of thee." God's blessing made for proper feeding and in turn, this led to good health (Exod. 23: 25).

Deuteronomy Chapter 7 gives a lovely picture of the wholeness of life God designed for Israel:

"Wherefore it shall come to pass, if ye hearken to these judgments and keep and do them, that Yahweh thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers. And he will love thee, and bless thee and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he swore unto thy fathers to give thee, thou shalt be blessed above all people, there shall not be male or female barren among you, or among your cattle. And Yahweh shall take away from thee all sickness and will put none of the evil diseases of Egypt, which thou knowest, upon thee."

Obedience, soil fertility and health are all linked together here, and as we have noted already what will be true in Israel, will in fact spread to all mankind.

Isaiah's picture of the kingdom, when wisdom and knowledge shall be the stability of the times, when "thine eye shall behold the king in his beauty," reveals that the inhabitant shall not say "I am sick" in that day (v. 24).

Chapter 35 also speaks of the rejuvenation of health among the mortal people. Some of it will be by natural means. But some must be by miracle at the hands of the Divine physicians. What Jesus did 1900 years ago, he will do again. When his power is again present to heal, "then the eyes of the blind will be opened, and the ears of the deaf shall be unstopped, then shall the lame man leap as the hart and the tongue of the dumb sing."

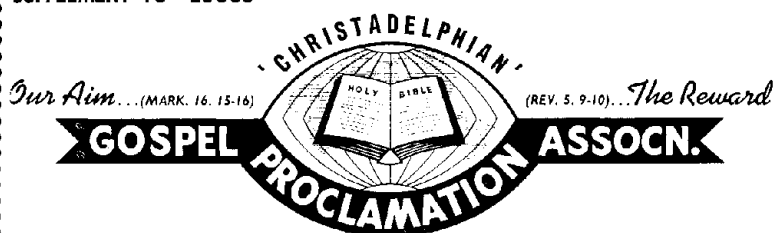
Many of such cures will be by miracle, but many will also be by the better living and feeding conditions. Much blindness and lameness in the world is caused by various nutritional deficiencies in the individual or his parent.

Mental Illness

And this business of nerves and mental disease. More hospital beds in England are taken by patients with one form or another of mental trouble than with any other disease, and doctors are becoming very concerned with the prevalence of mental sickness. Men say that it is due to the pace of life. And yet it is an age of shorter working hours and greater luxury than ever before. That is just the trouble. Life has become too complicated. People try to do too much in building up their homes on the hire purchase system and try to squeeze as much pleasure into their days as they can . . . mainly synthetic pleasure that does not truly satisfy.

With the family farm and general simplification of life in the age to come, simple pleasures will be more appreciated;

SUPPLEMENT TO "LOGOS"



During past months we have been greatly encouraged by the liberal donations of brethren towards this fund, which has permitted us to maintain and extend what we consider to be a most valuable service to the Truth. We extend warm thanks to those who by their practical co-operation and liberal assistance have made this work possible. We propose periodically to publish these supplements, that readers may better appreciate the work being done. They are designed to:

1. Acknowledge the practical co-operation that has been received for the work.
2. Outline the results of those labours in the months that have gone.
3. Indicate the scope of the work that lies ahead
4. Show how you can co-operate further in this work if you so desire.

Summary of World-wide Applications Received

For the past six months, from 1st July to the end of December, a total of 413 applications for literature have been received from interested friends. They have come from many parts of the world as follows: **South Australia:** 60 applications; **New South Wales:** 44 applications; **Western Australia:** 15 applications; **Victoria:** 23 applications; **Tasmania:** 38 applications; **Queensland:** 11 applications; **Philippines:** 14 applications; **U.S.A.:** 20 applications; **Canada:** 15 applications; **England:** 9 applications; **New Zealand:** 17 applications; **South America:** 2 applications; **New Guinea:** 1 application; **New Mexico:** 1 application; **Brazil:** 1 application, **British West Indies:** 1 application; **North Africa:** 1 application; **West Africa:** 120 applications; **South Africa:** 4 applications; **India:** 13 applications; **North Borneo:** 1 application; **Scotland:** 1 application; **S. Cameroons:** 1 application.

Each of these applicants has been assisted and encouraged to further their understanding of God's word. Books are mailed to them bi-monthly, and every effort is made to have them personally contacted.

Altogether, on our special mailing lists we have over 1,000 potentially-interested friends who receive our literature periodically.

In addition to that, we have, each mailing (i.e., bi-monthly), forwarded to addresses within Australia, 4,000 copies of "Herald of the Coming Age," so that since July, 1960, some 12,000 copies were mailed.

"Digest of Truth" Leaflet

For many years, this leaflet performed valuable service in bringing before the notice of folk basic truths of the Bible in simple digest form. But pressure of other work caused its appearance to become most spasmodic, until it finally ceased for a time. There has been a request that this be revived, and in recent months

this has been done. It is now our aim to see that it is issued quarterly, and we will be interested to hear from brethren who are prepared to assist in its distribution. The latest issue, No. 121, is entitled: "Christ in the Earth Again." 12,500 copies were printed, and distributed in ecclesial areas in Adelaide, the country districts of South Australia, Launceston, the Philippines, etc. The penetration of this small pamphlet has produced a number of enquiries, and we feel that this experiment warrants our continuation with this venture.

Nigeria

Since the 1st July, 50 Bibles have been forwarded to folk in Nigeria, West Africa, upon request. Accompanying these have been other literature explanatory of the Truth. A number of requests for doctrinal subjects have come to hand, and are being dealt with. A Mr. Chinyere Nwogu, of Aba, Nigeria, has asked for information concerning contacting a Christadelphian personally to discuss the Gospel. Another Nigerian claims that he has been immersed into the saving name of Christ through the assistance of literature received, and the aid of a Sister from U.S.A. We are investigating this claim.

Philippines

The campaign in the Islands is continuing. Ten baptisms have so far resulted since Sister Banta, of U.S.A., first presented the Truth to Brother Jimeno about two years ago. A recent visit by Brethren R. Herman and G. Davis has consolidated many contacts. These brethren visited many folk who had been receiving our literature, and brought back reports concerning each one. Quite a number of folk in the various islands are showing an interest in the Truth. Both "Herald of the Coming Age," and "Digest of Truth" are being distributed throughout the islands.

Recent Campaign in Tasmania

As a result of mailing "Heralds" to folk in Tasmania over the last 12 months, many people have applied for further literature on the Truth. Some of these folk are in isolated parts of the Island, where it is difficult for brethren to make personal contact with them. During a recent Gospel Proclamation tour, however, Brother A. Cheek was able to contact 24 of these folk, and report back as to their interest or otherwise. He took the opportunity of visiting areas remote from Ecclesial centres for that purpose, and now intends to follow up the work thus initiated. In addition to this, members of the Ecclesia in Launceston have visited another 33 people in and around Launceston, whilst 24 have been contacted in the Hobart area by Brother K. Niejalke. A continuous and concentrated combined effort is planned for the forthcoming year.

United States of America

Arrangements have been made with Sister Boyle, of Ohio, U.S.A., to arrange personal contacts with 80 people whose names and addresses are on our lists for U.S.A. and Canada. Reports will come back to us. Assistance has been requested by groups of brethren in California, New Jersey, Ohio, Ontario, and Texas regarding special Gospel Proclamation efforts, and we plan, God willing, to give special attention to these needs.

England

As a result of correspondence, supplies of literature and advertising helps will be sent to Birmingham, England, to assist in a contemplated Gospel Proclamation campaign in the English Midlands. We have been encouraged by letters from brethren offering personal help in co-operation with these labours.

Your Co-operation

Your practical co-operation in this work is solicited and will be appreciated. It can take many forms. If you live in South Australia you may be able to help us in the preparation of the work being done. If you live in other places, you can assist us by offering your services in personal contact work, or in teaching interested people the elements of the Truth.

We extend our gratitude to many subscribers who have helped us financially in this work. The response has been most encouraging.

We all can "labour fervently in prayers" (Col. 4: 12; Rom. 15: 30; 2 Thess. 3: 1), "continuing instant in prayer" (Rom. 12: 12), giving praise and thanks to the Father for His blessings in the past, and seeking His guidance for the work that lies ahead.

Workers are urgently needed. Please Fill in and Return

The Secretary,

Christadelphian Gospel Proclamation Association,
Box 226, G.P.O., Adelaide, South Australia.

Dear Brother,

I will be very happy to co-operate with your work in spreading the Gospel Message, and am prepared to personally contact interested folk in my area.

Name.....

Address.....

.....

Our Aim

We hope to extend the scope of the usefulness of our labours, and are prepared to co-operate with Ecclesiás and Gospel Extension Societies in any direction possible. Our labours are not limited to preparing and forwarding literature, but in many other aspects of the work of encouraging the Brotherhood and extending a knowledge of the Truth.

We are prepared to work with Ecclesiás throughout Australia, and at the present moment are compiling a diary of efforts for the current year. Among these are proposed efforts at Enfield, South Australia, in Victoria, and possibly Queensland and Western Australia.

We also hope to increase the volume of applications being received, and aim to have on our books 1,000 applications for literature at the conclusion of our year's effort — by 30th June this coming year. Your prayers, and practical co-operation can help us to that objective.

Further, we are planning to place a copy of our literature in every home in Australia. Already we have practically covered Tasmania; Victoria has been partially covered; and we are mailing to Queensland, N.S.W., and Western Australia. The completion of this aim will mean that we have played our part in trying to arouse people to the vital need of Christ. We do it in the knowledge that "God alone can give the increase."

Meanwhile, further information regarding our work can be obtained by application to the Secretary, Christadelphian Gospel Proclamation Association, Box 226, G.P.O., Adelaide, South Australia.

The Secretary,

Gospel Proclamation Association

Box 226 G.P.O.

Adelaide, S.A.

the absence of commercialism will make for a less hectic, less competitive existence; mass advertisement will cease to pervert the tastes of people and to create artificial demands for things that are not necessary. Instead of hire purchase accounts with multiple firms, people will derive pleasure and occupational therapy from making many of the things they need. The age to come will be an age of craftsmanship, an age of simple pleasures.

The simple pleasures and generally uncomplicated joy that will suffuse the world is illustrated both by pictures of what Israel would have enjoyed if they obeyed the Law, and also from direct statements in the Scripture. In Jeremiah Chapter 7 is described "the voice of mirth, the voice of gladness, the voice of the bride and the voice of the bridegroom" (v. 34). Religion will be no long-faced, holy-toned affair. Life will be a simple, joyful whole, from the old men with their staves in their hands for very age, to the boys and girls playing in the streets of Jerusalem, when they have accompanied their parents on the pilgrimage to keep the feast of Tabernacles (Zech. 8: 5).

In our next issue, we hope to discuss (God willing) the time when Israel sought happiness in luxurious living such as we experience today, and yet found only misery. And we shall see the Divine solution to this and other kindred problems in the age to come.

LET US SIMPLIFY OUR LIVES NOW

— Edgar Wille (England).

Instructing the Young

Of all the papers in the world, the Bible ought to be the alpha and omega of a paper designed to instruct the tender and plastic minds of children, because no ideas make such indelible impressions upon us as those implanted in our earlier days. God's thoughts, therefore, should be the first to vibrate in the child, and then, man's, if at all, on religious subjects.

— Brother Thomas.



Nominal Christadelphians include at the present time the friends of laxity and heresy, and there are indications that the community will, ere long, become one of the sects of the great apostasy. There will, notwithstanding, be a "faithful remnant." It is for us to see that we belong to it, although having to bear the false accusations and disdain of unworthy brethren. "We must through much tribulation enter into the kingdom of God."

When God's Love Suffered Long (1 Pet. 3: 20)

CHILDREN : -of the Man . . . and of God

Children of the Man

The profound change wrought in Adam bodily as the result of sin is fundamental to the understanding of Scripture and subsequent developments of the human race. Instead of living in a state of innocence, guided by the revelation of God, his passions became inflamed and dominated his thinking processes. He became a body of aggravated desires which he found difficult and unnatural to subjugate to God's will (Rom. 8: 17). His posterity inherited this condition from their first parents. The flesh ruled them completely, driving them to satisfy its desires, so that they became impatient of the way of righteousness which points in the opposite direction. This is the great challenge and eternal source of testing for all true sons of God. The satisfaction of flesh-desires gives the illusion of happiness and success, and the great majority fail to appreciate that it is only illusory. When reminded of the "great recompense of reward," the "joy unspeakable and full of glory," the "contentment which is great gain" which comes from following God's way, they become cynical and impatient. The Truth's virtues do not appeal to them. They shrink from a course which directs them to spend their energies in the pursuit of righteousness and service to God rather than free indulgence of self. Self-will guides even their religious observances, the vaulting pride of flesh directs their doctrinal notions. They rest upon the fallacy of the inherent immortality of man and the deification of self. Superstitious ritual and ceremony attend all their devotions, and satisfies their craving for display. All this is a reflection of the flesh.

What they are by descent from Adam remains their life-long condition.

Accordingly, the title found appropriate by the Spirit to describe them is "children of the Man" (Gen. 6: 2 — Comp. Bible).

Outstanding among this group were some who were more wicked, more boastful, more dominant than their fellows. To them the title "Nephilim," "giants," was given (Gen. 6: 4).

They were pre-eminent among men of flesh, giants in crime and viciousness, though, perhaps, respectable and esteemed citizens to their fellows.

The Nephilim

"There were the Nephilim in the earth in those days," wrote Moses comparing the pre-Noahic era with his own times (Gen. 6: 4). The ten unfaithful spies sent forth by him reported that they had seen "the Nephilim" in Canaan (Num. 13: 33). These were the "sons of Anak," of whom it was said "came from the Nephilim" who flourished before the deluge. They "came from" them in the sense that they assumed the mantle of their antediluvian predecessors. The words used to describe the Nephilim of Canaan, furnish also a description of those known to Noah.

"Nephilim" signifies "Fallen Ones," "The Assailants." The title is used as if it were a family or clan name, additional to "Anakib," or "Sons of Anak." In assuming the antediluvian title of Nephilim whom God condemned and destroyed by flood, these men of Canaan proclaimed their contempt for Divine retribution and God's way of life. They probably believed that they were above such things, that they had advanced beyond them. Their physique, plus the esteem in which men held them, caused them to look with conceited arrogance towards the humility which the way of righteousness demands in a man. They were contemptuous of such an attitude. Moses makes this comparison when he applied the title to the leaders of Cain's family. They were sinners by passion and violence, unrestrained by shame or fear of God or man, they vaunted their corrupt way of life, were confident in their fleshly, mortal strength to secure them long and full enjoyment of their lusts.

These Nephilim were the chiefs of one section of humanity described in Scripture as the Sons of the Man (i.e. Adam).

The other section was described as "Children of the Mighty Ones" (Gen. 6: 2).

"Children of the Mighty Ones"

This was a group of people upon whom the Truth had made some impact. They had taken to themselves the name of Yahweh (Gen. 4: 26-mg). They had proclaimed themselves believers of the promise made in Eden, they were moved by the revelation and teaching of Enoch, and lived in eager expectation of the coming of the Lord with his saints for the judgment and purification of mankind. They were both believing and obedient worshippers of God.

Though physically the same as the sons of Adam, they had learned to live above the flesh, and were striving to do so. Thus they had been incorporated into the family of God, and were developing a family likewise. John testifies that "To BELIEVERS INTO his (Christ's) name," the Lord "gives authority to become children of God" (John 1: 12). Likewise Paul taught: "Ye are all the children of God by faith in Christ Jesus" (Gal. 3: 26). Again: "Followers (i.e., imitators of Deity) are His dear children" (Eph. 5: 1).

It was to emphasise these facts concerning this group that Moses called the Ecclesia before the flood, the "children of the Mighty Ones" (Elohim). It was the same Creator and Lord of all who decreed the Flood, who also rescued Israel from Egypt and now commanded their obedience. God who wills not that any should perish, warned them (and us) by this, to be wiser in the fear of God than were the "children of the Mighty Ones" contemporary with the Flood, who let slip their precious heritage (Gen. 6: 2, 4).

In doing this they committed spiritual suicide and were involved in the destruction that swept away the world of the ungodly.

"Children"

Scripture contains no more expressive figure than this word to describe followers of God. It demonstrates what is required of them. A father extends his being into his children. He seeks to see in them his characteristics, mannerisms, way of thought, moral standards.

The resemblance of saints to the Divine likeness must be as complete as this. Nothing less will do. In human things, family likeness is the inevitable result of hereditary laws. "Like father, like son" is nature's order. Corresponding to this, God's use of the word "children," describes His worshippers, reveals that He desires to see His likeness developed in them.

"The Father Himself Loveth You" (John 16: 27)

Happy was the Ecclesia while it deserved the name. Not only did it indicate abundant spiritual health and vigour, but it was a mark of the love God had for each member. God accepts into His family and grants His name to those He loves, for John says: "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God" (1 John 3: 1). This is a love we all can share. What is there equal to it?

It invites us to participation in the great Increate's family circle.

But it demands a challenge. Many find it difficult to become enthusiastic for those things in which God delights — the study of His Word for example. Unless they make an effort to do so even in a superficial manner, however, they are not truly entering the family circle with that warmth of feeling for God that it demands. We can learn the lesson from natural life. How popular in a family is an uncommunicative child who fails to enter into the true spirit of its communal life. He lacks any interest in family affairs, does not want to discuss them, refuses to properly respond to the love and affection that has been lavished upon him. Such a one is a disturbing influence in the midst of the family, weakening the bonds of strength that should hold each member together. Contrast him with one in whom his father and mother are the centre of his interest and love. His influence is good. He adds to the general warmth of the family and mutual affection between each member. His company is satisfying to all, particularly to his parents.

This illustrates our relation to God. Attentive daily reading and earnest daily prayer grow with use into a conversation which unites God and man in the mutual affection that is the great and beautiful key-stone of Divine family life. This is an ideal to strive for; and study of the Word is the absorbing, thrilling means to its end.

It will induce within us a family likeness, make us really sons of God in truth, strengthen us for the daily trials that beset us, guide us into avenues of joy and peace. But if we deny ourselves these great helps, it is not difficult for us to slip back into the ways of the world. Yahweh's children before the flood had known the highest privilege of mortal life, and yet had let it slip from their grasp. Their folly, and the disastrous effect of it, is a warning to us, to exercise vigilance in these closing days, lest we should fall after the same example of unbelief (Rom. 15: 3.)

—C.O. (N.S.W.)

Brother Roberts on Public Work

Men of whom you hoped great things turn out small; nay, worse. evil comes where good was expected; venom instead of the fruit of the spirit. Little dogs bark and serpents hiss among the horses' feet, and strength has to be wasted in keeping the careering animal from pitching off the track. And in the midst of all, the spirit jades from incessant action in one groove, and groans for the day of the Great Shepherd. Those whose sphere is private are spared these trying experiences.

The Supposed Pre-existence of Christ

“The Firstborn of Every Creature”

“Christ is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him” (Colossians 1: 15-16).



Following our treatment of John 1 in the last volume of “Logos,” we have been asked to give some consideration to the verse above. It has frequently been used with more devastating effect in pressing the beliefs of Jehovah’s Witnesses and the like, than even John’s discourse on the “Logos.”

The statement that the Lord Jesus “is the firstborn of every creature,” is usually advanced triumphantly as teaching, beyond doubt, that he was in existence before all other created beings.

To quote v. 18 of this chapter, “the firstborn from the dead,” in reply, emphasising the latter part of this statement and claiming that the Lord is firstborn only of those who will rise from the dead, does not answer the objection that can be pressed with force and conviction from v. 15, that he is the “firstborn of every creature,” and not merely those who will rise from the grave at his coming.

The Scriptures show that the Lord is literally the “firstborn of every creature” in a significant and wonderful way.

The correct interpretation of this verse not only reveals the status of the Son in a very beautiful manner, but also shows the position of privilege which every true son and daughter of God possesses in Christ Jesus.

In short, this “difficult” passage of Scripture is transformed into a profound and uplifting expression of Divine wisdom when its true meaning is searched out.

And, actually, its explanation is quite simple.

Many of the so-called “difficult” passages of Scripture are like that.

In treating with this verse, we are going to resist the temptation to give a simple sweeping reply, and will try to expound it at length, as we did in considering John 1.

"The Image of the Invisible God."

Mortal man cannot look upon the Creator who is invisible to human sight "dwelling in light unapproachable" (1 Tim. 6: 16). We can come to "know" Him (John 17: 3) by seeing Him represented and manifested in the Lord Jesus. Christ declared: "He that hath seen me hath seen the Father," and "I and the Father are one," because in word, deed and character there is revealed in the Son a manifestation of the Father. The words he spake were those of Yahweh, for he declared: "My doctrine is not mine, but His that sent me" (John 7: 16). The deeds he performed were the Father's works, for Peter tells us that "God did them by him" in the midst of Israel (Acts 2: 22). The character he possessed was divine, for he did that which was pleasing to the Father, saying: "Not my will but Thine be done."

In nature, of course, he was but flesh, and in that way did not manifest the Father who is spirit, for "the flesh profiteth nothing" (John 6: 63).

But today, in nature as in all other respects, he is the complete manifestation of the Father, "the image of the invisible God."

The phrase is used in Scripture in the sense of authority and status. Thus Paul taught that mortal man is "the image and glory of God" (1 Cor. 11: 7). The man, as head over his wife and family, occupies a similar status towards them as God does in the Divine family. When he exercises that authority aright, it reflects to the glory of God who established man in that position. But notice that the phrase "image of God" does not imply, as Trinitarians imagine it does, that Christ is "one" with the Father in the sense they affirm for, as we have seen, it is used in relation to mortal man in 1 Cor. 11: 7. The same phrase is used again in Colossians 3: 10 where it is applied to morally regenerated persons, to believers who reflect in their lives, the truths they have received through Christ.

In every sense, mentally, morally and physically, the statement "the image of the invisible God" can apply to the Lord Jesus Christ. He is the manifestation of the Father to man, the bridge that spans the otherwise impassable gulf between us and God. We are enabled to "see" the invisible God through him.

"Firstborn of Every Creature"

This phrase is usually advanced with confidence by believers in a pre-existent Christ, certain that it is unanswerable by those advocating the Christadelphian viewpoint.

But a little thought will reveal that the phrase "first-born of every creature" is a contradiction in terms, if the word "firstborn" is interpreted as being first in point of time. For "first-BORN" requires birth, and birth implies a mother. It is therefore logical to ask that if the Son is "firstborn of every creature" who was his mother?

Thus immediately it is acknowledged that "birth" implies a mother, it must also be recognised that "firstborn of every creature" is a contradiction in terms, if applied in the manner usual by Jehovah's Witnesses or Trinitarians.

What Does Firstborn Imply?

We shall submit evidence from Scripture to show that the term does not necessarily imply first in age, but, rather, first in position.

It is a legal term defining status and not primogeniture.

There is such a thing in Scripture as **the Law of the Firstborn** which made it possible for a younger son to be appointed "firstborn" over his elder brother.

We shall also submit evidence showing that this is the sense in which it should be applied to the Lord Jesus. He has **attained** unto the position of "firstborn of every creature," but was not **born** into it.

We shall also see that, in a limited sense, the title also can apply to those who seek God through Christ.

The Law of the Firstborn

1. The Firstborn was Consecrated to God.

Yahweh declared: "Sanctify (separate) unto Me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is Mine" (Exod. 13: 2). Again: "The firstborn of thy sons shalt thou give unto Me" (Exod. 22: 29). These were "set apart" unto Yahweh (Exod. 13: 12).

As consecrated men, they acted as priests on behalf of the families of Israel. An example of them so doing is given in Exodus 24 where the "young men of the children of Israel" are shown as "offering burnt offerings" (v. 5). This was before the appointment of the tribe of Levi to its high and holy position of privilege.

However, all Israel became guilty of apostasy when Moses ascended into the mount, and this position of privilege was taken from the firstborn of all families and given to one tribe, the tribe of Levi. When the people broke the covenant by making the golden calf, they of Levi alone, voluntarily returned to their allegiance and showed zeal for the honour of Yahweh. This tribe thus "consecrated itself to Yahweh" and

a "blessing was bestowed upon it" (Exod. 32: 26-29). Yahweh declared:

"I have taken the Levites from among the children of Israel instead of all the firstborn . . . therefore the Levites shall be Mine." "They are wholly given unto me from among the children of Israel; instead of such as open every womb, even instead of the firstborn all the children of Israel, have I taken them unto me" (Numb. 3: 9, 11-13, 40, 41, 45; Numb. 8: 16-18).

The Levites thus stood in Israel in the place of the firstborn, even though they were not literally such. Here is a case of younger sons of Israel occupying the legal status of firstborn. It illustrates the point we made in opening our consideration of Colossians, that the legal firstborn was not necessarily first in point of age. We shall submit further evidence on this point, much stronger than the above.

Meanwhile we make the point that the firstborn was consecrated unto God as was the Lord Jesus.

2. The Firstborn had a legal right — a double portion of the inheritance

The Law declared:

"Give him a double portion of all that thou hast; for he is the beginning of thy strength; the right of the firstborn is his" (Deut. 21: 17).

In accordance with the requirements of the Law, the Lord Jesus has been given a "name above every name," a "double portion of the inheritance." We see in him the beginning of Yahweh's strength among men.

3. The Firstborn was held next in honour to parents

The words quoted from Deut. 21: 17 imply this. It was a principle expressed by Jacob, when addressing Reuben, he declared:

"Thou art my firstborn, my might, and the excellency of dignity, and the excellency of power" (Gen. 49: 3).

"Strength," "dignity," "power" express the threefold blessing of the birthright: inheritance, priesthood, kingship. We shall find how that due to the dissolute conduct of Reuben, the birthright was taken from him, and divided among three other sons of Jacob. The double portion of inheritance was given to Joseph; the priesthood was given to Levi; the kingship was given to Judah.

Here, again, younger sons were elevated to the position of "firstborn," in accordance with the Law, as we shall show.

All these privileges of the firstborn have been conferred upon the Lord Jesus who is also esteemed next in honour to the Father in the heavens.

—H.P.M.

(to be continued, God willing).

Our plane droned a steady course east, bringing us each minute another five miles nearer home. But it was home via Holland, and as we cleared the fog that encased London in a heavy shroud of white, we found we were over the English Channel.

The girl seated next to me on the plane was quite talkative. She was Dutch and was returning home for holidays. Holland has economic problems of a serious nature that are incidental to many countries in these troublous closing "times of the Gentiles." Many Dutch have to seek work outside the borders of their country, and my young friend on the plane was one such. She liked England, she told me; liked it more than her home country; it gave far greater opportunities of both work and pleasure.

Soon, from our plane, we could see the smudge on the horizon that told us we were approaching Europe, and now, from aloft, we looked down upon a flat expanse of land cut into tiny fields by what seemed to be innumerable roads.

We landed, presented our luggage for inspection at the Customs Office, and then attended to the inevitable first duty when landing on foreign soil arranging for foreign currency, and learning, in this instance, that 10.56 "guilders" are equal to a British pound. As 24/6 Australian is required to make a British pound, quite a complicated sum is necessary to work out how much postage costs us in Holland in terms of our own currency!

Whilst engaged in this mathematical problem, an official rushed in and warned us that our 'bus was on the point of departure. This would never do, for specific arrangements had been made to meet Brother Stallworthy, a member of the local Ecclesia. We hurriedly finished our business and burdened with a mountain of luggage, took our place on the airway's bus, and were soon on our way.

The countryside attracted me. The "roads" I had seen from the air proved to be canals which traverse the whole of Holland. Water is a great feature of the land here. It is called the "Netherlands" which means "low country," because more than a third of the land is below sea-level. In fact, some of the most desperate battles of Holland have been against the sea. Great barriers are erected to keep it at bay, and vast projects are constantly under way to reclaim more and more land from it.

We were privileged to learn something of what this means during our stay in the country. The reclamation of the Zuider Zee is an outstanding case in point. The Zuider Zee is a great gulf communicating with the North Sea, which broadens out after a comparative narrow entrance into the very centre of Holland. The water of this gulf is very shallow, and it is hoped, ultimately, to reclaim it by a series of dikes at



its entrance. This will cut off the North Sea from the Zuider Zee, the water will be drained out of it, and the rich, fertile land which will remain will be a great acquisition to Holland. Many of these dikes have already been constructed, and more than 12,000 acres of rich fertile land has been reclaimed in that way. More land is vitally necessary for this country that is so keenly feeling the full impact of the problems of these times. In recent years the population of Holland has expanded whilst its overseas empire has contracted; thus there is a growing need for more space. And so the Dutch are forced to look more and more at the sea.

We travelled along in the bus looking with interest at the flat, unfamiliar landscape. A large canal ran parallel to the road. Beyond it were green, fertile fields, whilst here and there windmills silhouetted against the grey sky gave a typical Dutch atmosphere to the scenery.

We reached the terminal — but no Brother Stallworthy. We waited, then enquired — only to learn we were at the wrong city! Our bustling official at the aerodrome had ushered us into a bus that travelled north to Amsterdam whereas we should have gone south to the Hague! We were over 40 miles from our destination, tired, burdened with luggage. A telephone call failed to elicit a reply — obviously he had left home and was as impatiently waiting for us as we were anxiously trying to find him.

We felt miserable. We were tired out with the completion of the heavy and continuous schedule in U.S.A. and England (something like 160 or more addresses) whilst a recent inoculation for cholera now claimed us as a victim. We felt feverish and ill, and not fit to cope with 40 miles of train travel cluttered with luggage and battling with a foreign tongue. There was nothing for it, however, but to tackle the task before us, and make our way to The Hague by train.

We travelled by tram to the Station. It was peak traffic period and the travelling public looked a little impatiently at our mountain of luggage on the crowded vehicle. The tram ride gave us an opportunity to view Amsterdam. Many handsome buildings, wide streets and tree-lined canals give it a pleasing appearance. An amazing, but typical, feature of Dutch life is the number of bicycles that crowd the streets. I have never seen so many anywhere. They travel together in hundreds, and seem to bear down upon the poor, tired traveller, struggling under the joint burden of cholera injections and heavy baggage, with grim determination. One catches a glimpse of intent eyes and determined faces of cyclists as they bend over handlebars, inexorably peddling direct for the unwary pedestrian. Old and young, rich and poor, male and female, all use the bicycle. Business executive and office boy pedal home after the day's work is done.

The train journey also was an experience. The train was crowded; no seats were available; we were not sure of the station at where we had to alight. But one by one these problems were solved. Two little Dutch girls moved over so that I could sit down, and then tried to engage me in conversation. Soon the whole carriage was attempting to interpret the impossible language of the foreigner in their midst. It was not English, they thought, because he pronounces words differently. For example, I repeatedly said to them "The Hague! The Hague!" to indicate my destination, only to be answered by one Dutchman who seemed to know isolated English words, by the insulting ejaculation of "Der Hog! Der Hog!" Gradually it penetrated to my cholera-infected mind that "Der Hog" was in fact "The Hague," and he was trying to tell me that he would advise me when I should alight.

In short, we were experiencing that babel of tongues to an extent not apparent in U.S.A. or England. It sets a tremendous barrier to mutual understanding. No wonder contention and war exists among nations who find it difficult to think and speak as one. The Kingdom will change this, introducing to all mankind one unifying, pure language (Zeph. 3: 9). A foretaste of that is experienced in Israel today, where Jews from all lands are learning to speak and think as one through the means of Hebrew.

Our difficulties mounted at the Hague, for, of course, there was nobody to meet us. It was now dark. We decided to telephone, but how do you do it in a foreign language? In despair I approached a well-dressed, solemn-faced Dutchman for help. Fortunately he could speak English. He really took us in hand. He tried the phone but it was dead. "This phone, it is not well," he said, meaning it is out of order. He gave it a resounding thump, and we heard our money jingle down into the bowels of the instrument—a total loss!

But another telephone proved "to be well," and soon we were shaking hands with Brother Stallworthy, whom we had met seven years previously on an overseas trip. Shortly afterwards we were seated in an elegant restaurant eating heartily a good meal accompanied by the strumming of a small orchestra. Our troubles were over.

The evening followed in rapid succession. The rapid changes to which we are subject in this quick-moving tour, plus my physical condition, make it all seem like a dream. The night previous I was speaking to brethren in Jersey on the coast of France. We had flown from there to London, from London to Amsterdam, travelled by train to the Hague, and now as I ate the food before me, rejoicing in the good company of Brother and Sister Stallworthy and their daughter Pam, and talking on things relating to the Truth, my mind became confused and I found it difficult to take it all in.

The evening followed. We were hustled into a taxi and driven through the streets of this strange city to the home of Brother and Sister Danks. Here about 14 of us made up a little group of Christadelphians in Holland. In the company of brethren, sanity returned. This was no longer a foreign land. We spoke the same spiritual language. True, I had to repeat sentences two or three times, and make use of an interpreter here and there, but we could feel the fellowship of the brethren, and rejoice in a mutual understanding. Babel had been left outside. We had something that bridged the division of language and nation, the Truth. It united us, made us feel at one, broke down the reserves that would normally exist.

We gave an illustrated talk on the Tabernacle, dealing with the wonderful symbology of it. Yahweh manifested Himself in Israel through this means, and it was parabolic of His purpose throughout the ages. The Tabernacle can act as a schoolmaster for us, leading us to consider Christ more completely and minutely. We showed the three-fold aspect of the Tabernacle: Preparation, Application, Realisation; or Mental, Moral and Physical manifestation of Yahweh. These aspects were revealed in the Court, the Holy Place, and the Most Holy. We then proceeded to examine the various pieces of furniture: Altar, Laver, Lampstand, Table of Shewbread, etc., and showed how they had relation to the Lord Jesus and the saints, and the exhortations and lessons conveyed to us through these means. At the conclusion of this talk I answered questions. I thought that would be sufficient for one day, but some desired to learn of the Truth in Australia, and as I had slides illustrating the work there, I followed with a further talk on that theme.

I tried to convey to the little group in Holland that they were members of a great company to be gathered before Christ, and even now, in various parts of the world, there are others, in foreign parts, leading a similar life to their own, seeking to set before men the wonderful teaching of the Gospel.

One brother showed me how really close we were to home, for after my address he presented for my scrutiny some samples of Australian literature on the Truth. They proved to be special books that had been prepared for a campaign surrounding the life and covenant of David that the Enfield (South Australia) Ecclesia had put on earlier the same year. "Have you seen these before?" he enquired in Dutch, which was translated to me.

Had I seen them before? I had actually prepared the books! It was like a little touch of home, like the hand of friendship and of family relations stretching from Adelaide across the seas to that home in the midst of Holland. I really felt a little emotionally stirred by the sight of these books from home (or perhaps it was the cholera injections) relating to a campaign which I had conducted earlier in the year. It gave me an opportunity to tell the story of the campaign. How Enfield had desired to use money for the extension of the Truth; how they had lost the use of their hired hall in the midst of the campaign; how in the mercy of the Father and the loving co-operation of the brethren they had been able to purchase another hall, so that out of weakness they had been strengthened.

It was late. I felt giddy and sick. I craved bed and rest. We were taken to the home of the Shallworths where we were scheduled to stop. It is in the midst of a new housing scheme of multiple flats. They are extremely pleasant, indeed luxurious flats, providing a lovely vista of fields and trees. But excellent as such accommodation is under present conditions, it will not compare with what the Kingdom will offer when "every man will sit under his own vine and fig tree, none daring to make him afraid." Modern living conditions have been created by the problems of today. It seems the height of folly that in an age which fears aerial bombing, which can be subjected to widespread devastation that can be caused by remote atomic attack, we found in this journey around the world that all the great cities are becoming more and more crowded. People are flocking to them. They want the pleasure and material gains that they offer. They are herded together in comparatively small areas a sitting target for trouble if war breaks out. With the mighty cities of the world growing larger, one can understand how literally the devastation predicted in such passages as Jeremiah 25: 33 will be fulfilled when, literally as well as figuratively, "the cities of the nations shall fall" (Rev. 16: 19). What a wonderful hope is ours in comparison with anything the world offers! How good Yahweh has been to us that He has revealed His mercy to our notice!

On the next day, business took us to Rotterdam and other places in Holland. It gave us a further opportunity to view this flat, water-logged land, to admire the many ancient and beautiful buildings, the typical Dutch scenery, the scrupulously clean appearance of everything. We entered into conversation with some folk who could speak English but were not connected with the Truth. We found that the Germans have left a heritage of hate in Holland because of the atrocities committed in the last war. Very often, German tourists in Holland today are openly snubbed by the Dutch; they are tolerated but not liked. The Swastika, that symbol of evil, is identified in the minds of many Dutch with Germans, even though they may not be Nazis. Some of these

low-countries were openly friendly to the Jews during the period of persecution under Hitler, and even in the midst of the war, gave them refuge in their homes. There was a quiet resistance to German orders. For example, when, in Denmark, the German government ordered that all Jews must wear a yellow armband with the Star of David, it is said that King Christian of Denmark, and the majority of Danes as well as Jews wore the armband, forcing the Germans to rescind the order.

But reprisals became the order of the day; destruction was wrought on some of the most beautiful parts of the land. A feeling of hatred towards Germans swept the country, which continues to the present. Only one of the many currents of hatred that move through the sea of nations.

Ecclesiastically, we found the little group in Holland quite virile, and anxious to extend a knowledge of the Word. Most public addresses have been given in English, because many folk understand English a little. But by mixing among the common people, it is soon apparent that the English understood is very slight, and not extensive enough to convey properly the profound truths of the Word. The brethren in Holland feel that lecturing should be done in Dutch, and I understand that they are now insistent upon that. They believe, also, that the literature on the Truth should likewise be expressed in that language. They plan to translate and print literature for that purpose.

We were due to leave for Germany, but as my physical disability and exhaustion remained with me, we accepted the kind invitation of Brother and Sister Stallworthy to stay a further day. It would be a good opportunity, I thought, to get a little typing done. But it was not to be so. I was sternly forbidden to use the typewriter, told I was there that day for a rest, kept in conversation around the things of the Truth.

But at last the time came when we had to sorrowfully say goodbye to our kind friends, and journey on a few more miles towards home. The airway's bus took us to the aerodrome. We looked, for the last time on the flat countryside, with its green, smiling fields, its canals. It appealed to me. It looked very fresh, clean, and inviting, and gave many tokens of the efficiency and labour of the Dutch. The roads were crowded with thousands of bicycles as old and young pushed their way to work on this early morning. At last we were at the aerodrome, the familiar pattern of presenting passports and of Customs' inspection took place. We found our way ultimately on board a Dutch KLM line aeroplane, and were soon again flying high above the clouds towards Germany.

—Editor

Cultivate a Right Mind

Apathy in regard to Bible teaching, love of ease and smooth-sailing, cowardice and lack of determination, are traits that should not be seen in brethren who aspire to be the earth's future rulers. The day of examination will reveal that these unworthy traits will prove the ground of rejection in the case of many. The kings and priests of the coming age will all be exemplary—brethren who can say to the mortal subjects, not only, "Do so and so," but follow the example that we set in the days of our probation. Let us see to it that we now have an affectionate regard for the will of God, that we hunger and thirst after righteousness, are single-minded, and abound in the work of the Lord. This life is the opportunity given to us by God to prepare ourselves — let us not abuse the opportunity.

For Private Study



NOTES ON THE APOCALYPSE

An itemised Exposition of the Book of Revelation, based on
"Eureka" and designed for home study and for Bible marking.

(continued from page 128)

CHAPTER EIGHT: THE FIRST FOUR TRUMPETS

The Enemies of Rome are Summoned

Preparation for Blowing—Vv. 1-6

VERSE 1

"**He opened the seventh seal**": This extends from the triumph of Constantine at the battle of Chrysopolis (A.D. 324) to the return of Christ. It includes the 7 trumpets, 7 vials, etc.

"**Silence in heaven**": Following the success of Constantine outlined in the concluding verses of Chapter 6, there was peace in the political heavens.

"**Half an hour**": The Jews divided the day into 12 hours. Brother Thomas suggests that a month (or 30 days) is the hour of the year. On this basis a half-hour represents 15 days, but on the principle of a day for a year (Ezek. 4: 6), this would represent 15 years. The text says "**about**" half an hour. Actually the period of peace extended for about 14 years, from 324 until a few months after the death of Constantine in 337.

VERSE 2

"**Angels**": They minister on behalf of the saints (Heb. 1: 14).

"**Were given trumpets**": Though given the trumpets, the angels remain for the moment inactive. They commence their work after the prayers of believers have ascended into heaven for relief (v. 3). The trumpets were used to call the people together (Num. 10: 3; Lev. 23: 24). Here they symbolise the gathering together of the enemies of Rome.

VERSE 3

"**Another angel**": The presence of this angel at the altar of incense in the Apocalyptic Holy Place indicates that he symbolises mortal worshippers engaged in prayer (Rev. 5: 8). That is the attitude saints are found at present (Eph. 2: 6). This angel, however, represents the saints who suffered persecution from the State Church during the 30 minutes silence (cp. 1 Pet. 2: 5).

"**The altar**": The altar of incense (Exod. 30: 1-8). This symbolised prayer (Luke 1: 10).

"**Offer it with prayer**", Note margin: For prayer to be really acceptable, it must be offered through Christ (Eph. 5: 2). As at an earlier period (cp. Rev. 6: 9-11), the saints met the persecution levelled against them by an appeal to God for aid (Luke 18: 7). See v. 5 for the result.

"**Before the throne**": These prayers come up before the throne in similar way as the altar of incense was before the Most Holy, the throne of Yahweh in Israel.

VERSE 4

"Incense": Prayer (Psa. 141: 2).

VERSE 5

"Filled it with fire, and cast it into the earth": Indicating that the prayer was to be answered by the Spirit here symbolised as fire.

"Voices, thunderings, lightnings, an earthquake": War and revolt. On the death of Constantine, the empire became divided among his three sons. Constantine 2nd reigned in Gaul, Spain and Britain; Constantius in Thrace and the East; Constans in Illyricum, Italy and Africa. Constantine 2nd was killed in a civil war with Constans, who was later assassinated, and the empire was once more united under Constantius, who was a ruthless ruler. The 24 years of his reign were constantly disturbed by the "voices" (civil and religious discord), "lightning" (civil war), and "thunders" (threats of international war). The Persians in the east, and the Allemanni and Franks in the west constantly attacked the Empire. Constantius had murdered all his relations except Julian and Gallus. Julian was successful in repulsing the enemies of Rome, but roused the jealousy of his uncle, Constantius. The friction threatened to develop into civil war, but the timely death of Constantius brought about the elevation of Julian. Julian had never embraced Christianity, and as Emperor he brought about a political earthquake by restoring paganism, and reversing much that had been established by the former rulers. Under his rule the Donatists were protected (an answer to their prayers), and the bitter persecution of previous reigns was alleviated. The political earthquake of Julian, however, did not produce any lasting change (unlike the "great" earthquake of Ch. 6: 12). On 26th June, 363, Julian died, and with him, paganism's last hope. He was succeeded by Jovian, a Catholic, who abolished his edicts, and re-established the Catholic apostasy as the legal and privileged religion of the State.

VERSE 6

"Prepared themselves to sound": For a period of 32 years, during the reigns of Jovian, Valentinian and Valens, Galian, and Theodosius, and lasting to 395, preparations for impending trouble proceeded.

History of the Period

It was a time of great trouble for the Roman Empire. Along the borders enemies massed awaiting the opportunity to strike. Inside the Empire, the Apostasy flourished, proceeding from bad to worse in its tyranny and blasphemy; political disorder increased. "The fall of the Roman Empire," declared Gibbon, "Can be justly dated from the reign of Valens." "In this period," wrote Brother Thomas, "the happiness and security of each individual was personally attacked, and the arts and labours of ages were rudely defaced by the barbarians of Scythia and Germany."

In 366, the Goths crossed the Danube, and under Hermani, King of the Ostrogoths, extended their power from the Danube to the Baltic. Further west, the Alemanni and Ostrogoths crossed the Rhine, and the Saxons ravaged the coasts of Gaul. The borders of the Empire were constantly under fire, and became so reduced in strength that ultimately Rome had to enter into a treaty with the barbarians. Under the terms of this agreement, the enemies of Rome were settled in Thrace, Phrygia, and Illyricum. Openly they claimed to be allies of the Empire, but secretly they remained its enemies, awaiting the first opportunity to rise against the incompetent Government.

(To be continued next issue, God willing),

Upholding the Purity of Apostolic Doctrine and Practice

VOLUME TWENTY-SEVEN



Logos

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Thoughts For the Times

WHICH AM I?



The difference between a fleshly-minded and a spiritually-minded man is this: the one does just what pleases himself; the other regulates his likes and dislikes by the Word of God. There is, of course, much that we unwittingly and helplessly say and do in the way of evil, and it is easy, if we are not exceedingly vigilant, to wander into forbidden territory where the pleadings of trespassers will not be heeded. Is it possible to judge correctly our position in this matter? At times it may be difficult, but this we know, that if we keep on sinning the same sin, and confine ourselves to wishes instead of to determined efforts to conquer it, we are on perilous, if not fatal, ground. We think that it is to such that the terrible words of Paul apply — "If we sin wilfully (habitually and persistently) after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,"

Three Unclean Spirits Like Frogs

"The Frog-Sign is not yet complete. The prophecy seems to require 'a simultaneous going forth of all the three daemon-spirits to the kings of the earth and of the whole habitable: to convene them contemporaneously to encounter some great and urgent danger, that threatens, if not overcome, to subvert and destroy all their 'legitimate interests.' Among the influences brought into exceedingly prominent activity will doubtless be the Franco-Papal, or the unclean froglike daemon-spirit that issues from the Mouth of the False Prophet. When the crisis is formed, the Prophet of the Great City will be in high feather, exerting himself in the presence of the Beast, with all the spiritual influence he possesses over the millions of Antichristendom, to induce them to join in the crusade preached, as the grand rally of 'the earth and the whole habitable' against the great and pressing terror of the situation."

— Eureka, vol. 3, p. 581.



1961 is the centenary of "Eureka." This is an exposition that warrants the serious study of anybody anxious to extend their knowledge of the Word. The lapse of a hundred years has not minimised its value, but rather increased it, for from the current perspective we are able to select the best from the writings of our pioneer.

Extracts like the above are typical examples of his foresight. A little thought upon it will show how remarkably it describes the current world picture. It speaks of how a warlike spirit will go forth to the powers-that-be, such as we experience today. It makes reference to "some great and urgent danger" that threatens to overthrow and destroy "legitimate interests." The Western world is today faced with such a threat from Russian Communism, which challenges the "rights" of private enterprise. It states that the Pope will be in "high feather," exerting himself with all the spiritual influence he possesses "over the millions of Antichristendom" to induce them to "join in the crusade preached," to see in Catholicism "the grand rally of 'the earth and the whole habitable' against the great and pressing terror of the situation." Does not that describe the state of things today? Catholicism is setting itself before the world, and particularly before the religious world, as the great rallying point of resist-

ance of Communism, the present "great and pressing terror of the situation."

How could Brother Thomas forecast the world scene so exactly? It was because he had a better vision than most men. This came not as the result of a "light within," of a greater natural penetration of the future than most men, but through close and prayerful application of the mind to the Word of God. Carefully and prayerfully expounding the Scriptures, he used that knowledge as the basis of his prognostications, and though so far removed in point of time from the events foreseen, he was able to write of them as though the current world scene was already before him.

That is the foundation of good exposition. So many do it the reverse way and make mistakes. They take the world situation and bend Scripture to do service to it — and wonder why it is the things they anticipate never come to pass. But take the Bible as it stands, carefully and prayerfully interpret it with a mind free of bias such as the trend of world events might create, check and re-check your exposition with other parts of the Word, see that it fits like a piece in a jig-saw puzzle into the whole scheme of prophecy, then, on the basis of all that interpret the future, and you cannot go wrong, for the Word is true. Certainly a clearer vision of coming events will result.

Fundamental to the present development of prophecy is the subject of the three unclean spirits like frogs that are seen emerging from three centres bringing the nations into a state of turmoil, leading to Armageddon. The words Brother Thomas uses above in regard to this subject reveals the clarity of his viewpoint.

What is the present "great and pressing terror of the world situation"? It is undoubtedly the Red menace. Communism dominates world thought, forms the policies of nations, threatens to engulf and destroy the Democratic way of life.

Harnessed to Russian Imperialism it constitutes the greatest threat to the "status quo" of nations, an ever-present nightmare of fear to countries such as wealthy U.S.A., but a notable sign of the times to the faithful. Mr. Khrushchev is but a symbol of this threat; and many Americans see in Mr. Kennedy an answer to the challenge. The clashing interests of the U.S.A. and the U.S.S.R. create the battle of the two big "Mr. K's." But these two men are merely incidental to the trouble; it will remain even if they pass off the scene.

Communism a Religion

Communism is more than a political creed; it is deeply religious in character. It demands the devotion of a worshipper; it seeks the sacrifice of all self-interest. Its followers are expected to give unquestioning loyalty to its doctrines. It claims to be above every law except the Law of Expediency. Karl Marx set down in his Communist Manifesto that his followers are to use every means to attain their objective — even though they may temporarily require a reversal of Communistic principles. Thus Communists seek the public vote and a place in Parliament in Democratic countries though they are opposed to this form of government.

The principles of Communism are actually based upon a perverted form of Scripture teaching. Its author, Karl Marx, was a Jew, the son of a Jewish Rabbi, and he carried some of the teaching of his youth into his political philosophy. Bertrand Russell in his book: "A History of Western Philosophy," has set this down as follows:

"The Jewish pattern of history, past and future, is such as to make a powerful appeal to the oppressed and unfortunate at all times. Augustine adapted this pattern to Christianity, Marx to Socialism. To understand Marx psychologically, one should use the following dictionary:

Yahweh	—	Dialectical Materialism
The Messiah	—	Marx
The Elect	—	The Proletariat
The Church	—	The Communist Party
The Second Coming	—	The Revolution
Hell	—	Punishment of the Capitalists
The Millennium	—	The Communist Commonwealth.

"The terms on the left give the emotional content of the terms on the right, and it is this emotional content, familiar to those who have had a Christian or a Jewish upbringing, that makes Marx's eschatology credible."

Communism Challenges Humanity

Karl Marx challenged the world with his philosophy. He set it before mankind as a menace to be feared. In his "Manifesto" he wrote:

"A spectre is haunting Europe — the spectre of Communism. All the powers of old Europe have entered into a holy alliance to exorcise this spectre: Pope and Tsar, Metternich and Guisot, French Radicals and German police-spies."

He called upon this spectre to come to life:

"It is high time that Communists should openly, in the face of the whole world, publish their views, their aims, their tendencies, and meet this nursery tale of the spectre of Communism with a manifesto of the party itself."

Since then the spectre has been granted life. It has grown into a giant that now threatens to embrace to its destruction the political world about us.

But in the days of its author, the Communist Manifesto found little response. The time was not ripe. Marx's influence during his lifetime was extremely limited; his mission was a joke to many. The "spectre haunting Europe" did not worry those in authority as they looked with complacency at the weapons of their power.

But Brother Thomas was not among those who shrugged their shoulders at Communism and laughed. It is an index to his grasp of Scripture that he could write of its influence in the following terms:

"The hopes of the democracy throughout Europe were inflamed; and 'the earth' began to tremble until in 1848 every throne was shaken to its foundation. The events of this wonderful year are too recent to require to be chronicled in this place. It will be enough to say that the democracy broke loose, and commenced a movement, which, though it has been restrained to prevent it progressing too rapidly, CANNOT BE SUPPRESSED until the little horn . . . be destroyed to the end, and the dominion of the ten-horned beast be taken away." ("Elpis Israel" p. 373).

The trouble that erupted into what Brother Thomas calls "this wonderful year" of 1848 was brought about by the early strivings of Communism. It was "restrained" to "prevent it progressing too rapidly," but as he foresaw, it "cannot be suppressed until" — events take place that will destroy all human government from off the earth.

Brother Thomas wrote that "the hopes of the democracy were inflamed." By what? By the moving spirit of Communism. In November 1847, Marx was commissioned to prepare for publication a practical party programme, since accepted as the Manifesto of the Communist party. It was in the hands of the party before the events of which Brother Thomas writes. In June 1848 the insurrection of Paris took place. Communists sought to overthrow the bourgeoisie. A battle broke out between the working class and the authorities for the control of the social and political life of the nation. The spirit of revolt swept through many other countries of Europe, and for a time it seemed as though the continent was to be subjected to a tremendous political eruption. It was ruthlessly suppressed. Wherever Communist movements showed any further signs of life, they, too, were ruthlessly stamped down and destroyed. The revolution was a failure; Communism, it seemed, was dead. It was but a lifeless spectre after all.

Communism Creates the Froglike Spirit

So men reasoned. But not Brother Thomas. Why? Because he saw there was purpose and destiny in the work of the revolution that was then taking place. He explained this in the following paragraph in "Elpis Israel":

"The events of February, 1848, have developed the 'unclean spirits' of the sixth vial. These are precursory to the earthquake of the Apocalypse, ch. 11: 19. Its first shocks will be terrific; but they are only the premonitions of worse to come . . ."

Brother Thomas saw in the stirring of Communist revolt the development of the "unclean spirits like frogs."

The successful French revolution of 1789, and the abortive French Revolution of 1848 sowed the seeds of modern Communism. The former revolution carried the doctrine of liberty, equality, fraternity from nation to nation and branded it upon the body politic of mankind by fire and sword. The wars of Napoleon weakened the despotism of Central Europe, destroyed the political power of the Papacy, laid the foundation for that which ultimately took place: the overthrow of the Germanic Federation of nations by weakening Austria and making it possible for Prussia to seize power.

Hitler tried to revive this ancient Germanic Federation. He called his Empire the third Reich to identify it with the first Reich which was the Holy Roman Empire resting upon German foundations. But the third Reich of Hitler was shortlived. He was fighting destiny and lost.

He lost because such a political order in Europe had to give way to that represented in Rev. 16: 15 where the "three froglike spirits" hold sway.

In "Elpis Israel" and "Eureka" Brother Thomas goes to some length to expound the three unclean spirits like frogs. It is commonly considered that he identified them as the French, but that is not so. He identified them with the spirit of revolution that developed out of France which is a completely different thing. Three frogs was the heraldic symbol of the French people; three lilies the heraldic symbol of the Bourbons, the rulers of France. The symbol of the Bourbons was three lilies over three frogs to indicate their dominance of the people. The frogs, then, indicate the source of the "spirits" which was from France.

The term "spirits" is sometimes used in Scripture for doctrine, or teaching. Thus John wrote: "Try the spirits whether they are of God: because many false prophets are gone out into the world" (1 John 4: 1). "Three unclean spirits like frogs," can thus be identified as the unclean doctrine of Com-

munism which developed out of the French Revolution and is today adopted by Russia. Thus this symbol is an apt designation of Communism which is the most disturbing factor in modern world politics.

The frog is an apt symbol for Communism. It is found among the mud, in marshy country. In the prophecy before us, the frogs are heard as the political River Euphrates dries up. Their sound fills the air, their croaking awakens the powers that be, refuses them rest, fills the air with harsh, discordant sound, creates a restless, warlike attitude, leads on to Armageddon. How appropriate for Communist agitators who fill the air with sound, who blow themselves up like frogs because of their overweening self-importance.

Mr. Khrushchev is a good illustration of this unclean, croaking noise that troubles the minds of men, and sends them into paroxysms of rage. His doctrine is warning, threatening, filled with the foreboding of the Red menace. The lonely voice of Marx is loudly heard today having arisen powerfully from the blood-drenched soil of the Russian Revolution. People listen now whereas then they shrugged their shoulders. People fear today whereas yesterday they applauded the authorities who suppressed the Communists. We live in a restless, war-mongering political atmosphere that has been generated by this frog-doctrine. It is a sign of the times. Let us heed these signs, and remember, too, the tried expositions that published over 100 years ago permit us today to correctly interpret them.

—E.P.

We are not yet delivered from death; we are in process of being delivered. Christ is the deliverer. By his death and resurrection, he was himself delivered, and laid the foundation for our deliverance at the appointed time. We shall then be delivered from every form and origin of death — Adamic, personal, judicial, etc. The confusions that trouble some are due to looking at the subject in incomplete parts. It must be looked at as an entirety.

— R.R. (1886).

From Rome, Paul wrote much to his "son Timothy." He stressed this young man's reception of the faith from his mother and grandmother. Paul did not say: "Now you are grown up do as you please." On the contrary he said: "Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them;" "Hold fast the form of sound words which thou hast heard of me;" "Till I come, give attendance to reading, to exhortation, to doctrine . . . meditate upon these things; give thyself wholly to them; for in doing this thou shalt both save thyself, and them that hear thee;" "O, Timothy, keep that which is committed to thy trust."

Thus did Paul enjoin his "dearly beloved son."

One Hundred Years' Faithful Witness

Centenary of "EUREKA"

February, 1961, marks the centenary of "Eureka," a work which none of the saints of God should be without. This incomparable exposition by Brother Thomas (in our opinion the most important non-inspired book published) is more than an explanation of the Apocalypse; it is an exposition of the whole Bible, laying a foundation upon which any of the inspired books may be studied.

The value of "Eureka" is enhanced because of the Divine blessing placed upon the understanding of the Book of Revelation. The statement is made: "Blessed is he that readeth, and they that hear (i.e. understand) the words of this prophecy, and keep those things which are written therein; for the time is at hand" (Rev. 1: 3). The blessing is pronounced at the beginning of the book, and confirmed at its close: "Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book" (Rev. 22: 7). In "Eureka" Brother Thomas wrote:

"The Apocalypse was given that the 'servants of Deity' (v. 1), who are keeping their garments, might be able to discern the times preceding the manifestation of Christ; and the real nature of things extant in their several generations. No believer, understanding this prophecy, could be seduced into fellowship with the clerical institutions of the world; because he would see them in all their native deformity and sin."

The blessings promised do not relate to the future only, but concern the present. The understanding of the Apocalypse can assist in developing that peace of mind, promised by Christ, "which passeth the understanding of man."

Born Out of Trouble

Like most precious things, "Eureka" was born out of trouble. Its author did not have the advantage of a large community with a well-organised publishing concern to support him, but had to labour over its pages in the merest chance that it might ultimately see publication. He was beset with problems and difficulties. In itself, the publication of such a large volume by so small a community was a tremendous hurdle to overcome, for they were not the days of easy money. There were also other problems. America itself was going through a difficult period. The nation was

rent by disturbing factors that bred hatred and illwill among the States, and finally erupted in the fury of the American civil war of 1860-61. The Ecclesias found themselves in the very midst of political strife and the rumours of war. What attitude was to be taken by the brethren in the face of conflicting demands by those in authority? Were they to become embroiled in the developing trouble! They looked to Brother Thomas for a lead. They received it in such a form that it has laid the foundation for all applications for exemption from fighting ever since.

They also looked to him for help in the preaching and exposition of the Word. They did not look in vain.

As though this was not enough, in the midst of all this strife he commenced the writing of what must now be conceded is Christadelphia's major work.

Shall we Print?

Four years after he commenced writing, the first volume was completed. But whether it was to see the light of day in "all the glory of print," still remained to be discovered. There was still a big difficulty to overcome as he stated in the prospectus that he issued advertising the proposition.

I have that Prospectus before me as I type these notes. It is contained in the "Herald of the Kingdom and Age to Come" for April 1860 — Brother Thomas' periodical. It announces that the first volume is ready for print, and the author is prepared to commence the writing of volume 2 if required to do so. The Prospectus states:

"But it is no use my writing the second volume until I ascertain whether I can publish the first. I am about, therefore, to make the experiment, which will be initiated by the publication of this Prospectus. If it results in supplying me with a sufficient subscription for the payment of expenses, I shall proceed to print it; but if not, I shall put the manuscript aside, and abandon all idea of preparing volume two. It is bootless to write without the ability to print."

The Prospectus then outlines the plan of the volume, commenting:

"Such, then, is the arrangement of the volume, and the rich subject-matter of which it is composed. Shall I put it on the shelf to be there until forgotten, or shall it be printed and published for the enlightenment of 'the Servants of the Deity,' and their contemporaries? This is a question to be settled by the servants themselves . . . Before they answer this inquiry, it will be necessary to inform them that the edition will cost about a thousand dollars; and that to meet this expense, it will be indispensable that five hundred copies be subscribed for before a single type is set. Now, to develop this number it will be necessary for those who can afford it to subscribe for several copies each. We have several rich brethren who can

easily afford to subscribe for 50 or a 100 copies for themselves and friends; and even then they will not have surpassed my contribution to the work. Let them think of the many hours I have been poring over the Scriptures and the Apocalypse, for their instruction in its wisdom which they could never penetrate of themselves, and judge if it be expecting too much of them in this suggestion. The work ought to be published; for being in manuscript, it would be a disgrace to us all for it not to see the light. Shall we then do ourselves the honor as a community, of publishing 'Eureka,' and so putting all our opponents to shame for their incompetency and ignorance; or shall we allow them to taunt us with seeming to love money more than what we deem the truth?"

The terms of publication then follow. The cost was assessed at two dollars to be paid in advance with order. If 500 copies were not subscribed for within a reasonable time, "we shall return all money received, and abandon the publication as impracticable."

Not Enough Subscribers

Orders trickled in until 250 copies were subscribed for. The Baltimore Ecclesia ordered 50 copies, and in conjunction with the Washington Ecclesia offered to cover the balance of the cost of production with a loan.

But Brother Thomas stood firm; he demanded 500 orders.

"To date we have received orders for 250 copies of 'Eureka.' When 250 more are ordered we shall proceed to press . . . We are much obliged to the brethren in Baltimore for their liberal subscription of fifty copies, especially as we know that they are not overburdened with the perishable riches. As to the 'loan' kindly offered in connection with the brethren in Washington, we accept the will for the deed. We are very much obliged to them for their generous disposition, which proves to us that they are in earnest in their profession of devotedness to the Truth. If we could see the end from the beginning, and that that end would be propitious, we might thankfully accept it; but the end might be a failure — an edition of a work uncalled for upon one's hands, and borrowed money to be paid. This is a consummation we desire to avoid. Being free from debt, we desire to remain so; and though it may be slow to wait until the 500 copies are subscribed for before we go to press, the process will be sure, and guarantee us exemption from all soul-fret by which multitudes are bewrayed who regard not the admonition to 'owe no man anything but love.' Borrowing and sorrowing are ill-favoured twins, whose companionship we would diligently and eternally eschew."

Slowly the orders came in; all too slow for the purpose in hand. One brother from New Orleans ordered 50 copies; the "brethren of Zion," in King William, Va., ordered another 50 copies, and offered to increase it to 100 copies if necessary. But still the total number was below the minimum of 500 required. Brother Thomas thanked the brethren in these terms:

"We are much obliged to the brethren for their liberality. We shall go to press when the 500 copies are filled up, and to expedite the matter as much as may be, we shall issue forth among the people of divers States, and see what we can do with them face to face. The August number of the 'Herald' may be consequently delayed; or may be published with the number for September*. In the meantime, let our friends know that we are working in the interests of 'Eureka,' that we may not have to lay it upon the shelf till the Master comes."

Touring for Orders

So Brother Thomas went on tour. He laboured among the brethren, expounding the Word, proclaiming the Truth to the stranger, gathering subscriptions one by one for "Eureka," until, at last, the 500 copies were subscribed. In the "Herald" he announced:

"As soon as we shall have finished our tour of Virginia we shall proceed without further delay to the work of pushing this volume with all speed compatible with accuracy through the press."

At last publication was within sight.

Those who know anything about what "seeing it through the press" means, will understand the labour still involved. It meant checking proofs for mistakes, conferring with printers and binders, re-checking the final page-proof copy. It probably required reading the book through at least twice. Labouring day and night this work was accomplished at the greatest economy of time. The final number of the "Herald" for 1860 carried the following announcement:

"By the time this number of the 'Herald' will be in the hands of our subscribers, 'Eureka' will have progressed to some extent in its passage through the press. How long it will take to complete it, cannot be precisely stated: we shall urge it on, however, as expeditiously as possible."

Further Delays

That notice was written in November, 1860. In December 19th, probably whilst recipients were reading it, a tremendous fire was raging in Frankfort Street, New York. In an hour and a half, and at a cost of 100,000 dollars, the seven-story building housing the firm where Brother Thomas had his printing executed, was burnt to the ground. Among the matter destroyed was the copy for the January "Herald," and portion of the manuscript of "Eureka."

Part of the work had to be re-written.

Anybody who has been through the mental effort of producing even a small book, and experiencing the relief of mind

*Let those who sometimes gently complain at delay in receiving "Logos" bear in mind that the reason is oftimes somewhat similar!

when the work is completed, will appreciate what such a loss must have meant to Brother Thomas. He warned his readers of further delays:

"The accident will occasion some delay; and impose upon us inconvenience and additional trouble, which, however, we hope to overcome by that firmness, perseverance, and unshaken confidence in God and the goodness of our enterprise which have sustained and energised us for more than twenty years."

A few weeks later, however, 400 pages were in type, and in consequence, the first volume was nearly completed. Then further trouble threatened its appearance. America had been divided by the secession of some of the States, and actual conflict, civil war, threatened. The possibility was that even if the book was produced it could not be distributed.

"If secession brings on civil war, and consequent interruption of the mail, the arrival of 'Eureka' at its destination may yet be delayed. But we shall hasten to distribute it, if possible, before the ominous fourth of March; and pray that the potsherds of the earth in coming to blows, may not be permitted to embarrass the progress and development of the truth."

Eureka is Published

The extract quoted above was penned in February 1861. The book was in type, checked, and completed during that month. But actual publication day appears to have been 16th March, 1861. The "Herald" under that date has the following notice:

THIS DAY IS PUBLISHED
E U R E K A
AN
EXPOSITION OF THE APOCALYPSE
(470 pages, 8vo)

This announcement, and the manner in which it is printed in the "Herald," almost reads like a sigh of relief. The long months of writing, the wearying, and oftentimes embarrassing, touting for orders was over, a difficult but wonderful and necessary work had been completed.

Troubles were not altogether at an end. The final copy of "Eureka" vol. 1 proved to be larger than anticipated, and this involved Brother Thomas in a slight loss.

"On the supposition that 'Eureka' would not weigh more than 'Elpis Israel', we advertised its postage as the same. But since 'Eureka' has been finished, we have found that it weighs six ounces more than 'Elpis Israel'; and that the postage, consequently, is thirty cents instead of twenty-four . . . For all subscribers who forwarded us twenty-four cents for postage we have paid the additional six cents, which has caused a deficit to us of about 7 dollars on the

whole. We do not ask them to refund this; but we mention it, that, if any more copies are required by mail, our friends may be careful to send us the extra six cents, for, though six cents are a small affair in themselves, they make up a considerable sum when oft repeated."

Evidently the writing and publishing of "Eureka" did not bring material wealth to its author, though, in other directions, it made him "rich beyond the realm of avarice." His studies brought him "gold tried in the fire," wealth which no man can take."

How it was received

The brethren found that the two dollars they had paid to receive "Eureka" represented one of the greatest bargains they had ever made. It was received everywhere with every mark of pleasure. Brother Tanner of Louisiana, the brother who had generously ordered 50 copies to hasten its publication, disposed of all copies and requested more.

"Send me five more copies of 'Eureka,'" he wrote. "More wish to read it than I expected. I shall have none to read unless I can get some more."

Brother Webber, of Tennessee, wrote:

"I have received 'Eureka,' and have read it through once. As the result I am satisfied that if I had been possessed of the book at an early time I should have been greatly advanced in Bible knowledge, and hope to be now in its use."

Brother Edwards of Va., expressed his pleasure in the following terms:

"We have received the fifty copies of 'Eureka,' and are, as far as we have examined it, delighted with it. I received a letter from brother Luxford, in which is the following: 'Eureka! what a gigantic creation to those who CAN bear its light. There never yet, surely, was book written, outside of the Scriptures, containing such wonderful things.'"

And across the Atlantic, in Britain, the youthful Brother Roberts found: "Eureka" a mine of information and knowledge:

"It imparted one of those zestful gratifications which one can only experience once or twice in a lifetime. The Apocalypse was at once so important and so difficult to understand, and the Doctor's first volume of explanation at once so lucid as an exposition and so brilliant as a literary performance that no words can exaggerate the sweet invigoration of intellect and cordial comfort of heart imparted by the reading of it at the time of its appearance, and continued more or less all the time since its first perusal."

Ten years after its first appearance, Brother Roberts was still deriving pleasure and profit from occasional dippings into "Eureka." In his "Diary," his comments for one day end with —

"Before retiring to rest, I read a portion of 'Eureka' vol. 1. More

than ever struck with the grandeur of the work and the greatness of the mind instrumentally employed in its production."

His book, "Thirteen Lectures on the Apocalypse" is but a digest of "Eureka." He, time and time again, unhesitatingly acknowledged his indebtedness to the grand assistance derived from this invaluable work. He declared:

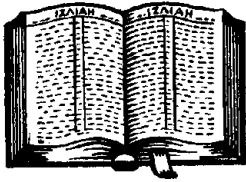
"I, for one, am indebted to 'Eureka' for my understanding of this most difficult part of the testimony of God. Before reading that exposition, I understood only snatches of it. Now, I am thankful to be able to follow it in its entirety. Do not be tempted into thinking that we lean upon a man's judgment in the matter. Dr. Thomas not only gives you his conclusions, but the reasons which have led him to those conclusions. We are able to make his conclusions our own by a process which makes us independent of all men as to the ground on which we hold them. The best proof of the soundness of the views advanced by Dr. Thomas lies in this, that once a reader is directed by him to the Bible and becomes a Bible student, he can dispense with Dr. Thomas' books altogether so far as steadfastness of conviction is concerned. The Bible nourishes that conviction from day to day."

What it Means to Us

One hundred years have passed since our brother laboured over his manuscript, laboured to get the necessary five hundred subscriptions to make its publications possible, laboured over the proof reading, the checking, the packing and despatching of the volumes. For a few shillings we gain the benefit of all this labour, of the years of research that was put into making this exposition possible, of the time expended upon its writing alone. In view of all this, "Eureka" without doubt is one of the cheapest books extant. As proof of the thoroughness of the exposition, read the preface to the third volume, and consider the amount of labour that must have been put into considering the various expositions on the Apocalypse he there makes mention. The reading of this wonderful work serves to confirm the author's own comment:

"I claim no 'divine and miraculous inspiration;' yet, I maintain, that whatever failures others may learnedly have accomplished, the exposition I have given in these three volumes, however 'ridiculous' and 'arrogant' it may be considered to affirm it, cannot be set aside by a fair and candid appeal to the testimony of Jesus, political geography, and the truth of history."

As announced in our last number, the Enfield Ecclesia (South Australia) recently conducted a special campaign to synchronise with the centenary of "Eureka," and published a special souvenir invitation program for the occasion. We shall be happy to forward a copy of this free of charge on application to "Logos Publications," Box 226, G.P.O., Adelaide, South Australia. In this year, the centenary of this masterly exposition, let us READ AND RE-READ "EUREKA.!"



Things Old and New

No. 21—

Satisfaction and Joy in the Future

Striving After Wind

The Prophets of Israel provide us with pictures of times like our own, when men sought happiness in luxurious living and yet found only misery. Haggai provides such an illustration. He asked Israel: "Is it a time, O ye, for you to dwell in your celled houses and this house (of God and the devotion that should have gone with it) lies waste." He then describes the frustration that went side by side with the striving after personal comfort as a main objective in life:

"Ye have sown much, and bring in little, ye eat but ye have not enough; Ye drink but ye are not filled with drink; ye clothe you but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes in it" (Ch. 1: 4-6).

Are not these words apt today? Do they not explain why happiness eludes people and why mental disease is so prevalent? The Book of Ecclesiastes was not being cynical when it described life under normal arrangements, apart from dedication to the things of God, as vanity and vexation of spirit, or, as the latter phrase is better rendered, "a striving after wind!" You can never catch the wind and say, "look here it is; I have it in this tin." Yet that is man! — running after the elusive wind to make it his own.

Almost every chapter of Ecclesiastes has the antidote in terms of mortal life, as well as the final antidote hinted at, and finally avowed (Ch. 12: 13-14).

"There is nothing better for a man than he should eat and drink, and that he should make his soul enjoy good in his labour" (Ch. 2: 24).

Eccles. 3: 13 calls this labour of the hands "the gift of God," and yet men spend all their time seeking to evade it. It will be the healing balm for stress in the age to come. Why, even now, a spell in the garden will drive away cares and frustrations — or a spot of weaving, rug-making, carpentry, or other handicraft. These references in Ecclesiastes are often interpreted as meaning, "Let us eat, drink and be merry, for

tomorrow we die," but a closer look makes it clear that the wise man is saying that in human life the only true satisfaction (considered on a natural plane, apart from the deeper satisfaction of knowing the Truth) is in simple, happy living with hard work and simple joys. He commends mirth, because a man hath no better thing under the sun than to eat and to drink and to be merry, "for that shall abide with him of his labour the days of his life which God giveth him under the sun" (Ch. 8: 15).

Accept the simple things of your mortal span and enjoy them. When you die, all this striving after wind will have got you nowhere. "Go thy way, eat thy bread with joy and drink thy wine with a merry heart for God now accepteth thy works, live joyfully with the wife whom thou lovest all the days of the life of thy vanity . . . whatsoever thy hand findeth to do, do it with all thy might . . ." (Ch. 9: 7-10). These are not morbid misanthropies. The Book of Ecclesiastes is a very cheerful book. It shows that man's life is normally a burden full of cares, always seeming to get somewhere, yet satisfaction always eludes; that the grave ends the mortal span — so work hard, enjoy each day as it comes, sleep well, be happy with your wife and beyond that: "Fear God and keep his commandments." Thus hinting at something beyond this little "vapour full of cares." The wise man is at one with Jesus who tells people to have no care for tomorrow, for sufficient unto each day is its own anxiety; and Paul, who said that Godliness with contentment is great gain, having food and raiment be content; and those lovely words in Phillipians 4: 11: "I have learnt in whatsoever state I am to be therewith content."

Under the reign of Christ with men and women settled on the land and the complications of business, industrialism and mass entertainment destroyed, the spirit illustrated in Ecclesiastes will be dominant in the earth. It will indeed be a day when, as Zechariah puts it, "all the earth sitteth still and is at rest."

A Joyful Noise

There will be ample jollification of the best kind in the Kingdom. The feasts of Israel illustrate this. Additional feasts are also mentioned in association with the joys of agriculture. Boaz went to lie down with a merry heart after a day of hard work and good food and drink, and I would understand, dance and joy, on the threshing floor. Although it turned out to be a day of gloom, Absolem organised the sheep-shearing as a day of feasting, showing that the great days on

the farm were combinations of hard work and good fun. The air would frequently echo with shouts of joy as Israel sang and danced in their vineyards, cornfields, threshing floors and farm yards. The echoes will be heard again throughout the earth.

Men will learn to make their own music once more and will quite naturally harness it to praising the God who has made such happiness possible.

"Make a joyful noise unto Yahweh, all the earth make a loud noise, and rejoice and sing praise. Sing unto Yahweh with the harp, with the harp and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before Yahweh the king" (Psa. 98). Men will not feel that such unrestrained joy in God is "pious" or "cant." There will be nothing embarrassing about talking and singing of God in the approaching age of partnership with Him, when the line of demarcation between religious and secular things is broken down. This linking of praise to God and ordinary material things is seen in Psalm 67: "Let the people praise thee, O God, let all the people praise thee." Then in the same breath — "then shall the earth yield her increase, and God, even our own God, shall bless us.

Truly proper feeding, proper living and proper thinking will banish most of the physical sickness and mental disease which prevail so widely today. They will eat and drink before the Lord with great gladness (1 Chron. 29), not only on special days, but every day.

Craftsmanship

We have already mentioned occupational therapy springing from the craftsmanship of the Kingdom, when men will make the main necessities themselves. There are many examples of this in the past history of Israel.

A prophet like Elisha did not feel it beneath his dignity to supervise the building of an extension to the school of the prophets on the occasion when he made the axe to swim (2 Kings 6). Bezaleel and Aholiab were outstanding craftsmen, but they found many willing helpers in the construction of the tabernacle (Exod. 36). Even today, people have the urge to make things. But they say that they haven't got the time. They are too hard at work watching the television and searching for pleasure.

The coming day will see the virtuous woman prominent in the earth. I suggest that the operations mentioned in Proverbs 31, will be literally carried out in the clothing of

the people of the age to come. The latest Paris fashions will be lacking, but homemade cloths have no need to be dowdy. "She seeketh wool and flax and worked willingly with her hands . . . she layeth her hands to the spindle and her hands to hold the distaff . . . she is not afraid of the snow for her household: for all her household are clothed with double garments. She maketh herself coverings of tapestry; her clothing is silk and purple," and in the midst of all this: "she openeth her mouth with wisdom, and in her tongue is the law of kindness" (Prov. 31).

What joy people will get out of chairs and tables that have taken shape under their own hands. Part of the preparation of the Lord lay in being a carpenter. Perhaps some members of the family communities in the Kingdom will have special aptitudes, but "home-made" and "home-grown" will be the keynote of the material arrangements.

I read a book on handspinning not so long ago. The author, Elsie Davenport, wrote:

"The craftsman's joy in his work is most complete when the work has grown in his hands from the beginning . . .

"I hope this book may help readers to that kind of understanding of the craft from which grows love, and that some at least, will experience the extraordinary tranquility of mind induced by the gentle rhythm of spinning . . .

"And now in the hope that many of my readers will one day experience for themselves the satisfaction of wearing, as I do as I write, a comfortable garment woven from wool they have spun and dyed, from the fleece of a sheep they have helped to rear, out of a flock they have known and loved, may I introduce the animal on which the prosperity of Britain was built."

The Work of their Hands

Similar things could be said about basket-making, cart-building, house-thatching, pot-making, stone-carving. I was thrilled to visit an exhibition of arts and crafts of young people, held in Stourbridge recently. The sheer beauty of things they made with their own hands moved me. It proved that enthusiasm is in people. It is industrialisation that kills it. As I walked round the stands I visualised the cottage home of the coming day, with families at work creatively in the beautifying of their homes. This is not primitive and retrogression. It is real progress.

Miss Davenport unwittingly contrasts the ugliness of industrialisation with the beauty of handicrafts in her remark that a well-made spinning wheel will grace any home. The visitor to Wales will know this is true.

All the thoughts in this article are summed up in Isalah

65: The comprehensive nature of the revolution: "Behold I create new heavens (rulers) and new earth (People)."

The joy: "But be glad and rejoice for ever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy" (and after Jerusalem, the joys will spread to all nations).

General content and health: "The voice of weeping shall no more be heard in her nor the voice of crying."

Long Life and good health: "There shall no more be thence in infant of days, nor an old man that hath not filled his days, for the child shall die an hundred years old, but the sinner being an hundred years old shall be accursed."

Family farms with the security of tenure: "and they shall build houses and inhabit them; and they shall plant vineyards and eat the fruit of them." "They shall not build and another inhabit" (like the poor workman who builds a luxury flat for another and then goes home to his one-room garret among the slums). "They shall not plant and another eat" (like the modern monoculture farmers who grow hundreds of acres of sugar beet, and then for their own use buy white refined sugar from the grocer). The prophet probably had in mind the loss of crops to marauders and invaders. This too, is not unknown today.

Long and fruitful life: "for as the days of a tree are the days of my people."

Satisfaction from the work of their own hands: "Mine elect shall long enjoy the work of their hands, They shall not labour in vain nor bring forth for trouble, for they are the seed of the blessed of Yahweh and their offspring with them."

You and I are called to be workers together with Christ when he comes to do all these things. What an inexpressible joy. It really will come, but it will seem like a dream:

"When the Lord turned again the captivity of Zion we were like them that dream. Then was our mouth filled with laughter and our tongue with singing; then said they among the heathen, 'the Lord hath done great things for them.' The Lord HATH done great things for us, whereof we are glad. Turn again our captivity O Yahweh, as the streams in the south. They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing bringing his sheaves with him" (Psa. 126).

—Edgar Willie (England)

(God willing, our next article will consider "The desert shall blossom as the rose.")

The Supposed Pre-existence of Christ

Christ the Firstborn – Col. 1:15

SYNOPSIS

Last issue (p. 154) we commenced an examination of Colossians 1: 15-16 where the Lord is described as the "image of the invisible God," the "firstborn of every creature." We made the point that the first phrase does not imply that he is the second person of a Trinity, for in 1 Cor. 11: 7 the same language is used in connection with mortal man. We attempted to show that the phrase had relation to Divine manifestation which was brought to perfection in the Lord Jesus.

In partially treating with the second phrase, we drew attention to the Bible Law of the Firstborn. Under this law every Israelitish firstborn had (1) — a religious right; he was consecrated to God and acted as priest on behalf of the family; (2) — a legal right; he received a double portion of the inheritance; (3) — a political right; he was held next in honour to his parents, having the right to govern (2 Chron. 21: 3).

This month we show how that the literal firstborn could forfeit his position, and a younger son could be elevated to it instead. It is in this way that Christ became "firstborn of every creature."



The Firstborn Could Be Deposed

The phrase "firstborn of every creature" usually conjures up in the minds of most people the idea that the Lord Jesus was first in point of time. Actually, it relates only to status; it is a legal term defining position in a family and not the age of an individual. Under certain conditions, a younger son could be elevated to position of firstborn over an older brother, though usually seniority was the governing factor. There are frequent examples in Scripture where younger sons have been elevated to "firstborn" in their respective families.

It is in this sense that the words are applied to the Lord Jesus.

By his perfect obedience, he gained the ascendancy over all who came before or after him.

It is significant that the Scriptures refer to the two Adams (1 Cor. 15: 45) as both sons of God (Luke 3: 38). In point of time, the "first Adam" was before the other, but because of sin he proved unworthy to lead mankind to God and thus represent the family to the Father. This position

was assumed by the Lord Jesus. He became "the firstborn of every creature."

In order to prove our point, it is necessary to show that it was possible for a younger son to attain to the eminence of firstborn. For evidence, we point to the following legislation:

"If a man have two wives, one beloved, and another hated, and they have born him children, both the beloved and the hated; and if the firstborn son be her's that was hated; then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn; but he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath . . ." (Deut. 21: 15).

This law acknowledges the right of an Israelite to elevate a younger son to position of firstborn, but it also guarded against the abuse of this privilege. Mere flesh-likings were not sufficient; there had to be a spiritual or religious motive. The statement, "He may not make the son of the beloved firstborn," in itself shows that it was possible for this to be done; possible for a literal firstborn to be deposed in favour of a younger son.

Why Elder Sons Were Deposed

On what basis could an elder son be deposed from his position of firstborn? The Scriptures imply because of misconduct or incompetency to perform the duties of the firstborn. There are a number of examples where this was done.

Proof is found in 1 Chron. 5: 1. The record here shows that Reuben, because of gross misconduct, was deposed from the position of firstborn, and the privileges were divided among younger brothers. To Levi, through Aaron, was given the priesthood; to Joseph the double inheritance; to Judah the Government.

It is significant, that in the blessings upon the tribes, Aaron, Joseph and Judah all typify the Lord Jesus who combines all the privileges of the firstborn.

But the point we want to underline at the moment is that here a younger son was made firstborn over his elder brother because of the misconduct of the latter.

Does not this precedent show how Christ could be elevated to firstborn over all others without being the first in point of time or age?

Another example is supplied in the case of Esau and Jacob. Rebekah was told that "the elder shall serve the younger" (Gen. 25: 23); in other words, that the younger

would constitute firstborn! Later Esau sold his birthright to Jacob (Gen. 25: 31) and his right to this privilege was confirmed by God when the blessing of Isaac was pronounced upon him. God is not unrighteous. He would not confirm the birthright to Jacob unless there was a very good reason for it to be done. We are told that reason. Esau was a "profane" person; one who was not moved by spiritual considerations; who had no thought for the moral responsibilities attached to the position; who would sell his accountability to God for "one morsel of meat"; who preferred fleshly food to spiritual nourishment.

In short, one who was spiritually incompetent, totally unfit for the position.

A third example of a younger son being elevated over his older brother is given in 1 Chronicles 26: 10 where, in a list of names, we read: "Simri the chief, for though he was not the firstborn, yet his father made him the chief."

Simri was a younger son, elevated as chief, as firstborn, over his older brothers.

Christ Elevated Over Others

A little thought will recall to mind many other examples of younger sons being elevated over their older brothers.

Shem was a younger son elevated as firstborn over his brethren.

Abram was a younger son elevated as firstborn over his brethren.

Isaac was a younger son elevated as firstborn over Ishmael.

Jacob, Joseph, Ephraim, Moses, David — all were younger sons elevated over older brothers.

Many of them appear in Scripture as typical of the Lord Jesus.

There was deliberate, divine intent in all this. It became the great prophetic parable of the ages. God was setting typically before His servants His intention of sending a Son whom He would elevate over all humanity, over his older brothers!

That younger son is the Lord Jesus.

This is not a matter of mere conjecture or inference; the prophetic Scriptures support it.

The Psalmist declared prophetically of the Lord: "Also I will make him my firstborn, higher than the kings of the earth" (Ps. 89: 27). The Psalmist uses the future tense: "I will make." This would be unnecessary if the Lord Jesus was literally first from the beginning of creation. If that had

been so, the Spirit would have compelled the Psalmist to write: "He IS my firstborn . . ."

The Lord Appointed Firstborn

The title of "firstborn" is applied to Israel as a nation (Exod. 4: 22), and is appropriate for him who is Israel's King. Yahweh promised the privileges of the firstborn to the nation if it proved worthy of them. Unfortunately they did not prove worthy of these privileges, and they have been offered to the true Israel (Acts 15: 14). The promised privilege was:

"To make thee high above all nations which He hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto Yahweh thy God, as He hath spoken" (Deut. 26: 19; 28: 1).

If the true Israel is to be "firstborn" among nations, then its king is truly constituted "firstborn of every creature." The language of Scripture therefore is very appropriate: "I will make him my firstborn, higher than the kings of the earth."

The word "make" is "nathan" in Hebrew, and is defined by Strong to signify: "to give, add, apply, appoint, ascribe, assign" etc. Here the position of "first-born" is represented as being given, added, applied, appointed, ascribed, or assigned to the Lord Jesus. It was something he attained unto; not something with which he was born.

If our friends who believe in a pre-existent Christ remain stubborn and insist upon a literal meaning to the word "first-born," what do they make of the examples supplied above? What of the title applied to Ephraim: "Ephraim is my first-born" (Jer. 31: 9). Was Ephraim literally the firstborn? He was a grandson, and not a son of Jacob; his brother Manasseh was older than he! But though the other tribes of the northern kingdom came from sons of Jacob older than this son of Joseph, he became pre-eminent under Divine guidance.

He was "appointed" firstborn over the northern tribes, as later the Lord Jesus was "appointed" firstborn over all creation.

The Lord's Credentials as Firstborn

What credentials can the Lord supply to prove his right to the firstborn? Undoubtedly his resurrection. That remarkable event testifies to all mankind that he is, without doubt, Son of God. It convinced the disciples who had been plunged into doubt by his crucifixion; it turned Paul from a persecutor of Christians to an advocate of their doctrines; it gave the followers of the Truth the courage to stand up to the direct persecution.

Three times in Scripture, Christ is divinely declared to

be Son of God: at birth, at baptism, at resurrection. Concerning the last, the Apostles wrote: He was declared to be the Son of God with power . . . by the resurrection from the dead" (Rom. 1: 4).

Son of God with power!

The resurrection was the token of Divine approval on a righteous, sinless life. Peter declared: "Ye by wicked hands have crucified and slain him whom God hath raised up, having loosened the pains of death; because it was not possible that he should be holden of it" (Acts 2: 24).

It was "not possible" that Christ "should be holden of death" because his perfect obedience, his complete submission to his Father's will demanded his resurrection to life eternal. Anything less than that would have shown God to be unjust.

His resurrection, therefore, demonstrates the pre-eminence of the Son over all other mortals. It is the token that he is, indeed, "The beloved Son of God," the firstborn. In Colossians, Paul links this title with the resurrection. He describes him as "the firstborn from the dead; that in all things he might have the pre-eminence."

Our last article set out the privileges of the Firstborn which are now enjoyed by Christ. The Firstborn—

1. Was specially consecrated to God having the privilege of acting as priest on behalf of the family. The Lord Jesus has that privilege. He is described as "that holy thing," the "high priest after the order of Melchizedek."

2. Had a double portion of the inheritance. The Lord Jesus has that privilege, a "name above every name."

3. Was held next in honour to parents with the right of government. The Lord Jesus has that privilege. In him is revealed the Father; he will be king acting as Regent on earth for Yahweh in the heavens.

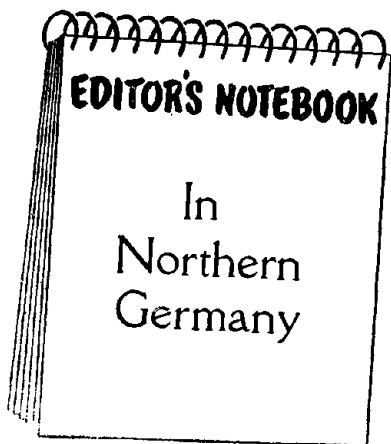
The Lord Jesus is firstborn of every creature because his is the "only name" through which men may be saved. They must seek God through him if:

1. They desire his priestly ministrations in approach to Yahweh;
2. They desire to attain unto a divine inheritance;
3. They desire to participate in the reign of Christ on earth.

We plan (God willing) to show in our article next month that the privileges of firstborn are conferred to a lesser extent upon those who are "in Christ." Being "in Christ" they are part of the firstborn, so that in a minor sense the title can apply to them. The facts show conclusively that the term "firstborn" does not necessarily relate to age or primogeniture.

—H.P.M.

Our plane flew deep into Central Europe, ultimately landing at the busy city of Dusseldorf on the Rhine. At the head of a long queue, we presented ourselves at the Customs for a clearance. We had decided to leave some luggage at the Customs office to save lugging it around northern Germany, but this meant that I had to select what clothing and books I needed for the next few days. With a crowd of people solemnly lined up behind me (they do not seem to get impatient as do Australians), and with stolid German officials looking on, the counter before me became an untidy pile of books, pamphlets, shirts and various articles of clothing as I searched deep in my cases for my elusive needs, until the Germans could stand it no longer, and ordered us to clean up the mess and get on with the business of life.



Dusseldorf brought us an entirely different environment. As we travelled from airport to city we saw German street signs, German architecture, and heard about us guttural German voices. On the other hand, the travellers on the bus listened curiously to our strange language and accent, and at the Qantas bags that heralded the fact that we were from far-away Australia.

In the city proper we searched for a place where we could leave our bags whilst we viewed the town. We found it at the British Army centre (the British and Americans are still in occupation in Western Germany). The sergeant in charge said he was glad to offer hospitality to Diggers! Little did he realise that we are Conscientious Objectors! He also gave us some excellent advice as to how to view the city. Thus armed, we sallied forth.

We found Dusseldorf a large and handsome city, with wide clean streets, and everywhere the appearance of prosperity. It is seven years since I was in Germany before, and in every city, I saw marked changes. Germany is rebuilding. There is no evidence of a defeated and devastated nation today. Everywhere there are signs of bustling energy, of tremendous rebuilding from the ruin of the war. Tall, massive, handsome buildings line the streets; modern, well-filled shops face the pavements. Business seemed to be flourishing, and was reflected in the busy streets of the city.

There is no doubt that in Western Europe, Germany is the dominant power. The Eurasian Continents today present the spectacle of an overwhelming dominant Russia in the east and a Germany that is rapidly becoming dominant in the West. Upon these two "legs" Europe rests.

We saw in these conditions a fulfilment of prophecy outlined by Brother Thomas in "Exposition of Daniel." He therein declares that

the feet of Nebuchadnezzar's image "have not yet been formed; so that it has been hitherto impossible for the colossal Image to stand erect, as Nebuchadnezzar saw it in his dream" (p. 90). He claimed that it is "the mission of Russia to form the feet in order that the Image may be revealed in its full power." As there are two feet, so, reasoned Brother Thomas, there must be two main powers in the confederated nations under Gogue. He wrote: "From mature consideration, I am satisfied that Austria and Russia will be the imperial supporters of the united majesty of the Image."

Austria was the chief state of the German Federation one hundred years ago. But today that position is assumed by Germany itself. In his exposition, therefore, Brother Thomas could see Germany dominant in the West, whilst Russia would be dominant overall. He could see Europe divided into two parts answering to the feet of the Image.

Today the Iron Curtain divides Europe into two.

Today Germany is dominant in the Western division as we clearly saw.

We were eye-witnesses of fulfilling prophecy.

We walked through the centre of Dusseldorf to the River Rhine that flows swiftly past. The Rhine is a beautiful and historic stream, a main commercial artery of Europe, stretching some 850 miles from Switzerland through Germany, France and Holland to empty itself into the North Sea. It forms the border between Germany and France, and from where we stood, we looked into French territory. Along the river, boats were plying their trade — the Rhine steamers, conveying passengers or cargo from point to point. For most tourists, the Rhine river trip is a "must." We, not being tourists in the normal sense of the word, did not experience this pleasure. However, the river flows through some of the most lovely country in Europe, presenting a changing vista of scenery. At one moment it passes through low flat country with the "everlasting hills" shadowed in the distance; a few miles on, and the traveller passes through the deeply-cleft valley of the Rhine, through steep cliffs that seem to overhang the river; then lovely, historic cities such as Mainz and Cologne hove into view interspersed with cultivated fields, vineyards, or stately forests; whilst the landing stages of countless little towns and villages line the banks on both sides.

It is a scene of beauty and peace, such as we saw it on that day when we stood on the wharf at Dusseldorf, and saw the reflection of the sun gleaming in a million gems on the water — the "dream-journey of a life-time" as the tourist agents advertise it.

But the "dream-journey" becomes a nightmare in time of war. This scene of peace hides a thousand arsenals of war. The Rhine is the natural border between France and Germany, and ever since the disruption of Charlemagne's empire (the Holy Roman Empire), hostile men have faced each other across this lovely river and its peaceful banks, with bitter hatred in their hearts and the deadliest of weapons in their hands. When Hitler threw down the gauntlet of war some 23 years ago, it was disclosed that along the French banks of the River there were the mighty fortifications of the Maginot Line, whilst along the German banks the guns of the Siegfried Line pointed menacingly towards the heart of France. It was then revealed that this "dream-journey of a life-time" bristled with guns, pill-boxes, subterranean casements, ammunition dumps, land-mines, all the horrible paraphernalia of war. Years later, when the battered, broken forces of Nazi Germany were inexorably driven back by the tremendous weight of steel brought to bear

against them both on land and from the air, the Rhine ran with blood as the Germans vainly strove to stem the advance, and the allied forces faced the terrible fire that the desperate Nazi command could pour upon them.

But on that pleasant day when we stood on the wharf of the river, when the sun shone, when the water sparkled with millions of gems reflecting its bright glory, when men walked cheerfully in the streets behind us, and the steamers gaily plied their way down the river, little remained to tell of the dark storm of fury and bloodshed that had been unleashed.

And that is but a detail in the Rhine's long history, the mad history of the flesh to dominate. Nearly two millenniums ago, the tramp of Roman legions was heard along its banks; centuries later, the wolfish eyes of the barbarians who had swarmed over the borders of the Roman Empire, surveyed its beauty with greedy desire; then came Pepin and Charlemagne with the Franks to lay the foundation of the Holy Roman Empire; again history turned a page, and the tattered, cheerful troops of Napoleon crossed the river to destroy the remnants of the same order; ninety years ago, goose-stepping Prussians, under orders from Bismarck, passed over the Rhine to bring France to its knees; in the wars of 1914-18, of 1939-45 its waters were again stained with blood as the same, senseless macabre dance of death continued.

This is the contribution that the sons of Lamech (see Gen. 4: 23-24), the descendants of Tubal-Cain (v. 22) have made to the sum of human progress.

The Rhine: a beautiful, an historic river. A river of peace and of war.

But our train was waiting to convey us north to Remscheid where we were due that evening. We collected our baggage from the army depot, received a soldierly salute as a parting greeting, and boarded the train for the north.

It was autumn time in Germany. The trees were changing colour. From the carriage window we looked out upon some beautiful scenery. At times we looked down the tree-lined slopes of a deep valley, a few miles on and the majestic heights of rugged tree-covered mountains cut off our view. The multi-coloured leaves were beautiful in their autumn tints — golds, and reds, and browns causing the mountain or the valley to appear a riot of colour.

We enjoyed this scenery as we worked in the carriage. For these moments of travel are valuable. They provide time for literary work. My inevitable companion is a battered typewriter which I use whenever opportunity affords — whether in train, or plane, or even motor-car. Matter has to be prepared to maintain the periodicals back home, and in almost every town budgets of this are mailed back to Adelaide.

At Remscheid after some difficulty in making ourselves understood (we had to write the address for the young lady in the Information Bureau and by signs explain to her that we wanted her to draw a plan of its location), we found our way to Elizabethstrasse 5a, to the cottage where resides Brother and Sister Horst Hausman. They are a young couple in their early 30's. He was a soldier in Hitler's army towards the end of the war, but was captured and sent as prisoner-of-war to America where he picked up a knowledge of basic English. Returning to Germany, he established himself in Remscheid. Eventually the Truth was brought to the notice of his parents and they together with himself and his wife embraced it. Today there are four Christadelphians in Remscheid, Brother Hausman senior having passed away about twelve months ago.

We had been expected the day previous, but sickness had held us up. We now tried to make amends for this by words of encouragement in the exposition of the Word. Brother Hausman's knowledge of English enabled us to bridge the language barrier somewhat. In the evening, English and German Bibles were produced, and a long discussion on various points of exposition followed. It was a unique experience for my young companions in travel. The surroundings were so obviously German, the language barrier was so unusual to them (Brother and Sister Hausman would frequently discuss a point of exposition in German), and yet the obvious unity of outlook based upon the Truth was so apparent, as to imbed the occasion in one's memory.

It was late when we completed our discussion and walked through the dark streets to the city proper, to book in at the Hans Leyer Hotel. There we found a very friendly little touch, so unlike the hard, indifferent attitude of most hotels in Australia. In our rooms were small plates of fruit, and leaning against them a little card with the inscription: "Wir wunschen eine angenehme nachtruhe. Familie Leyer" ("We wish you a very pleasant night's rest — the Leyer family").

On the morrow, an overcast, wet day, we viewed the city of Remsched. This city had been ringed with fire during the last war, and 80 per cent. of it destroyed. When I visited it seven years ago, the scars were still there. Though much of the rubble had been cleared away, the austerity buildings, the many vacant allotments, the ruins of buildings opened to the sky above, spake of the destruction that had been rained down from above. Today that is all gone. A new city has sprung up. Fine shops and buildings line the streets; even Woolworths' Stores are represented here; signs of prosperity are everywhere. I took the opportunity to call in at a book shop and purchase an English-German dictionary, which thereafter became my close companion whilst in Germany.

In the afternoon we visited Sister Hausman senior, the widowed mother of Horst, a cheerful woman, delighting in the Truth. Here the language barrier was an even greater difficulty, and we had to use the services of an interpreter to conduct the conversation.

But the greatest barrier came later that evening. We were due to call on Sister Yblagger. I was looking forward to this, because seven years ago, I had participated in a meeting held in her home for interested friends. At that time the only Christadelphian in Remsched was her daughter Christel who has since married and shifted to Esslingen.

We had to seek Beethovenstrasse 13 on the other side of Remsched. Night time had fallen by the time we had found it. The street was shrouded in gloom and darkness for there were no street lights to speak of. The bells of a neighbouring church were pealing, deafening the air with their harsh, loud clanging. Our footsteps echoed down the dark cobbled lonely street, as we vainly tried to ascertain which was No. 13. We dared not ring a bell, for these were all multiple flats, and it could have meant bringing somebody down from the fourth storey above with whom we could not converse when they arrived! Vainly we searched for the street numbers. We needed a light. At last footsteps in the gloom told us that somebody was approaching along the street. Perhaps they could oblige with a match. The three of us hastily accosted the man and woman we could dimly see, asking: "Can you speak English?" "Have you a light?" "Have you a match?" They were startled and a little frightened. They did not understand us. In such emergencies one must revert to sign language. My nephew Eric did so.

Throwing his arms in the air, he dramatically tried to imitate the flame of a match, shouting "Whoosh!!" Then "Fire!!!" They were made more frightened than ever by this demonstration, and looked around in alarm for the fire, or a way of escape from the three mad foreigners before them. It was some time before the man finally learned that we wanted a "bleizen" — a light.

In due course we discovered No. 13, and soon were vigorously and enthusiastically shaking hands with Sister Yblagger who with great cordiality welcomed us to her home, conveyed us to the dining room, and proceeded to speak with great rapidity and eagerness — in German! We understood not a word of what she said. We tried the Dictionary, but it was far too slow for Sister Yblagger's needs. The few words of German, or Deutsch, we knew, did not help us much. At last, in exasperation she told us she would go and get an interpreter. We *thought* she said, "You eat your meal, I will go and get an interpreter." What she meant was, "Before eating your meal, I will go and get an interpreter." In her absence, we ate the meal, so that when Sister Yblagger did return with the interpreter (who had been invited to eat as well) there was very little left! This is but part of the embarrassments heaped upon us because of the folly of our forebears at Babel.

The interpreter proved to be a young Australian girl who was learning German by the best method — living in the country. Through her we discussed the Scriptures for some hours with Sister Yblagger, the interpreter herself becoming extremely interested as we turned to the prophecies of the Word and commented upon them. Time and again, as her interest quickened, she would stop the conversation, stop the explanation, to ask questions on her own account. Before the night was over, she became part of the discussion group as though it was for her sole benefit. She spake of what she heard as "fantastic," and "remarkable." She declared that her father, in Queensland, had often made references to these prophecies of the Bible. Midnight came and went as our little group gathered around the table with heads bent over the Scriptures, tracing the Divine pattern of things in world events, speaking of the great hope of humanity: the return of the Lord Jesus. The excitement of the interpreter as she grasped a point of Scripture gave particular warmth and interest to our discussion, and by now she often forgot to interpret back to Sister Yblagger, and instead discussed certain points with us in English. What a remarkable series of steps had brought us together in that flat in the centre of Remscheid! Who knows the sequel? We do not. We can but sow and water the seed, leaving it to the Almighty to provide increase. About 1 a.m. that morning, we said goodbye to Miss Kilpatrick of Brisbane, Queensland, after promising to send her literature on the Truth when we arrive home, and hoping that the seed planted that night might bear fruit.

In any case, it had proved an interesting and encouraging evening's discussion for us, and, we hope, for Sister Yblagger also, whose meal we had consumed so avidly!

Next morning, eight of us met in the cottage of Brother Hausman to remember Christ in the way appointed. The exhortation was interpreted by Brother Horsman for the benefit of the Germans present who could not speak English. As is customary in some of the German meetings, audible discussion took place during the exhortation. This could be embarrassing to a speaker unless he enters into the spirit of the meetings, which we endeavoured to do.

In the evening I gave an illustrated talk upon Ecclesial conditions in Australia, followed by an exposition of the Tabernacle, also illus-

trated with slides. It is extremely difficult trying to expound the profound principles of the Scriptures in basic English, or even less than basic English. Simple words to us can be meaningless to those of different language, even though they might have a working knowledge of the same tongue. For example, though Brother Hausman can speak a little English — sufficient for normal use — he did not know what the word "brass" signified. So, when discussing the brazen altar, we had to stop until we found a word capable of transmitting the idea. Here my English-Deutsch Dictionary proved invaluable. I was able to look it up and supply the word "messer." But such interruptions, essential as they are, are quite exhausting, and after some two to three hours, I began to get very tired.

I am certain, however, that it is the exposition of the Word that is required today in every country — not merely the exposition but the pressing home of its application in one's daily life. We can "know" the Truth as a matter of basic doctrine, but the application of those truths in one's life is a vital need. The exposition of the Word provides that.

There is a lot said today concerning missionary efforts; they can be conducted in our home towns as well as in distant parts. But just as vital as presenting the truth to the Stranger is the need to educate the Brotherhood. I feel there is a vital need for some of the sound and deep expositions of the Truth to be translated and printed for use in countries where English is not properly spoken. Such works as "Elpis Israel," "Eureka" vol. 1, "Nazareth Revisited," "Christendom Astray" could play an immense amount of good in the communities of the saints in Germany, Holland and elsewhere, if properly translated and produced. A big task? Certainly, but by no means an insuperable one. Big tasks exist to be conquered. The Truth's labour is a work of saving lives for the Kingdom, and no task is too big for that. Men do not count the cost when they attempt to rescue shipwrecked people in danger of drowning. Any means to hand are used irrespective as to cost in order to save such lives. Our work is greater than that. And let us not delude ourselves. More than mere contact with brethren in distant parts is required if we are to build one another in the faith. The sanctifying medium that Yahweh has selected for changing lives is not inter-ecclesial or international social or fraternal gatherings, but the Word, the Truth itself (John 17: 17). There is no adequate substitute for that. We visit an ecclesia like the tiny group in Remsched; we are encouraged thereby, and we hope the brethren are also; but if we fail to neglect the personal study of the Word we will deny ourselves that power that Deity has provided to reproduce in us what He requires — those Divine characteristics revealed in the Lord Jesus. In regard to small communities and isolated individuals throughout the world, the question can be asked; "How can I understand, except some man should guide me?" (Acts 8: 31). A grand service would be rendered tiny groups throughout the world if in their language could be set forth the wonderful expositions of the Word contained in the writings of our pioneers.

EDITOR.

We have been so accustomed to evil speaking for 25 years, that we are inured to it. We started in the teeth of quite a storm of it. If we lacked the answer of a good conscience, it would distress and destroy us. But having always cultivated this, we can endure it — even with a feeling of pity, because it is due in nearly all cases to defective information.

— R.R. (1886).

For Private Study



NOTES ON THE APOCALYPSE

An Itemised Exposition of the Book of Revelation, based on
"Eureka" and designed for home study and for Bible marking.

REVELATION, CHAPTER 8, Continued

(Continued from page 164)



1st Trumpet: Alaric and the Goths (395-410)

VERSE 7

"**Hail and Fire mingled with blood**": A mighty and strong destroyer (Isa. 28: 2; Ezek. 38: 22).

"**Cast upon the earth**": The Roman earth or empire.

"**A third part**": Lit. "The third part." At the death of Constantine, the Empire was divided into three parts. The Italian third was the portion now affected.

"**Trees and green grass**": Mankind in general (Isa. 40: 6; Judg. 9:8).

Thus the blowing of the Trumpet heralded the appearance of a mighty destroyer who would ravage the Italian third of the Roman Empire, bringing death and mourning to the people.

History of the Period

Arcadius, Emperor of the eastern portion of the Empire, which fell to him on the death of Theodosius, made Alaric the Goth, Master of Illyricum, supplying him with arms from the imperial armory. Thus armed, Alaric made preparations to seize power. After four years, he proclaimed himself king of the Visigoths, and proceeded to invade the west. He ravaged the countryside, laying waste the farms which graced the banks of the Rhine. Pleasant scenes of peace and plenty were thus changed into desert, and the "hail and fire" of his widespread destruction was mingled with the blood of his many victims.

He was opposed and defeated at Milan by the celebrated Roman general, Stilicho, and was forced to retreat. Meanwhile, Rhadagaisus, king of the German tribes, invaded Italy, and proceeded to devastate it with much cruelty. The cowardly Honorius, Emperor of the West, together with the trembling Senate, lacked the power to defend themselves, and fled before the advancing Germans. It was again left to Stilicho to save the Empire. The German hordes were defeated and dispersed, though they were not expelled from the borders.

In A.D. 408, after the death of Stilicho, Alaric again set out with a stronger force than ever. This time his objective was Rome. 618 years had passed since that city had been violated by the presence of a foreign enemy outside her walls. Now, however, it was blockaded by the King of the Goths, and its inhabitants subjected to a siege that caused great suffering and death. Enraged by hunger, the desperate inmates devoured the bodies of victims, whilst even mothers tasted the flesh of their slaughtered infants. The dead lay in thousands in the streets and houses, until the stench which arose became unbearable. At

last Alaric accepted an enormous ransom to retire. Negotiations for peace fell through, however. Rome was again besieged in 409, and again in 410. Finally, the Goths obtained admission to the city and with ungovernable fury brought death and suffering to thousands within the city. After six days, the Goths at last evacuated Rome, and turned their fury on the southern provinces of Italy, mingling the blood of the inhabitants with the hail and fire of destruction. But at last death claimed Alaric (410), and the consequent disintegration and dispersion of his forces permitted some alleviation of the miseries experienced by the Italian third of the Empire during this period.

2nd Trumpet: Genseric and The Vandals (429-477)

VERSE 8

"Great mountain": A destroying kingdom (Jer. 51: 25).

"Cast into the sea": Genseric's depredations were mainly maritime.

History of the Period

Boniface, a general of Western Rome, in the course of a dispute with his colleague Aetius, appealed for the assistance of Genseric, King of the Vandals, 50,000 of whom had settled in Spain. Crossing the Straits of Gibraltar, Genseric became the scourge of north Africa, bringing distress and dismay to that country, establishing himself as master of Hippo and Carthage. From these ports, he organized piratical excursions, ravaging the coasts of the Mediterranean, defeating the Roman Navy, destroying by fire the new fleets that were built to oppose him. All maritime trade ceased and the sea became "as blood" (v. 9). In 455 he gained access to Rome itself, and for fourteen days this proud city again suffered from the hands of its enemies. Genseric died in 477.

3rd Trumpet: Attila and the Huns (433-453)

VERSE 10

"Great star" etc.: A conquering power (Num. 24: 17).

"Rivers and fountains of waters": The Rhine, Danube and Alpine districts were the regions that suffered most from Attila, so that the waters (or people, Rev. 17: 15) became as wormwood or bitter.

"Wormwood": bitter. The Greek word is "apsinthos," which is also the name of a river in Illyricum, the district from whence Attila came.

History of the Period

Acknowledged as lord of the lower Danube by Theodosius the younger, Attila and the dreaded Huns revolted against the Roman Empire, bringing great distress throughout the west, but mainly in the Alpine districts. He caused terror throughout the country, which was heightened by the ferocious and wild appearance of the Huns. Scenes of peace and plenty were turned into smoking ruins and deserts by the senseless destruction of his hordes. Attila died in the year 453.

(to be continued, God willing)

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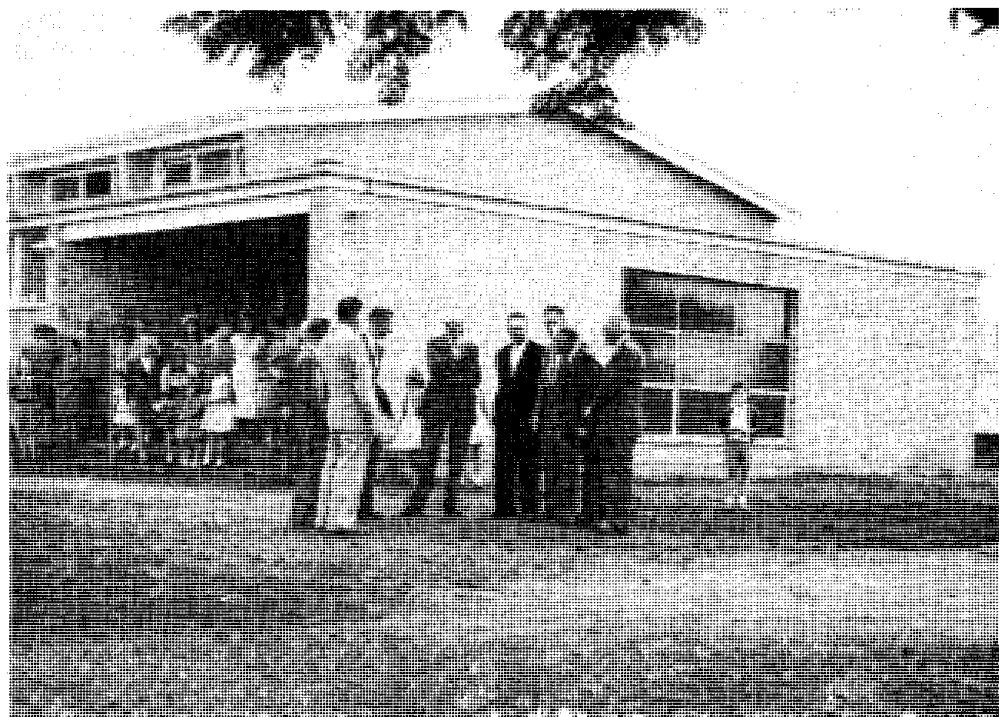
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"We dare our opponents to hear us, and to compare what they hear with the things written in the Word of God. 'To the law and to the testimony'; it is here we would meet the reader. By this we stand or fall."

—J. Thomas



NEW ECCLESIAL HALL: CUMBERLAND, SOUTH AUSTRALIA

See Special Article on Page 205

Programme of Special Effort on Back Covers

Edited by H. P. MANSFIELD 124 Seaview Rd., Tennyson, South Australia
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Upholding the Purity of Apostolic Doctrine and Practice

VOLUME TWENTY-SEVEN



Logos

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Thoughts For the Times

Search the Scriptures



Christ's death was a surprise to his disciples. He rebuked them because it was so: "O foolish men, and slow of heart to believe all that the prophets have spoken." Herein lies a great lesson for us. Ignorance of "all that the prophets have spoken" is the clue to the astonishment and unbelief shown by many in this generation in regard to matters upon which they should have been informed. How many have made shipwreck of the faith through dim-sightedness in regard to such things as Christ's long absence, the straitness and narrowness of the road to the kingdom, the heresies that from time to time arise, the strange and sometimes very bitter experiences which the righteous are often called upon to endure. These should not be stumbling-blocks, and would not be, if brethren only knew and believed what is written.

Moral: Search the Scriptures.

THE DRAGON AS A POLITICAL SYMBOL

In our last issue the point was made that the symbol of the "three unclean spirits like frogs" relates to Communistic influence. John saw this emerging from out of various centres including that of "the mouth of the dragon" (Rev. 16: 13). Concerning this "sign of the times," Brother Thomas has written: "This is the only place in the apocalypse where 'frogs' are introduced. They are produced here by way of illustrating the character of the spirits that, in the period of the sixth vial, would issue forth from the dragon, beast, and false prophet's governments to all the rulers of the earth and habitable; and in a parallel series with the series of events by which the power of the Euphratean Ottoman empire is drying up."

— Eureka vol. 3, p. 555.



Constantinople: The Mouth of the Dragon

Ever since man's rebellion against God in the Garden of Eden, the dragon (or manifestation of the serpent — Rev. 12: 9) has been used as a symbol for sin politically revealed. It is a national power, the great enemy and adversary of God and His people Israel.

During the Mosaic era this great enemy was Egypt. Egypt embodied all the worst elements of human nature, with all the superstition of which man is capable. It tyrannised the people of God, and stood before the world as the great Sin power of antiquity. To the prophet it was the "great dragon that lieth in the midst of the rivers," that boasted of its power and prowess (Ezek. 29: 3).

In time, however, Babylon assumed the mantle of Egypt. It stood forth as the champion of sin. Nebuchadnezzar, the servant of Yahweh, extended his arm to grasp this power. Egypt was overthrown, Israel was taken into captivity, and now Babylon extended to all nations the intoxicating cup of pagan superstition that drove the nations mad (Jer. 51: 7).

But this proved only temporary. In course of time world power flowed west to become enthroned in Rome, the "great city" of the seven hills, apocalyptically identified with Egypt and Babylon. Thus Rome is spiritually styled "Sodom and Egypt" (Rev. 11: 8) and "Babylon the great" (Rev. 17: 5).

Rome became identified with the dragon both Scripturally and historically. The Dragon was adopted as one of its military ensigns. Gibbon records that in the great procession of Constantine from Milan to Rome the Emperor was surrounded by his guards with their silken banners "embroidered with gold, and shaped in the form of dragons."

Here was the dragon-system in power, glorying in its identification with this pagan symbol. Even Rome proved inadequate as a centre from which to wield world power, however, and Constantine looked for a new capital as a centre of civil administration. He found it in ancient Byzantium at the outlet of the Black Sea. He rebuilt the city, called it Constantinople, and made it the headquarters of his government. The imperial court was established there, constituting it the throne of the Dragon which became its apocalyptic symbol. From this city Justinian and Phocas issued their decrees, fulfilling the prophecy that the dragon would give authority to the beast (Rev. 13: 2, 4), so dividing Roman territory between the east and the west, answering to the two legs of the image of Daniel 2. Constantinople in the east, and Rome in the west, became the respective mouths of the dragon and the false prophet.

In 1453, Constantinople was occupied by the Ottoman power, but it still remained imperialistic in character. Though it had changed masters it was still the dragon power. With the decline of Turkish power its imperialistic character changed. Today the government of Constantinople is republican, for Turkey no longer has the power to impose her will on others. But with the whirlwind inundation of the Russian from the north, and the occupation of Constantinople, by Gogue, the king of the North, it will again become imperial.

Thus the dragon remains as a fitting symbol of the power of Sin in imperial manifestation ruling from Constantinople whether known as Roman, Ottoman or Russian.

Echoes of the French Revolution

In the vision he saw on Patmos, John saw an unclean, froglike spirit emanate from the mouth of the Dragon. The context indicates what is meant by this. The demon-spirits are not for peace, but are sanguinary, warlike policies by which the government breathes out threatenings and slaughter against its enemies. From the political centre of Constantinople such a policy is to emanate, playing an important part in developing the crisis of the last days, in causing the kings of the earth and their armies to gather together to make war.

The point was made, last month, that froglike spirits implies Communist philosophy which is a development resulting from the French Revolution. The prophecy indicates that this will be active in rousing the nations to Armageddon.

Modern history has shown how prominent has been the part played by Revolutionary France in the course of events. Since the closing years of the eighteenth century, France has been a storm-centre, the direct or indirect cause of almost all wars and revolutions. The revolutions of 1789, 1830, 1848, the wars of Napoleon 1 and Napoleon 111, various colonial enterprises and crises are all the result of the froglike spirits. Other indirect results are evident in the two world wars, the present unrest among nations. Philips' Historical Atlas makes the following point:

"The intention of the treaties of 1815 was to restore the Europe of 1792 as far as might be; and it ignored the fact that French aggression had roused the nations of Europe to self-consciousness, making foreign rule impossible to them. Hence the revolutions and wars of the 19th century which separated Holland and Belgium, unified Italy, expelled Austria from the Germanic Confederation, broke up the Austrian Empire into the Dual Monarchy, and created the German Empire under the hegemony of Prussia. This period of renewed disorder ended with the Treaty of Berlin 1878 which ushered in a generation of armed peace. Only in the Ottoman Empire and the States carved out of it from time to time during the 19th century was there much shifting of political boundaries, but there disorder continued until it finally issued in the war of 1914."

French aggression is suggested as the basic cause of these developments, the most important of which are the unifying of Italy, the unifying of Germany, and the dismemberment of the Ottoman Empire. "I saw," said John, "three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet."

These same features are strikingly confirmed if a map of the Balkan Peninsula of 100 years ago is compared with a map of the same territory today. Instead of a united territory under Ottoman control, there are today a number of small nations. French influence was active in bringing about this change, causing the "Euphrates" to dry up. "The Frogs" have raised their croaking voices in these "marshlands" angering the nations, stimulating their warlike inclinations which erupted in such major catastrophes as World War I, laying the foundation for Armageddon.

The Drying Euphrates

In conjunction with the developments considered above there has also occurred the decline of the Ottoman Empire. Turkey is today the weakest of all the once great powers, a conclusive evidence that we are living in the period of the sixth vial (Rev. 16: 12), during which period will occur the stealthy advent of the King of Israel (v. 15). The "way" is being prepared for the Kings who are out of a Sun's rising, the anti-typical Cyrus and his sanctified ones. Soon the divinely appointed conquerors of the "great city" will be mobilised to breach the walls and seize control of Babylon the Great, bringing it subject to the rule of Christ. Thus: "Blessed is he that watcheth and keepeth his garments."

The history of this decline is remarkable. In 1820, the Ottoman Empire found itself freed at once from foreign war and domestic strife. But before the close of the year the scene had drastically changed. From then onwards, the Empire experienced distress and trouble which undermined and exhausted its resources until the once mighty Empire passed into proverb as the "sick man of Europe." In selecting a few items from the incessant "drying up" or evaporation of power that took place, we emphasise that this evaporation of power has been brought about by the outworking of a democratic, or communistic spirit set in motion by the French Revolution. It is the work of the "froglike spirits" seen in operation in the Dragon territory. Turkish power which once dominated the Middle East and extended deep into European territory slowly receded through the following means:

- 1820-27—Independence of Greece from Turkey.
- 1828 —Independence of Servia from Turkey.
- 1829 —Algiers lost to France.
- 1832-40—Independence of Egypt from Turkey.
- 1861 —Independence of Rumania from Turkey.
- 1878 —Congress of Berlin; independence of Montenegro; Bosnia and Herzegovina lost to Austria.
- 1882 —Occupation of Egypt by Britain.
- 1885 —Independence of Bulgaria.
- 1912-13—Balkan wars resulting in loss of territory by Turkey.
- 1914-18—World War; loss of Palestine, Syria, Arabia, etc.
- 1922 —Abolition of Sultanate.
- 1923 —Turkey declared a Republic.
- 1924 —Abolition of the Khalifat.

Whilst these national disasters took place, the nation suffered dreadful internal loss of life through earthquake, epidemics, pestilence, civil disorder. These catastrophes particularly affected Constantinople, causing one writer to declare: "Within this one city half its population has been swept away from causes not operating elsewhere."

"I have found it"

In attempting to relate the history of the past century to the relevant section of the Revelation, I have liberally quoted from "Eureka," Brother Thomas's masterly exposition. Since this work was published, another hundred years have rolled by, but the only addition required is the insertion of a few more dates to illustrate the continuance of the process he so clearly foresaw. As we celebrate this year the centenary of this wonderful work, let us give double honor to this worthy pioneer who labored so abundantly in the word and doctrine, that we might enter into his labours, and may have hope with him of participation in the final destruction of the Dragon power.

We have the assurance that he will be blessed who gathers accurate knowledge of the words of this prophecy (see Rev. 1: 3), imparting his knowledge to others that they also may give heed, and observe narrowly the things written therein, for the time IS NEAR.

We can give due honor to Brother Thomas today by the earnest consideration of his expositions. Read and re-read "Eureka" and become stirred and uplifted by having the mind thus centred on the unveiling of Jesus Anointed, the manifestation in glory of Yahweh's salvation, anointed in Zion as King of kings and Lord of lords.

Anticipations for the Future

John saw the unclean spirits like frogs emerge from the mouth of the dragon right up until the time that Armageddon breaks over an unprepared world. At the moment events in Turkey are comparatively quiet, but the world is destined to witness incidents of the greatest significance occur in that area. Russia will move south to absorb the remnant that remains of Turkish power. From Constantinople there will then issue forth an "unclean spirit" that will exceed all others in virility in stirring the nations to war. It will project a crisis of the greatest moment, presaging the "time of trouble such as never was."

Meanwhile, Russia wages a war of nerves against Turkey. On the Russo-Turkish border, the Red Army stands poised, and the world knows that Russian ambition lies in the direction of an outlet to the Mediterranean. Turkey today exists only by grace of British and American support. Let that be withdrawn, and the Euphratean Power would completely dry up, as prophecy demands. Constantinople would then become the mouth of the Russian Dragon as it

was once that of the Roman. From this centre will emerge the "unclean spirit like frogs" that will go forth to the nations of the world inciting them to the greatest war in all history.

By then, however, our interest in these matters will be considerably lessened, for Christ will have returned, and we shall be busy at the Judgment Seat at Sinai. Now is our day of opportunity; let us use it wisely.

—F. Russell (S.A.)

For further study see "Eureka" vol. 3 pp. 39-46, 546-555.

For historical details since "Eureka" was written, see "Apocalypse and History" pp. 153-175.

Book Review

A Dictionary of Life in Bible Times

Published by Hodder & Stoughton Ltd. Australian price,
37/3. 308 pages.

This very attractively-produced book contains over 800 short articles, many of them illustrated by drawings, and all of them telling the background of the Bible story. The principal articles are classified under three main headings: 1. Secular life; 2. Religious life; 3. Animals, Plants, Minerals. These main divisions are divided into smaller sections. For example, Secular Life is divided into Domestic Life; Work; Arts and Sciences; Political, Civil, Military Affairs.

Archaeological research, as well as the Bible itself, has been explored to provide the material for this book, which can find a useful place on the bookshelf of every student of the Scriptures.

We have personally found it important in our study of the Bible to ascertain the manners and customs of the land, for this so frequently gives added colour to the story. For example, a mental picture of Christ's sufferings is brought more vividly before our mind if we have some conception of what is literally signified in the words "cross" and "crucifixion." This Dictionary supplies that need. It assists in the better understanding of the 23rd Psalm or the parable of the Good Shepherd, by supplying the background of the shepherd's life as lived in ancient Palestine.

The Preface states:

"It was intended to be of most direct service to all who are engaged in the religious instruction of young people. Technical language is avoided; the articles are concise and often illustrated; references and cross-references are easily followed. Not only is it hoped that it will serve as a valuable reference book for teachers, but pupils from junior grade upwards should have no difficulty in using it."

To indicate better the type of article contained in this Dictionary, we supply a couple of examples:

BEAR—

David's celebrated statement, "The Lord that delivereth me out of the paw of the lion, and out of the paw of the bear, will deliver me out of the hand of this Philistine" (1 Sam. 17: 34, 36, 37), the story of the bears of Bethel (2 Kgs. 2.24), as well as certain metaphors of the prophets and Biblical poets (Isa. 59.11; Lam. 3.10; Amos 5.19), show that the bear was well known in Palestine. Its Hebrew name derives from a root signifying "to walk quietly." This animal was only to be feared when attacked, hungry (Prov. 28.15), or deprived of its young: "It is better to meet a she-bear robbed of her cubs than a fool in his folly" (Prov. 17.12). "I will meet them (the Israelites) like a bear robbed of her cubs," are the words put into Yahweh's mouth by the prophet (Hos. 13.8; cf. 2 Sam. 17.8).—The bear figures in the visions of Daniel and in Revelation (Dan. 7.5; Rev. 13.2); Isaiah declares that at the coming of the Messianic peace the heifer and the she-bear will be companions, and that their young will lie down together (Isa. 11.7).

Bears have almost disappeared from Palestine; there were a few until recently in the Hermon massif and in Lebanon; the last few have now taken refuge in Anti-Lebanon.

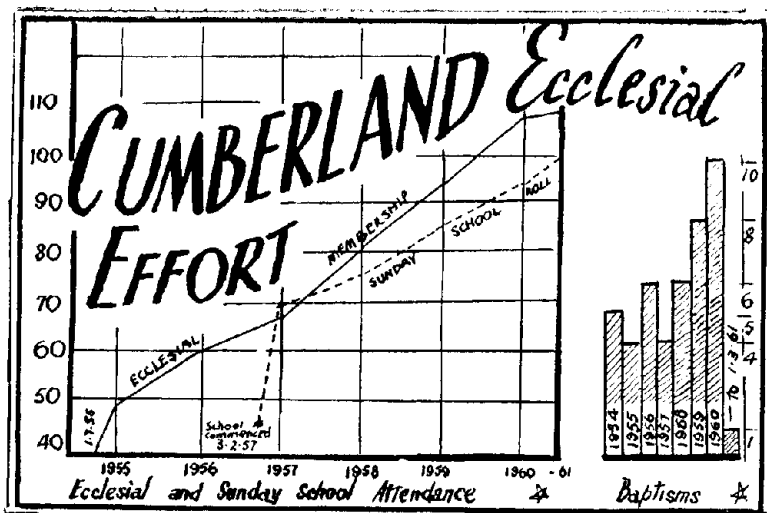
DEW—

The climate of Palestine is such that in the dry season absolutely no rain falls. Sometimes it ceases completely by March, at a time when the crops are already well developed. Often afterwards, however, the rains called "latter rains" provide advantageous moisture. But after these there is only dew to give the necessary humidity, and when the April rains fall the dew is not merely advantageous but indispensable. It can, indeed, be very abundant in the mountains when the warm air rising from the plains condenses in the coolness of the night. The range of night and day temperatures is very large; in Jerusalem it averages 10.8C.

This is why dew is considered a blessing. Isaac bestowed it upon Jacob when he blesses him (Gen. 27.28); and the mystery of its origin means that it is regarded as a gift of God (Job 38.28; Dt. 33. 13). While sometimes it is a symbol for what rapidly passes away (Hos. 6.4; Mic. 5.7), it is, because of its beneficent action, a figure for kindly human speech (Dt. 32.2), and in particular for a king's favour (Prov. 19.12); for the prophet it is as a parable of God's love (Hos. 14.5).

The book has been most attractively produced in an engraved binding, and with a well-designed and appropriate dust cover. It is altogether an interesting, helpful and pleasing book. We can supply copies for readers if they cannot obtain them locally. Please add postage (2/6) to cost of book.

—P.M.



THE TRUTH IN CUMBERLAND (South Aust.)



In the things of the Truth, true progress cannot be measured in terms of numbers, or in material possessions. Real progress is only found when the transforming power of the Word is discernible among brethren and sisters, and when in their devotions and sacrifices for the Truth there is evidence of lives dedicated to the service of the Master. Those characters shall outlive all Ecclesial records, statistics, and material possessions, to find a permanent place in the Kingdom of God.

However, as the Cumberland Ecclesia hopes, in a few weeks, to open its hall, it is thought fitting to provide readers with a few details of development in that area, in order that those of "like precious faith" may "rejoice together with us."

From the beginning, a virile, forthright platform has been instituted. We have not hesitated to take up the challenge to Truth when it arose, nor to present forcibly and directly the teaching of the Word in opposition to prevailing error. This policy, we feel, has partly been responsible for the success that has attended these efforts.

Original Gospel Extension Effort

In October, 1952, a group of brethren and sisters, moved by the need to present Yahweh's message of salvation to the people in the southern districts of Adelaide, commenced a Sunday evening lecturing campaign in the suburb of Cum-

berland. The effort was supported by the Adelaide Gospel Extension Society, and almost immediately began to bear fruit.

The ground was not easy to work. The district was well catered for by the false systems of Christendom, which went out of their way to make their religion pleasing to the flesh. We tried to loosen the soil somewhat by a regular distribution of a roneod invitation setting out the lecture-titles for the coming month, together with a challenging synopsis of each address. We also advertised the friendly home study gathering which was commenced about this time, and was designed to cater especially for interested friends seeking to know more of the great truth's of God's Word.

Further support of these efforts was provided by the regular distribution of the "Digest of Truth" and "Herald of the Coming Age."

Gradually applications for further literature began to come in, and by immediately personally contacting these people, the Truth was kept continually on the offensive. We learnt the value of maintaining these efforts at full pressure, and this brought results. Too often Gospel Extension work is allowed to lag almost to a standstill, whilst brethren despair that results are not forthcoming. We need to remember that God will not bless laziness; but work done faithfully and continuously will not lack its reward. Individual effort is required, and for this there is no adequate substitute. We cannot afford to be casual in our labours, but exercising patience and steadfastness we must labour that Yahweh may bless our efforts with the increase. To go a mile or so out of our way in order to hold out the hope of life eternal to a perishing member of Adam's race, may be considered distasteful, but it should be considered a pleasure and a privilege — particularly in this age of easy transport. Paul travelled the world of his day, often suffering severe hardships, that he might present the Truth to the Gentiles to whom he was sent. Surely we fail miserably if we are not prepared to take the Gospel into that corner of the vineyard into which we have been sent.

Difficulties

The local hall in which we held our meetings is named "Progress Hall." Its name belied its condition. There was little of "progress" about it. It is an unpretentious hall, tucked away among a row of shops that hide it from view, so that it is hard for any to find except the initiated. The

dark-colored wood and brick walls of the inside did not add to its attractiveness; nor did the pile of chairs and other furnishings usually stacked untidily by the platform. The facilities were very limited; there was not even a shed in which we could pack anything. However, the brethren made up with enthusiasm what they lacked in amenities; "Progress Hall" became our motto, and some large and enthusiastic meetings resulted.

But there were difficulties. Banners and charts (used for special addresses), reading desk and other equipment had to be assembled in the homes of brethren and taken to the hall for erection just prior to the time of meeting, to be afterwards dismantled and returned to the private homes for storage. The hall was often hired for purposes far removed from the things of the Truth, and resultant mess had to be cleaned up before our service could begin. The more progress we made the greater became our difficulties, until, at the moment, "Progress Hall" lags far behind our needs, much more, our desires.

Special Efforts

Every now and then we interspersed the normal series of addresses with special efforts. For these, one speaker could be selected to carry a theme over three nights. We found this far better than having three different speakers, for usually the three fail to properly co-ordinate their addresses. Where one speaker is selected for the three nights, however, a great responsibility rests upon him to properly master the theme upon which he is to speak, and it is also necessary that he present his matter simply so as to be of benefit to friends as well as brethren. Some of the themes selected were: "The Prophecy of Zechariah," "The Life and Message of Ezekiel," "Habakkuk's Message for These Times," etc.

These special efforts were widely advertised, and attracted good audiences including many strangers. Some of these themes might be considered as too deep, or above the heads of strangers, yet we know of a number of cases where strangers first attended such a series, and had their interest in the systematic study of the Word so aroused that they are now members of our Ecclesia. It has also been our experience that strangers given the meat of the Word on a Sunday evening are more eager to attend the mid-week study classes for further instruction in the things of God. Perhaps we are inclined to under-estimate the intelligence of those seeking for Truth, and also to forget the example of Apostolic preaching. The 2nd, 3rd, 4th chapters of Acts are filled with

profound exposition based upon the Old Testament Scriptures — and this constituted Gospel extension efforts in the first century ecclesias!

Lectures on these special efforts usually terminate with a Question Session, and some very dramatic and interesting episodes have been recorded.

During the Zechariah Lectures, the chairman invited the audience to read the whole prophecy during the week, as the three addresses would surround this book of the Bible, and stated that the speaker would be happy to answer any question relating to any portion of this prophecy. On the following Sunday evening, one stranger declared that she had followed this advice, had found the reading most interesting, but would like a short explanation of the prophecy of the idol shepherd in Chapter 11: 15-17!

When undertaking this sort of campaign the speaker must be prepared for any type of question. Fortunately, every Christadelphian lecturer can avail himself of grand helps to the better understanding of his subject through the pages of "Elpis Israel," "Eureka," and so forth.

The Ecclesia is Formed

After three years profitable service as a lecturing group, a spontaneous desire was felt for the establishment of an Ecclesia at Cumberland. While all were not in favour of the suggestion, the Adelaide Ecclesia sanctioned the proposal. Looking back over the years that have rolled by, we can agree that the venture has been fully justified.

The decision to form an Ecclesia was made on 5/5/55. From a foundation membership of 40 it has grown steadily until our roll now stands at 109. We pray that it will continue to increase, at the same time recognising that our heavenly Father alone can provide the increase.

There have been many thrilling highlights in our growth. Early in our history as an ecclesia, we were challenged by a Methodist minister, who spoke to the provocative title: "Christadelphianism!" He objected to the distribution of "Digest of Truth" in his area. We had a team of shorthand writers at his address who took down verbatim the distortion of Christadelphian teaching he presented to his audience. On the following week we replied in an address entitled: "Methodist Tradition versus Bible Truth." A personal invitation to the "rev" Percy Clark to attend in person and question the speaker was not accepted, though some of his congregation, including officials of his church did so,

After our reply-lecture, animated discussion took place in the hall. We ultimately printed the text of Mr. Clark's address and our reply for widespread distribution. In a letter to Mr. Clark, in which we forwarded him the text of this matter for correction on his part if need be, we wrote: "Christadelphians do not fear the closest scrutiny, nor the most searching criticism, of the doctrines proclaimed by them, so long as the Bible remains the determining authority."

On another occasion, the Seventh Day Adventists became active in our district in their usual forthright manner. We replied in a special address which brought quite a number to the gathering, and resulted in the Truth being vindicated in keen discussion afterwards.

We have also endeavoured to seize the opportunity afforded by current events. After all, we have the key to these matters in the prophetic Scriptures, and are able to set before the world a message of hope. Some time back, when newspapers were reporting negotiations between Russia and Rome, we put on a special address entitled: "Communism, Catholicism, or the Kingdom of God?" Again we had the hall filled, with a good sprinkling of friends. At question time, a Roman Catholic challenged the speaker, and an animated public discussion took place. It was resolved in favour of the Truth when the speaker drew attention to the prophecy of Paul that there would be a "departure from the faith" by a community that would "forbid to marry," and command its followers to "abstain from meats" (1 Tim. 4: 1-3).

Interspersed with these challenging addresses, we continued the special efforts. Subjects like, "The Life and Times of Abraham"; "Divine Worship, its Meaning and Purpose" and similar subjects provided the basis of a fortnight's activity around the Word. These efforts were designed to help both brethren and strangers.

Mid-week lectures were also undertaken, and proved quite successful. This was particularly so at Blackwood, a hill's suburb approximately eight miles south of Adelaide. From this area quite a number have been converted to the Truth at different times, though in other districts we had very little success. Some of these lectures at Blackwood were delivered in an old rambling, galvanised-iron shed, dignified with the title "Scout's Hall." They were delivered in winter when the nights are wet and cold. But despite such adverse conditions, we received better results at Blackwood than

have come from efforts held in more modern and comfortable halls, proving again that we must not wait for only the most favourable conditions to present themselves before proclaiming the Word, but should preach the Gospel "in season and out of season."

In March last year, another effort was held at Blackwood in conjunction with the Adelaide Gospel Extension Society, and it is interesting to note that the results this time did not come from Blackwood itself, but a suburb some six miles away, these folk being attracted by the campaign. Home study meetings were arranged in Blackwood in the home of a brother and sister who themselves had accepted the Truth some time previously, as a result of a series of addresses on the "Names and Titles of Deity." A middle-aged couple were taken to the Home Study meetings, and on the way home after the first meeting, expressed their delight at the stimulating and refreshing message that had been presented. Ultimately, after six months of weekly tuition in the things of the Kingdom of God, they were immersed into the sin-covering Name of Jesus Christ. Surely Yahweh moves in a mysterious way His wonders to perform.

The formative years of the Ecclesia served to show that many possessing ability hitherto unused in the larger meeting were brought into the work, and have developed into keen and energetic labourers in the Vineyard.

Study Groups

It has been our experience that these closing days of the Gentiles constitute a challenge to us all, and we need something more than mere social activities to bind us together, and make us receptive to the requirements of the Truth. We believe that the influence that keeps an Ecclesia united and energetic in the Truth is the power of the Word itself found in enthusiastic study classes. These we have fostered. We look upon each baptism as a challenge, for there is a need that once a person has accepted the Truth they be built up by its nourishing message. We have found the assistance of the "Elpis Israel" Classes of immense help. One is regularly held at the home of Brother and Sister A. Hollamby, 40 Tutt Avenue, Kingswood,* the other is held in the Institute Hall, Westbourne Park, not far from Cumberland. Many excellent studies have been undertaken in these classes. At Kingswood, "Elpis Israel" and "Eureka" have

*This is the oldest class in Adelaide, having been held consistently in the same home for some 20 years.

formed the basis of the studies over past years; at Westbourne Park, we have considered, verse by verse, such books as Ecclesiastes, Hebrews, The Life and Times of Abraham, Zechariah, Haggai, Galatians. With such verse-by-verse studies, liberal use is made of the writings of our pioneers.

In fact, we have felt the blessing of being a group united in our appreciation of the works of our pioneer brethren. For this reason, we have been able to avoid the contentious and weakening influences brought about by so-called "free thought," or a "more up-to-date Bible outlook."

Meanwhile "Progress Hall" had lagged far behind our needs. We had to hire the Institute Hall for our study nights, and frequently the solemn, profound thoughts induced by the Word were disturbed by the shrieks and laughter of some scouts who used an adjoining room, and whose voices easily penetrated the thin walls of the hall. Ofttimes we could not get this hall when we wanted it, and had to seek for accommodation elsewhere, or hold our meetings only when the hall was available.

We found grand help during this time from Brother and Sister A. Lawrey, two of our members. Not only was their home opened for group study nights when we would try and interest friends and Sunday School scholars in basic facts of the Scripture, but in their home the majority of baptisms took place. We have been present in meetings held there when every available inch of space has been taken up, and a crowd of friends, Sunday School scholars and brethren have thronged the lounge, hall, dining-room and kitchen, to participate in the meeting and to be regaled with supper afterwards. A grand service which we have truly appreciated.

And now a new venture opened up for our ecclesia which was absolutely beyond the scope of "Progress Hall" to cope with.

The Sunday School

In February, 1957, Sunday School work was commenced by the Ecclesia. It was another burden undertaken by our limited staff, but fortunately, at the beginning, the school was quite small.

We found in this work how inadequate Progress Hall was for our needs. It became a babble of noise as teachers filled it with their voices of a Sunday afternoon. We finally had to divide the school up, hiring the Institute Hall for the younger classes. The disadvantages of this will be

apparent to any Sunday School worker, for the Institute Hall was some distance from Progress Hall, and children had to be conveyed there.

And under the control of Brother Hollamby, ably supported by Brother K. Cook, of N.S.W., the school began to grow.

Today it numbers 95 scholars.

Any further numbers would be an embarrassment under present conditions.

In short, "Progress Hall" had reached the stage when it sometimes could not hold the numbers we would receive at Special Lectures, and was never adequate for our Sunday School needs.

The need for better accommodation was imperative.

The New Hall

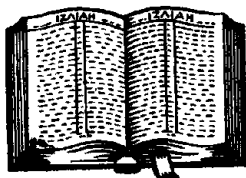
Some time back, we acquired a good corner block of land on a main artery that conveys traffic from Adelaide to the southern suburbs. As our needs became more acute, the urge to use this land for the purpose it was acquired became more pressing. Necessary finance was a problem, but help was promised by many brethren, and about seven months ago, actual work was commenced. We felt it best to put this work mainly in the charge of one brother, and Brother A. Lawrey took this work in hand, supported by others. Much of the actual labour was performed by brethren themselves, and the hall has thus been erected at the cheapest possible cost. It provides space for the main meetings, a rear hall for youth meetings, and separate classrooms for Sunday School work.

As we write this, the hall is rapidly approaching completion. It brings to an end a phase of the Truth's labour in Cumberland. We hope that it will open up an even more prosperous era from a spiritual point of view. That relies, as we stated in opening, not upon a hall or material possessions, but upon the application of each individual member of an Ecclesia to the sanctifying influence of the Truth (John 17: 17). We are all playing a part in the building of a spiritual house in the Age to Come; may we each so use the circumstances of life that all rough edges are smoothed away, and we are fitted for a place in that glorious spiritual Temple which Yahweh will inhabit by His Spirit.

The work in Cumberland is the result of teamwork. We have had our troubles, our problems, our differences, as each

Ecclesia has — they are inevitable in these times. But if our minds are centred upon the Truth we will derive the means to look beyond these matters, and find a basis of co-operation for the good of all. Meanwhile, we trust that our brethren in other parts — those who know us personally and those who know us only by repute — may rejoice with us at this time, praying Yahweh that He will continue to bless our efforts to build up His Ecclesia, and extend His Truth.

— W. Gurd (Recorder)



Things Old and New

No. 22—

The Desert shall Blossom as the Rose

The wise man said: "The profit of the field is for all; the king himself is served by the field" (Eccles. 5: 7). Consequently, land ownership will be the basis of the material arrangements in the Kingdom. The whole world is to be divided between all families of the earth as part of the blessing coming through Abraham and his seed. This raises the problem (mentioned in an earlier article) of whether there will be room enough for all mankind, and I promised to discuss the way in which the 8,000,000,000 acres of desert in the world can be brought into a state of fertility.

That they will be made to blossom and bring forth abundantly is very clear in Scripture. Many passages speak first of Israel, but, as we have seen, what happens in the land of promise will ultimately extend to all mankind. Israel is to be the nucleus and starting point of the divine operations whereby Abraham will become the father of many nations and heir of the world, together with his seed, the Christ individual and multitudinous.

Among such passages are the beautiful words of Isaiah 35:

"The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose. It shall blossom abundantly and rejoice even with joy and singing (a reference to the festal joy that will be experienced on the family farms that are now only desert land — song and dance and praise where now 'the wild beasts of the desert' are solitary). The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of Yahweh and the excellency of our God."

Then follows the command to strengthen the weak hands and confirm the feeble knees, which is just what the arrangements of the kingdom will do. The blind, deaf, lame, and dumb shall be healed, we are told, "For (as if it were the cause) in the wilderness shall waters break out and streams in the desert. And the mirage (the apparent oasis) shall become a pool, and the thirsty land springs of water: in the habitation of dragons where each lay, shall be grass with reeds and rushes." Associated with these blessings shall be a highway called the "way of holiness." This will be a literal road leading to the city of God — a pilgrim's way to Jerusalem. And what happens physically is an apt emblem of what will happen spiritually to mankind.

Ill health, such as the various eye diseases that afflict the east, the diseases which cause paralysis and deformity and impair the speech and hearing will be removed, because God's blessing to a sound agricultural community will give sound nutrition, a healthy life and a happy contented mind on the basis of instruction in righteousness and truth. This same instruction in holiness will open men's eyes to the Light of the world, their ears to the saving sound, their mouths in praise to God, and their feet to a walk in righteousness. "The ransomed of the Lord (first the saints, then Israel, then all mankind) shall return and come with singing unto Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness and sorrow and sighing shall flee away."

Trees in the Desert

Isaiah 41 has similar words, with emphasis on the planting of trees. "I will plant in the wilderness, the cedar, the shittah tree, and the myrtle and the oil tree; I will set in the desert the fir tree and the pine tree and the box tree together" — and again a material blessing with a spiritual object — "that they may see and know, and consider and understand together that the hand of Yahweh hath done this, and the holy one of Israel hath created it." This re-echoes our main theme that

the object of the agricultural life of the people in the millennium is to induce the contemplative disposition, which will acknowledge God as the Giver of all, and will cause men to work as in partnership with Him, learning from Him in all things. It is interesting to notice how there is the practical recipe for desert reclamation and soil conservation: **TREES!**

There is an organisation called the "Men of the Trees," led by Mr. R. S. B. Baker, devoting itself to encouraging the preservation and planting of trees. Baker recently wrote to President de Gaulle, saying that the reclamation of the Sahara with trees could establish 100 million people on subsistence holdings (i.e., small self-sufficient farms). President de Gaulle will not achieve it, but a greater than he will.

In an earlier article we quoted the words of Professor Lindsay Robb:

"In his incredible folly man destroyed by fire, and uncontrolled movement of his grazing animals, the vegetation on vital vulnerable areas essential to the security of his water supplies . . . he destroyed the basis of his existence, and the grass that once grew on the hills reappeared on the pavements of deserted cities."

Isaiah 58 speaks of Israel building the waste places, and raising the foundation of many generations. Then in v. 12 he links the physical repair work of Israel with the way in which they will be the channel of spiritual repair to all mankind. "Thou shalt be called the repairer of the breach; the restorer of paths to dwell in." As we have seen, "Israel shall blossom and bud and fill the face of the earth with fruit." The trail will be blazed from Zion, "for if the casting away of Israel be the reconciling of the world, what shall the receiving of them be, but life from the dead for all mankind" (Rom. 11: 15).

Ezekiel speaks of the reclamation of the deserts in chapter 36:

"Ye, O mountains of Israel, ye shall shoot forth your branches and yield your fruit to my people of Israel for behold I am for you, and I will turn to you and ye shall be tilled and sown, and I will multiply men upon you . . . and the wastes shall be builded. And I will multiply man and beast upon you and they shall increase and bring forth fruit, and I will settle you after your old estates . . . and (moral result) ye shall know that I am Yahweh."

When he says the cities shall be inhabited, we should not think of places like London, New York, Sydney and Tel Aviv. We should call to mind what Ezekiel styled "villages." Note how the prophet implies a balanced agriculture — what is now desert will sustain both man and beast. The beast will be a key to fertility to the soil from which the fruit and grass spring.

A Challenge

Implicit in these passages (and there are many others) is an understanding of what causes deserts. In many ways the restoration of the deserts in the age to come will be by the reversal of previous trends — natural methods will be employed under the instruction of the saints, after the great earthquakes has upheaved sources of water previously hid far underground.

It is interesting to look at the problem practically. You and I might be sent by Christ to be the shepherds of a now desert area. Imagine if, in his grace, Jesus has said to you and me, "Be thou ruler over five cities (districts)," and that our district is where the Sahara, Kalahari, Gobi, or Nullabor desert sands now reign supreme. I once used to think I would rather be posted to a pretty little village in Devonshire or Wales, but now I understand the challenge of being sent to make the desert blossom as the rose, or to civilize the "underdeveloped" people with the civilization that comes from God.

The word "challenge" is not inappropriate to the saints when immortal. If angels found certain tasks hard work (Daniel 10), then the saints will not just wave a rod and everything fall into place. They will be spirit beings — but with individuality. One of their joys will be in the exercise of judgment and discretion. They will be sinless, but they will work and think things out.

We take our people out into the desert from the ruins where once they had lived in cities, devastated by the war that is now over. The great earthquake, of which we will speak shortly, has opened streams in the desert. Already herbage is beginning to spring forth. On camels, horses, and carts we take a supply of necessities with which to establish the hamlets and family farms. We go only to the edge of the desert to start with, and then push out as fruitfulness of man and desert increases. But just the water now available has already reclaimed into a wild state many hundreds of acres, and the people's animals are already able to find much herbage, and the children wander finding much that is edible which has grown of itself. There is the ring of the hammer as the first room of the houses is built. Others will be added later. We wander among our people — Christ's people — advising and encouraging them, and leading them in the worship of Yahweh every morning and evening. Power will be in our hands to avoid the disasters which sometimes used to kill the colonist pioneers. Our practical advice will be part of that "his God doth teach him discretion" of which

Isaiah 28 speaks. It will be wisdom from God, but much of it can be known now. We can even now understand how deserts have arisen. How many-sided the truth is that it embraces every subject — because Yahweh is the Creator.

— E. Wille

Editorial Note:

We pause in Brother Wille's article here, to consider a little of what has been set before us, lest in his enthusiasm he drives us directly into the desert unnecessarily. There are vast man-made deserts we know, but not all deserts are man-made. The Nullabor was never inhabited, and given sufficient rain it would be capable of carrying thousands of sheep and millions of people (the whole of Britain could be put into the Nullabor and still leave additional territory). I have seen this "desert" green and flourishing after receiving heavy rain. The same is true of what is called the "dead heart" of Australia. All it needs is the "water of life" and it will blossom and bud and bring forth fruit. In fact, the growth is extremely prolific in these parts after rain. But they do not often receive sufficient rain.

This is true of other deserts. In the southern regions of Israel we were told that the annual rainfall is no more than one inch. We believe that even Brother Edgar on his camel could not make much out of that desert in a purely agricultural community unless miraculously helped by additional rain; unless the former rains and the latter rains "come down abundantly," as has, indeed, been promised.

Isaiah declares that Yahweh "hath comprehended the dust in a measure" (Ch. 40: 12). Scientists have suggested that deserts play a part in the formation of rain. From them arise large quantities of dust which are taken up into the atmosphere to great heights by the winds. This dust is necessary in forming rain. The dust particles form abundant nuclei on which condensation begins; when these become too heavy, they are drawn down in the form of rain. Deserts also play an important part in the distribution of rain. When the sun goes north in the northern summer, the great Gobi Desert of China becomes heated. The hot air rising causes a vacuum into which is sucked the winds blowing across the western ocean from India. These winds, loaded with moisture taken up from the ocean, are forced by this desert over India. They pass over the Himalaya Mountains where the last of the moisture is wrung out of them to fall over the other side on to the desert as cold dry winds, filling the vacuum created by the rising hot air. So the deserts play a part as one of the great counterpoises in God's control of rain and wind essential for the good of mankind.

Of course this relates to those areas that have always been desert, not the man-made variety. In restoring fertility to exhausted soil, there is no doubt that Yahweh will require us to use the natural means at hand to accomplish His will. We will use it expertly according to Divine direction.

There is a further feature of this article that readers should keep well before their minds. Brother Wille, in his enthusiasm, mentions how he would much prefer to be sent to the Sahara to be occupied in the task of desert-reclamation than to a pretty village in Devonshire or Wales. In writing thus, it might be thought that he envisages the pretty villages of Wales and Devonshire remaining unspoiled after the holocaust of Armageddon, and the quiet life of the past proceeding much the same in the narrow, twisting streets of such under Christ's reign as it has for

the past one hundred years or so. We are confident that he does not think this. We want it to be well kept in mind by "Logos" readers that the return of Christ will not mean the instant merging of the world into conditions of happiness and peace, with contented populations suddenly learning to sing the songs of Zion as they drive horse-drawn carts into the hitherto untouched deserts of the world. A rebellious and evil world faces the greatest judgments ever to devastate mankind since the flood. There is a "time of trouble" to precede the time of rebuilding such as we find difficult to picture and distasteful to contemplate. Yahweh lays down the principle in Jeremiah 25: 29 that if He is to bring evil to the city which is called by His name, shall the Gentiles go unpunished? The answer is: "Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith Yahweh of hosts." What this means is better understood by learning of the judgment yet to be meted out to Israel. Zechariah 13: 8 states that "two parts" of those in the land shall be cut off; Ezekiel records the hopeless cry that shall arise from Israel: "Our hope is lost; we are cut off for our parts" (Ch. 37: 11); Jeremiah speaks of the terrible time of Jacob's trouble when sudden pain and anguish shall turn all faces into paleness (Ch. 30: 6-7).

If the God of Israel deals thus with His people how will He deal with the Gentiles who have persecuted Jewry, turned their backs upon His teaching, and brutally oppressed His elect? What of guilty Rome and her satellite daughters, and God-dishonouring Communistic Russia? Will they go untouched? By no means. The Bible speaks of the "slain of Yahweh being from one end of the earth to the other" (Jer. 25: 33), of entire nations being blotted out (Isa. 60: 12), of cities crashing to ruin (Rev. 16), of terror and pain sweeping the earth in an avalanche of horror which mankind will bring upon itself. The populations of the earth will thus be greatly reduced, leaving ample arable land for the remainder to cultivate and enjoy on a rural basis before pushing into the vast natural deserts of the earth.

Time will be required for all this. Mankind is not going to be easily or quickly brought back to God and made amenable to Divine control and influence. It required a generation to be expended before Israel with all its background of Divine understanding and history was brought to a fit state to enter the Land. How long will be needed before the superstitious, ignorant, backward races of mankind (both in Europe and the Dark Continents) are made fit for the Kingdom? What a stupendous, staggering task confronts the saints in the age to come in bringing fertility to the deserts of men's minds.

Finally, whilst agreeing with the principle that mass-production of machinery such as has been introduced by Companies like General Motors will find no place in the Kingdom, could not individual craftsmen produce some machinery to assist in the labour in the field? or as a means of transport? We know of no reason why this should not be the case. Meanwhile, we are confident that Brother Wille will welcome any comment on the matter he is placing before us.

Editor

Our Leisure Hours

In our view, time is too precious, death too near at hand, the business of life too solemn, and the realities of eternity too momentous, to allow our golden hours to be squandered on anything that does not bring some glory to God, and minister some real good, either to ourselves or our fellow-men.

— W.T.C.

An Exhortation to Faithfulness

Individual Privilege and Responsibility

If our tribulations are many and heavy, we must remember that our privileges are correspondingly numerous and great. We are liable to undervalue our privileges, and to exalt our troubles "above measure." A just estimate of our standing in Christ will shew us that the sufferings incidental to the present form of service are not to be compared with the "riches of His grace" in whom we stand, and the "eternal weight of glory" to which we are called by the Gospel.

The Jews thought too little of the incomparable position of favour which they occupied, until they were removed into the enemy's land, and their joyous feasts were subverted, and all their "pleasant things" taken away. In many cases the loss of a thing brings a more quickened realisation of its value than its possession. Hence, it is said, "Jerusalem remembered, in the days of her affliction and of her miseries, all her pleasant things that she had in the days of old." But the remembrance came too late — it was the choking remembrance of neglected, and now lost mercies. During their possession of them, they failed to stir themselves up to any appreciable devotion; the prophetic warnings were lost upon them — listen to one of them: "Woe to them who are at ease in Zion." This describes the evil of their ease, from the divine point of view; they were at ease, "as easy as an old shoe," in divine activities. "Ye careless daughters give ear," cried one prophet, "I will punish the men that are settled on their less," cried another.

Now, the ecclesial counterpart to this is the Laodicean state of being "neither cold nor hot." Because this was the case with Israel, God "cast them out of His sight." For the same reasons, Christ says to the ecclesia at Laodicea: "I will spue thee out of my mouth." The meaning of this is that God hates luke-warm service, He cannot endure it. He only appreciates a zealous-hearted work, and an agonising endeavour in the channel of His purpose. We cannot wonder at this; for who is there that likes a slothful servant? What diligent man can appreciate a creature that merely swings backward and forward like the door upon its hinges, without

any earnest purpose in life. To such a son he says, "Get out of my sight," or if he be a servant he says, "Be off about your business," or if he be a friend he says, "I have no pleasure in you." The motto of these slack-hearted children of Zion was, "The Lord will not do good, neither will He do evil." It takes much the same form in our day.

Their mental apartments are well furnished with every requisite for this present evil life, but they are not rich toward God. They are not "up and doing" in divine things; in these they are willingly to the rear the year round. This means spiritual starvation, and ossification of the bones in the new man — in a word a slow consumption of all that is vital in regard to Christ. What was said to Zion is applicable to us; listen to the stern prophet's word to reviving Israel: "Let not thine hand be slack."

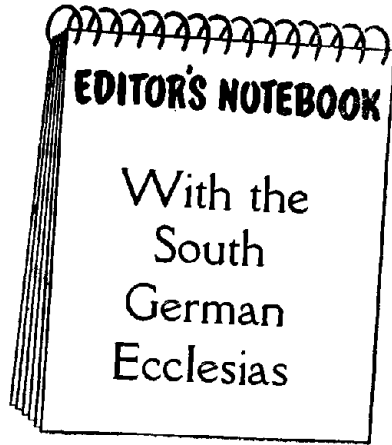
"Grace abounding" has only its proper sequel in the "always abounding in the work of the Lord." God has abounded towards us, and He asks us to abound towards Him in "every good word and work." Abounding people are precious in proportion to their scarcity. It is a joy to contemplate them, they are a fertilising river wherever they go. They "strengthen the weak hands, and confirm the feeble knees." They rejoice in the Lord, and joy in the God of their salvation, and have no confidence in the flesh. The work of the truth is to multiply such from among the sons of men. It is slow work and hard work to take them out at all, but it is still more difficult work to get men off the carnal platform of the mere natural man, on to the sublimer altitudes of the spirit, where everything is revealed to us in its true character, and not least ourselves; that we may know wherein the full image of Christ is yet short coming, and may go to work upon the case with a view to the perfection which is enjoined upon all the Father's children, as the basis of His final approbation: "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

—A.B.

If brethren did not take care, Jesus would come upon them and find them splitting hairs on first principles, and spending their time and temper on abstractions, instead of advancing to perfection in the obedience of the Truth, the rejoicing in hope, the living in faith, and love of the brethren.

— R.R. (1870).

Our flight from Dusseldorf to Stuttgart was delayed, and the sun was setting by the time we eventually boarded the plane. But this added to the beauty of the journey. A bright half-moon on a clear night lit up the earth beneath with her silvery light, so that from the windows of the plane we clearly saw a changing panorama of mountains, valleys and plains. This is one of the most heavily-populated parts of Europe, and below, the endless succession of towns told the story. Their lights shone out bright and clear, gleaming and winking out of the darkness below as we seemed to hover for a moment over them, then to pass on. It looked like fairyland from the plane above.



How different to flights over Australia. There you pass from the city terminal into a void of darkness that is almost unrelieved until the end of the journey is announced, so vast are the empty spaces of this southern continent. The whole of Europe, with its teeming millions, can be packed into Australia leaving further space to be filled up. But space that is largely empty of population.

We were a little concerned how to find our way from the air terminal to the address that had been given us. We did not expect the pleasant surprise that awaited us at the airport. But there, as we straggled across the tarmac, burdened down with bags, typewriter, books and other traveling requisites, we saw a little company enthusiastically waving to us from the gate, and soon were being welcomed by our brethren and sisters from Stuttgart. Brother Gustav Bogner, Sister Rosle Dudt, Sister Mary Butler from England, and others were there to greet us. We felt quite emotionally stirred at this unexpected evidence of loving foresight, and matched their enthusiasm in greeting us with our joy to see them. Though with some we could not exchange a word—for they did not speak English, and I was a slave to my English-Deutsch dictionary—we made up for the deficiency by handshakes by pats on the back, and by even more affectionate greetings.

This was all cut short, however, by the urgency of getting to a meeting that had been scheduled for that evening. We were packed into Volkswagen cars and driven to the home of Brother and Sister Wunsch of Feurenbach for this purpose. There we found a meal awaiting us, and surrounded by the brethren and sisters who had come to meet us, and others who constantly were arriving to participate in the meeting, we tried to eat the food set before us. It was a little difficult, for Germans are habitually much more formal than Australians, and as each new arrival had to be introduced, so we found ourselves constantly standing up to greet a new arrival and hastily chewing a mouthful of food at the same time.

A lovely meeting followed that will remain long in my memory. I had Sister Mary Butler sitting alongside of me to act as interpreter. Psalm 118 was read as an introduction, and I was invited to speak. Fortunately, I knew something about this difficult Psalm, and the system of Bible study and marking that I have been advocating around the world enabled me to pick up the salient points quickly. I drew attention to the fact that after the first memorial supper the Lord Jesus led the disciples in "singing a hymn." This hymn was a Psalm, and as they had just completed his Passover Feast, it was doubtless the Psalms normally sung at that moment in the Jewish Passover, i.e., Psalms 115-118. I outlined the beautiful story of those Psalms, how they foretold the life, death, and future glory of the Lord Jesus. In Psalm 115 there is expressed the glory to Yahweh that was revealed in the life, death, and resurrection of the Lord (note vv. 17-18), in Psalm 116 there is predicted the Lord's victory over the grave, in Psalm 117 the proclamation of the Truth to the nations, in Psalm 118 the future glory to be revealed by the Lord at his coming when the "stone that the builders refused becomes the head stone of the corner," and even Israel will see and acknowledge it (v. 22). But of the twelve who sung these psalms at that first memorial supper, only one knew the full significance of the words sung.

I spake on these matters for an hour or so. They constituted the glorious hope of the promise that united us together, though we spake different tongues. Sister Butler did an excellent job of translating. I would say a sentence in English, she would repeat it in German, and thus the talk was given in two languages. This sounds clumsy in print, but it went off smoothly and rapidly that night in Feurenbach. The talk was punctuated by comments and questions by the brethren and sisters.

There are over 100 Christadelphians in Germany, most of them in the Stuttgart area, and this evening commenced over a week's activity that I enjoyed in their midst. In the cities I again saw evidences of German revival. Seven years ago when I was in this part, Stuttgart showed signs of the terrible battering it had received in the war, but little of that remains today. Instead I saw some of the most modern buildings and shops that I have seen anywhere, including America: row upon row of ultra-modern shops, so designed that each individual store stands out from its fellows.

On one evening, when walking the streets of Stuttgart to catch the train for a meeting at Esslingen, we passed a brightly-lit cinema outside of which was advertised a documentary film of the last war. We were told that German soldiers are encouraged to attend such, for although the violence of Hitler is decried by the government, fear of Russia dominates in Western Germany and the authorities desire to instill the spirit of militarism in the young men. It is said that 20,000 Germans enter Western Germany from the East every month. So tense is the border that the West is building up its military might in preparation for the future.

Thus though Stuttgart looked a lovely city of lights and laughter with attractive shops filled with goods, and people seemingly happy and contented, though on all sides there are seen symbols of peace, the mere mention of Russia to most people drove from their faces all signs of laughter and left there the shadow of fear. There are vivid memories of the horror of the Russian invasion of Eastern Germany, and the nightmare of terror which civilians experienced as the Red troops repaid in kind what their own people had suffered from the Nazi invasion. We are isolated from that sort of thing in Australia. We have never known what it is to have foreign troops enter the cities and ruthlessly take over—

looting, destroying, murdering if they feel that way inclined; forcing the payment of defeat on a conquered and hated enemy.

That is part of the heritage that nations have derived from Nimrod, part of the tribute the world pays for worshipping the flesh.

Meetings were held each evening at different places, and usually continued until late in the night. My talks were mainly expository which, I believe, is the true foundation for proper exhortation. I tried to press home the point that what we believe should change our attitude to life, should make us different men and women. The Truth is a way of life and not merely a creed or a doctrine. That is why so much of the Bible is clothed in difficult language. Yahweh wants us not merely to KNOW but to THINK; He does not merely TELL us things, but tries to induce us to MEDITATE upon them. Therefore we have a book of symbols like the Revelation; or a parabolic system of worship such as the Tabernacle in the Law of Moses; or prophetic pictures that force us to turn to other pages and books of the Bible if we would understand the message to be conveyed. The sum result is that these difficult matters of interpretation require that we search, study, think, and apply. And the more we do that the more completely we will be changed for the Kingdom. The Truth is not designed for a debating society, it is not the repository of mere knowledge without power; we need to apply in a practical way the principles we learn, until the Truth finds expression in our life. Not until that happens have we found the true results of our search.

Exhortation, exposition, explanations of difficulties, chats with brethren on ecclesial problems, on questions of Scripture, on means of further publicising the truth and other matters, occupied our time both day and night. Literary matters also exercised our attention. The "Herald" entitled: "Jesus Christ: Earth's Future Monarch" was prepared in Germany and the mss. mailed back to Australia.

But we also had opportunity of viewing some of the beauty of nature that surrounds this part of the country. On a cold day when a biting, boisterous wind was driving heavy clouds across the sky, and I was pining for a little Australian sun, we kept an appointment with Brother Bogner at his home. We entrained at Stuttgart to travel the few miles to Esslingen. What a difference between these two cities. Stuttgart is a very modern city, Esslingen takes you back to the atmosphere of medieval Germany; the former was smashed almost beyond recognition by bombing during the war, the latter escaped almost without a scar; the former city was noted for its terrible persecution of Jews under Hitler which reached a crisis in violence and the burning of the local synagogue, the latter was noted for its tolerance towards the Jews and its insistence that the synagogue remain unmolested. The brethren saw in this an explanation of why Esslingen escaped the devastation heaped upon Stuttgart, its close neighbour. Both cities are in valleys: Stuttgart surrounded by tree-clad hills, Esslingen by vine-covered slopes. The bus to the home of the Bogners travels up a steep winding hill from whence a glorious picture of the city can be seen spread out beneath, nestling in the valley with the vine-clad hills surrounding it. The steep-pointed roofs of the buildings, the thin spires of churches give it an "old world"

If the work established by Christ in the first century came to nothing through easy-going, world-pleasing corrupters, we ought not to look for a different result to the revived truth of the nineteenth. If we do, we only expose ourselves to needless surprise and pain.

— Brother Roberts.

appearance, and when I saw it, it was made more beautiful for it was framed by the colourful autumn leaves of the vines that sloped away down to the city in the centre. On another day we took the tram to the peak of one of the hills surrounding Stuttgart, on which is a 500 feet Television Tower with a bulge at the top. It looks like a mere stick from the distance, but is a huge structure, and the "bulge" is a glassed-in restaurant, 500 feet up! We travelled up this tower by fast express lift, to come out at the restaurant and see before us a most impressive view. Hill upon hill was heaped away into the distance, like huge waves in a petrified ocean. These were all covered with trees, then showing their autumn tints — a galaxy of glorious colour. And among all this riot of beauty lay Stuttgart.

Two meetings stand out prominently in my memory. One was a meeting with the young people of the Esslingen Ecclesia, the other was with older Ecclesial members. The first meeting was held in the large underground room of one of the brethren. It was the normal "get together" of the young people, but there was at first an aimlessness about the proceedings that indicated the pointlessness of the normal gathering. By special request I took part on this night, and suggested that instead of the usual singing of songs, etc., we devote the night to the exposition of a chapter of Scripture, much the same as if I were at home in what is termed in Adelaide, the "Eakins' Class." The suggestion was enthusiastically received. I told the young people it would be imperative for them to take notes on the subject matter, with the object of marking up their Bibles. I then selected Eccl. 12 as the basis for the evening's consideration and for an hour or so proceeded to expound it. Notes were taken by all members, questions were asked, and a lovely evening was enjoyed by all. The atmosphere was relaxed and happy, and at the conclusion of the evening, it was obvious that a profitable time had been spent together. I suggested this as the basis for future evenings. I spoke of the need of having an objective in our gatherings, to set out to understand a section of Scripture, and to allow nothing to deter us in our determination to master it. I told the young German audience that the "Elpis Israel" classes would be pleased to assist with study notes that they could translate into their language and use as a foundation for study. I exhorted them on the need of preparation now if they were to be useful members of the community in the future, and warned them that time was short and the work before them important. I am hopeful that my young German friends may take this up, and I am pleased to say that since arriving home I have received letters from some of them indicating they will do so.

The meeting with the adult members was a tiring but thoroughly interesting one. In speaking through an interpreter, it is necessary to select the simplest most direct expressions, otherwise the point that it is desired to press home can be lost. But on this occasion I selected a most difficult chapter of the Bible, Proverbs 30. The practical lessons expressed in this chapter are outstanding, but they are covered up in enigmatical language. There is play on words, there are subtle points of teaching that must be unfolded if the best is to be derived from the chapter, and extreme care had to be taken to put this over effectively. I had selected this chapter deliberately to indicate what can be unfolded from a chapter of the Bible, if time and care are used to ascertain its meaning. Here, again, I suggested that notes be taken, and the fact that the address had to be relayed through an interpreter slowed up my delivery sufficiently to give ample time for note-taking. In addition, the popular German habit of interrupting the speaker in the course of his talk, to make a suggestion, to add a comment, or to ask a question was

given free course this evening — and certainly helped to simplify and expand the matter. In all, the talk took over three hours. I expounded on the four great sins to be avoided, the four great appetities to be shun, the four inscrutable motives that man hides from sight, the four disturbing characteristics that cause trouble in the world or the ecclesia, the four little things that show how Divine Wisdom can give strength to the weak, and the four great things that are pleasing to both God and man.

The strain of speaking so long left me feeling rather sick and tired. This was a reaction, not only from the constant succession of meetings since leaving Australia, but from the difficulty I had to cope with the exotic Continental meals, in view of my prosaic Australian eating habits.

So the hours passed into days, to bring us to the point of departure. A number of brethren and sisters were present to bid us farewell as we caught the airway's bus in the centre of Stuttgart to take us to the airport. As it wound its way along the road that took us over the surrounding hills, I looked back upon the city bathed in the noon-day sun. Though it shone with natural light showing all the marks of prosperity and beauty, there is nothing in it that really appealed to us apart from the loving companionship of those of like precious faith. Spiritual darkness enshrouds it apart from this lightstand of truth. Germany assumed an interest to us, we had visited it not because of its natural beauty, or its historic interest, but because of that lightstand.

Here, however, as in other parts of the Ecclesial world, there are problems that must be faced, if the Ecclesia is to continue in strength. What is the main need of the Ecclesias in Germany? We hinted at it in our last article. The writings of the pioneers, translated and printed in the German language, so that the brethren have the helping hand of sound exposition to lead them to Bible understanding. We feel that this is a duty the Ecclesial world owes the Truth in foreign lands. Let such a work as "Christendom Astray" be properly translated and printed; let "Elpis Israel," "Eureka" and other works be similarly published and the brethren will be immeasurably helped. A large, an expensive, a difficult project? Undoubtedly. But if we are to busy ourselves in preaching the word in countries other than the English-speaking world, we need to face up to our full responsibility. The Ecclesias need strengthening that they may present the Truth in virile, forthright manner to an apathetic world, and whilst excellent help is obtained now from teachers in our midst, we must remember that the time could come when those teachers are removed. Yahweh has ever used the written word more than the spoken word to keep His truths before His elect. The writings of our pioneers are an excellent medium of exposition which need to be ever kept to the fore before our brethren. I feel that in Germany there is the need for the public proclamation of the Truth in the form of regular public lectures, for leaflets for distribution to the stranger, for active Gospel extension work. The brethren must be equipped for this work if it is to be done effectively, and whilst there are capable brethren today able to take up this work, we must also look to the future. This, of course, is true of all countries and not merely Germany. But in these notes I am now making specific reference to the Ecclesias in Germany. This is a work of valuable co-operation for somebody to take up; let us "pray the Lord of the harvest that He send workers into the vineyard."

We left Germany, promising to supply some articles for the roneed paper that is issued by the brethren entitled "Pruffet Alles." Through the medium of these notes, I would like my "friends and brethren" of Germany to know that I have not overlooked my commission and hope, God willing, to fulfil it in time.

—EDITOR.

Questions



Answers

HAS THE OUTPOURING OF THE SPIRIT PROPHESED BY JOEL BEEN FULFILLED?

Question: "Would you please explain Joel 2: 28-31 . . . was this prophecy fulfilled at Pentecost (Acts 2: 19-20) or is it still future?"—Sis. M.E.S. (Victoria).

Answer: The context in Joel speaks of a time when the Spirit of Yahweh will be poured upon all flesh (v.28) to the praise of Yahweh dwelling in the midst of Israel (vv. 26-27), and when Jerusalem shall be holy with no strangers passing through her any more (3: 1, 17). This is obviously a prophecy of still future events.

Although Joel foretold dire calamities upon Israel, he also comforted them with visions of ultimate glory: "Fear not . . . for Yahweh will do great things" (2: 21). He promises a "teacher of righteousness" (2. 23, mg.), followed by a former and latter rain which will usher in a time of restoration (v. 25). Between these two Spirit rains, Zion's sun will be darkened and her moon turned into blood before the great and terrible day of Yahweh (v. 31), and then afterward the Spirit will be poured upon all flesh (v. 28). In this great and terrible day, when Yahweh will roar out of Zion (3: 16), the Gentile heavens and earth shall be shaken, and their own moon shall be darkened (v. 15), so that finally, Yahweh shall dwell in Zion (v. 21).

The Lord Jesus is this teacher of righteousness, and the former rain speaks of the outpouring of the Spirit at Pentecost. The blood, fire, and pillars of smoke (v. 30-31) refer firstly to the destruction of the Jewish State in the Roman

invasion of A.D. 70, as a token of the destruction to be meted out against the Gentile heavens and earth in the near future. Peter, in Acts 2: 40, warned his contemporaries to save themselves from this approaching calamity. They were told to "come out."

The process of the calling out of a people for the name of Yahweh (Joel 2: 32, Acts 2: 39) has continued during the "days of the Gentiles." The next stage will be the extinguishing of the Gentile luminaries, and a shaking of their heavens and earth (Joel 3: 15-16, Isa. 2: 21). Finally, the Spirit will be poured forth on all flesh and the glory of Yahweh shall fill the entire earth (Joel 2: 28).

Thus, Joel 2: 30-31 was not fulfilled at Pentecost. It was but a token of God's future purpose. Peter warned his hearers that a train of events was then being set in motion, which would lead to the development of A.D. 70 and the destruction of the Jewish world. World events today reveal that a similar train of events is rapidly bringing civilisation to the final "terrible day of Yahweh" (Joel 2: 31). We are wise to take heed to the urgent warning of the prophet: "whosoever calls on the name of Yahweh shall be delivered . . ."

Further information can be found in "Eureka", Vol. 1, Pages 44-45.

—F.R.

For Private Study

NOTES ON THE APOCALYPSE



An Itemised Exposition of the Book of Revelation, based on
"Eureka" and designed for home study and for Bible marking.

(Continued from Page 196)

4th Trumpet: Gothic Kingdom in Italy (476)

VERSE 12

"3rd Part": The western third.

"Sun, moon and stars smitten": Previously it has been the earth, trees, water, etc., smitten. Now it is the ruling powers in the political heavens, indicating an eclipse of government in western Rome (cp. Ezek. 32: 6-8).

History of the Period

Romulus Augustus was placed on the throne by Orestes, Secretary of State to Attila. He was superseded by Odoacer, King of the Heruli, who, taking Rome in 476, banished Romulus and became King of the Western Empire. He was deposed by Theodoric, King of the Ostrogoths, and was later assassinated (A.D. 493). Gothic kings continued to reign in Western Rome for about 60 years.

VERSE 13

"An angel," Greek: "eagle": This was one of the faces of the four beasts representative of the saints (Rev. 4: 7). It here represents a class of agents, the saints, who warn of coming trouble: in this case, the three great woes about to sound.

CHAPTER 9

The concluding verse of chapter 8 pronounces three "woes" to be proclaimed upon the inhabitants of the earth. Two of these woes are recorded in the chapter before us.

1st Woe and 5th Trumpet.
Mahomet and the Saracens.

VERSE 1:

"A star fall from heaven" — The downfall of a prince. On the death of his protector (the Prince of Mecca) Mahomet was driven from thence to the city of Medina. This was in the year 622, and the Hegira (or flight) marks the beginning of the Mahomedan era. All Moslem calendars are dated from this time.

"The earth" — The symbol can be used firstly for the people, and secondly for the Roman earth. When Mahomet fell from power, he appealed unto the people, and therefore symbolically fell to the earth. But his ultimate mission was against the Roman Empire, and he terrorised the people of eastern Rome.

"The key" — Represents power (Isa. 22: 22; Rev. 1: 18). A key was also an armorial bearing of the Mahomedans.

"Bottomless pit" — Greek: "abyss." In the following places in the Septuagint (Greek Old Testament) the sea is referred to as the Abyss (Job. 38: 30; 41: 31), and in Revelations 17: 15 the water is said to represent people. Thus the "pit of the abyss" represents the huge unnumbered multitude of the Middle East. It is also appropriate to this symbol that Arabia, the region from whence Mahomet came from, is noted for the remarkable depression in the Jordan Valley and Dead Sea — the lowest point of the earth's surface which is above water.

VERSE 2:

"He opened the bottomless pit" — Mahomet wrote the Koran and laid the foundation for Mahommedism. He rapidly attracted numbers to his cause. Proclaiming his belief in one God, he professed himself incensed against the idolatry of the Trinitarians of the Roman Empire, moreover his own ambassadors had been contemptuously treated, and Mahomet decided to invade the Empire. In preparation thereof, he first conquered Arabia, and then made preparations for the bigger conquest. He died in 632 before he could accomplish this. He was succeeded by Abubecker the first Caliph.

"There arose smoke" — Smoke and fire are symbolic of war (Deut. 29: 20; Ps. 74: 1; Isa. 31: 9). The conquest of Arabia was as smoke arising before the Eastern Roman Empire warning the people of the proximity of "fire." Under Abubecker the Saracens advanced against the Eastern Empire.

"The sun and air were darkened" — In the Middle East, Byzantine authority (i.e., the authority of the eastern Roman Empire) was eclipsed. Damascus was taken in the year 634 and Jerusalem in 637.

VERSE 3:

"Locusts" — Cp. Jud. 6: 5. The Hebrew for locust (Arbeh) and Arab (Arbi) is the same. The locust is the natural symbol for Arabs.

"Power as the scorpions of the earth" — The sting of the scorpion is generally fatal, and was actually used by Arab writers to describe their weapons. As the scorpion inhabits the east, it is the natural symbol for the Arabs as well as representing their weapons of war. Cp. v. 10.

VERSE 4:

"Grass," "Tree" etc. are used symbolically in the Bible for people. Abubecker's instruction to his troops well illustrates the significance of this verse. He told them: "Remember you are always in the presence of God, on the verge of death, in the assurance of judgment and the hope of Paradise. Avoid injustice and oppression. Let not your victory be stained with the blood of women and children. Destroy no palm trees nor burn any fields of corn. Cut down no fruit trees, nor do any mischief to cattle, only such as you need to eat. You will find another sort of people that belong to the synagogue of satan who have shaven crowns; be sure you cleave their skulls, and give them no quarter till they either turn Mahommedans or pay tribute."

Within one hundred years, all Palestine, Syria, Egypt, North Africa and Spain were under Moslem rule.

VERSE 5:

"They should not kill them" — That is they should not politically kill the eastern Roman Empire. Constantinople, its capital, was twice besieged (668-675 and 715-718) but not taken.

(To be continued)

CUMBERLAND ECCLESIAL HALL



Details of this project are as follows. In September 1957, an excellent corner building site, providing advantages of access and parking, and measuring 90 x 125 ft. was purchased at a cost of £1,800. This allotment was one of few remaining on Goodwood Road, Colonel Light Gardens — a main artery from the city of Adelaide. It is situated in an excellent area, about one mile south of Progress Hall where we have been meeting.

Within a year the land was completely paid for, and preparations for building were planned. Loving co-operation in the form of promises of monetary assistance was received from all over Australia, and thus encouraged we commenced actual building about seven months ago.

Total cost of the hall will be in the vicinity of £9,500. This has been kept to a minimum by brethren supervising and contracting, and through their voluntary labour on week-ends, holidays, etc. over the past months. We saved money by fixing the main hall roof timbers, completely roofing portion of the building, laying all floors, electrical wiring, joinery and second fixings, painting, some plumbing items and other sundry jobs.

The main hall will comfortably accommodate 225 (more if necessary), and the rear hall (for kindergarten, S.S. and mid-week meetings) will seat 60. Individual Sunday School rooms for separate classes will provide for a further 70 scholars.

Approximately £5,000 is still owing on this hall, and we therefore appeal for further practical support any may care to give in the form of outright donations or interest-free loans.

Please fill in and return to W. Gurd, 11 Marlborough Rd., Westbourne Park, South Australia.

Please find enclosed the sum of £
as DONATION as INTEREST-FREE LOAN
(Please cross out which does not apply)

NOTE: All amounts received will be officially acknowledged, and we undertake to repay interest-free loans immediately upon request.

CUMBERLAND (S.A.) Ecclesial Hall Opening Campaign



To celebrate the opening of our new Hall, a special fortnight of spiritual activity has been arranged around the grand theme of the **TEMPLE OF THE AGE TO COME**.

The campaign has two objectives:

To proclaim the glorious hope of salvation to a perishing world;

To stimulate and strengthen each other in the Truth.

A warm welcome is extended to any to be with us during this occasion; your company will encourage us in this corner of the Vineyard. Will interstate visitors please advise us early if they intend to come.

PROGRAMME OF MEETINGS



SATURDAY, 29th APRIL:

7.45 p.m.—Fraternal Evening. Theme: The Spiritual and Living Temple. Addresses with blending musical items and short Ecclesial report.

SUNDAY, 30th APRIL:

11 a.m.—Exhortation. 7 p.m., Public Address: **THE CLIMAX OF THE AGES**.

THURSDAY, 4th MAY:

7.45 p.m.—Combined Elpis Israel Class. Subject: The House of Prayer for All Nations.

SATURDAY, 6th MAY:

7.45 p.m.—Young People's Night. All invited.

SUNDAY, 7th MAY:

11 a.m.—Exhortation. 3 p.m., Open Sunday School Afternoon — Special Session by Scholars. All invited.

THURSDAY, 11th MAY:

7.45 p.m.—Special study: Sacrifice and Priesthood in the Age to Come.

SATURDAY, 13th MAY:

Preaching the Truth throughout the world (illustrated).

SUNDAY, 14th MAY:

11 a.m.—Exhortation. 7 p.m., The House of Prayer for All Nations.

A full programme brochure will be available shortly, and we will gladly mail one to you on request.

W. GURD, Recorder

Upholding the Purity of Apostolic Doctrine and Practice

VOLUME TWENTY-SEVEN



Logos

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THE LAODICEANS' URGENT NEED



A tried faith comes forth of tribulation, not of worldly prosperity, which is only calculated to pervert, weaken, and corrupt. The Spirit therefore counselled them to buy a tried faith (Rev. 3: 14-17), which could only be purchased in those days at the cost of "much tribulation," which "worketh patience, and patience experience, and experience hope, and hope that maketh not ashamed." To become subject to the tribulation they had only to "contend earnestly for the faith once for all delivered to the saints," which would put them in antagonism with the world without, and the lusts of the flesh within. They would not then be able to say they had need of nothing, for they would most likely find themselves stripped of everything, and reduced to an humble dependence on the goodness and bounty of God. To buy a tried faith, then, would be the fruit of zeal, and of a change of mind, and the cause of their justification or investment with the "white garments" of righteousness. But to arrive at this most desirable anti-Laodicean state, it was necessary that the eyes of their understanding be anointed with the unction of the Spirit, that they might perceive what, with all, their piety and wealth, they were perfectly blind to. The Spirit's eye-salve is the Word of the testimony contained in the writings of the prophets and apostles. If they would work this into their eyes, "anoint" them well with it, they would be brought to see how wretched, pitiable, poor, blind and naked they really were.

—J. Thomas, "Eureka"

The MOUTH of the BEAST of Revelation 16

Previous articles have identified the "three frogs" as the spirit of revolutionary Communism brought to political birth by the pangs of the French Revolution. They were seen emanating from three centres: "the mouth of the dragon, the mouth of the beast, and the mouth of the false prophet" (Rev. 16: 13). Last month, the Dragon was shown to relate to the eastern Roman Empire with its headquarters at Constantinople, which, therefore, constitutes its "mouth." This Empire was overthrown by the Turks, who continue to hold Constantinople; prophecy clearly shows that the city is ultimately to fall to Russia. At that time the croaking of the frog-like spirits will be heard from that centre as never before, playing an important part in stirring the nations to war.

The Apocalypse also describes the frog-spirits as emanating from the mouth of the beast. The dragon and beast represent the eastern and western segments of the once-**united Roman Empire**, answering to the two legs of iron in Nebuchadnezzar's Image. The identification is provided in this article, and on the basis of this exposition, we can expect a continuation of disturbing Communistic agitation on the part of Russia from out of the modern "mouth of the beast," even Berlin.

The Beast Defined

One of the major difficulties encountered in the study of the Apocalypse is the succession of "beasts" following one another in such confusing array. They are all so alike, and yet so different. What do they represent?

The difficulty vanishes when we learn that there is, in effect, but one beast, but it is shown to us in various manifestations. We could depict the moon also in various phases: first, the new moon; then first quarter, full moon, last quarter. These all present a different aspect of the one moon passing through various stages of development.

So with the beasts of Revelation. In Chapter 13 there is presented Daniel's Fourth Beast (the Roman Empire) under the analytic symbols of the Dragon, the Beast of the Sea, the Beast of the Earth, and the Image of the Beast. For a clear definition of the distinction between these different symbols, the reader is referred to "Eureka" vol. 3, pp. 157-158. Our present concern is with the Beast of the Earth, representative of the Holy Roman Empire.

The Beasts of Revelation Defined

In Rev. 13: 2 and Daniel 7: 4-7, four beasts are referred to: leopard, bear, lion and dragon (or fourth beast). This fourth beast, or dragon, incorporates all the previous beasts (or Empires) and is clearly identified with Roman Military Imperialism. The Roman Empire was divided into two parts, with civil headquarters in Constantinople, and the religious headquarters in Rome. This is represented in Revelation as the dragon (v. 2), and the "beast of the sea" (v. 1). Notice that the dragon gives to the beast of the sea its "power and authority." Rome derived its influence from Constantinople.

But in time, the ability of Constantinople to help Rome became impaired, and the latter had to look elsewhere for assistance. It was found in the Empire established by Charlemagne in central Europe, which became known to history as the Holy Roman Empire, but is styled in the Revelation the "beast of the earth" (Rev. 13: 11). It is represented as having two horns being the ecclesiastical and military power it wielded; the former from Rome, the latter from Vienna. Thus there existed coetaneously three manifestations of the fourth beast of Daniel 7 (i.e., Rome)—the Beast of the earth, or Holy Roman Empire; the Image of the beast, or the Papacy; and the Dragon, or remnant of the eastern Roman Empire with its headquarters in Constantinople, which was absorbed by the Turks in 1453. A little trouble to carefully study out the identification of these systems with the aid of "Eureka" will be found most rewarding both as understanding the Apocalypse better, and also the "signs of the times" heralding the return of Christ.

We find this beast emerging from the earth, or Central Europe (cp. Rev. 13: 11) in the latter part of the 8th Century. In 752, the Lombards captured the Region of Ravenna, and terrorised the bishop of Rome who was at their mercy. Constantinople, which had previously supported the Papacy by military power, was now unable to help. The Pope was forced to look elsewhere. He found assistance in a new imperial dominion of the west that had arisen under the rulership of Charles the Great (Charlemagne), king of the Franks, a Germanic race. In 799 the Pope entered into an alliance with this new Power, becoming independent of the sovereignty of the Emperor in Constantinople.

This new power is known to history as the Holy Roman Empire, and is symbolised as the "two-horned beast of the earth" (Rev. 13: 11). It is an extension northwards of Daniel's fourth beast which was located mainly around the Mediterranean. This new power emerged from the forests of Germany where the Romans of the old world could never

effect a permanent settlement. It embraced central Europe, having its throne firstly at Aix-la-Chapelle, but later at Vienna, and with its spiritual seat at Rome.

The ensuing thousand years of history may be briefly summarised:

"One pope, one emperor, seven independent and three vassal kingdoms south and west of the Rhine and Danube is the politico-ecclesiastical and apocalyptic constitution of Europe from A.D. 800 to 1793" ("Eureka," vol. 3, p. 294).

Vast Changes Caused by the French Revolution

With the French Revolution 1793-95 all this was changed. It is significant that modern historians recognise the Revolution as the beginning of a new era in world affairs, as laying the foundation of modern times. In France, feudalism was destroyed and church property confiscated. The king was deposed, later executed, and France became a Republic. The Reign of Terror inspired violent reactions from other countries of Europe, so that for many years the continent was convulsed by a war of ideas and principles. France became the champion of liberty, nationalism and the sovereignty of the people (democracy), whilst Austria, the ruling power of the Holy Roman Empire, became the champion of the old world, of feudalism, despotism and ecclesiastical tyranny.

Many of the French nobles of church and state fled the country, taking refuge in the Empire, from whence they exerted their influence among the Germanic princes to stir up war and agitate against France. This led to the uprising of Napoleon, the invasion and dissolution of the Holy Roman Empire by the French, the rise of nationalism in Europe, the unification of Italy and of Germany, the overthrow of Papal temporal power, and so on.

As stated earlier, modern historians date all major developments in modern Europe from the French Revolution. This is vitally significant, for this same event, marks a change in the symbolism of the Apocalypse. The French Revolution is predicted in the time of the sixth trumpet (Rev. 11: 13), after which, during the sounding of the seventh trumpet, there is depicted in Revelation 16 the out-pouring of the seven vials of the wrath of God. These vials relate to the Napoleonic wars, and other events which we have mentioned above, leading to the sixth vial, the times in which we live, and during which Christ will return. "Blessed is he that watcheth . . ."

In 1802 Napoleon entered into an agreement with the

papacy by which Roman Catholicism was re-instated as the national religion.* In 1804 he crowned himself Emperor of France in the presence of the pope by which action the papal blessing would rest upon his office. He declared himself successor to Charlemagne which, of course, brought him into open conflict with the Holy Roman Empire. By a succession of campaigns, he so reduced the territory and dignity of the Empire that in 1806 the Emperor abdicated his title, dissolved the Empire, and assumed the title of hereditary Emperor of Austria (Rev. 16: 8-9, "Eureka" vol. 3, pp. 502-511).

Germany Assumed the Lead in the West

The history of the nineteenth century is mainly the record of three movements: (1) The decline of Turkey and rise of the Balkan States; (2) The unification of Italy; (3) The unification of Germany.

After the fall of Napoleon, the European Powers met in 1815 at the Congress of Vienna to redraft the map of Europe, and to divide among themselves the spoils of what had been the Holy Roman Empire.

The Germanic States were banded together under the leadership of Austria, but this was ultimately found to be unworkable. The forces of democracy and nationalism had been stirred into such vigorous life by French influence that this heterogeneous collection of races could not hold together. Prussia vied with Austria for the leadership, eventually taking control of what was later known as the Germanic Empire, or modern Germany. This became known as the Second Reich, thus identifying itself with the First Reich (or realm) which was the Holy Roman Empire. It was the modern manifestation of the Empire, so that the "mouth of the beast," by this change was transferred from Vienna to Berlin.

Meanwhile Austria joined with Hungary to form the Austro-Hungarian Empire which was dissolved in World War I.

In all of these events, we can trace the influence of the unclean frog spirits operating on the peoples of the Beast dominion. From the time of the French Revolution, German

*Let those who believe that an alignment between Communistic Russia and Catholic Rome in our day is an impossibility; bear this incident of history in mind. Napoleon was the bitter foe of Catholicism in his day, but the doctrine of expediency brought both together, and caused principle to be set aside. It will do so in the future in regard to Russia and Rome.

nationalism has been a dominant factor in Central Europe. Prior to 1870, Germany was but a geographical term; but from that time (when Bismarck's second reich was established) onwards it has related to that nation which perhaps more than any other has glorified war. Since that time, Europe has three times (1870, 1914, 1939) been drenched with blood.

Today preparations for a greater war than ever before are going on apace. The nations are angry, the frog spirits are continuing their disturbing activities, the world is drifting towards that climax which will erupt into Armageddon.

The Work of the Frog Spirits

The history of the past 150 years as far as Europe is concerned has been dominated by the development of German nationalism induced by the influences arising out of the French Revolution. This has been a great element in the warlike state of the world today. The nations have thus been aroused by the croaking of the frogs from the modern mouth of the Beast.

Take one specific example. The growth of nationalism in the late 19th century, together with the rise of industrialism as part of the preparations for war, resulted in a contest for world markets. Colonialism grew apace. In the race for colonies Germany was repeatedly thwarted, finally turning her attention to the weakening Turkish Empire. Plans were drawn up for a Berlin-Baghdad railway; surplus German manpower was to be sent to Turkey to engage in public construction works; there would be peaceful penetration followed by economic control and finally military occupation.

That was the plan. It would have meant that Germany would ultimately have dominated the Middle East, and delayed the preparation of "the way of the kings from the Sun's rising." The German plans were frustrated. Nationalism in the Balkans (the Dragon territory) sprang into life. The Balkan States became a buffer for the Near East against German ambitions, and this precipitated a crisis. Austria made impossible demands supported by Germany. The assassination of the Archduke Ferdinand followed, and soon the whole world was involved in the war of 1914-18.

The map of Europe changed after World War II. It is significant that the Iron Curtain today follows approximately the boundary of the Holy Roman Empire of Charlemagne's time. To the east there is developing Gog of the land of Magog, the Dragon Power of the time of the end; to

the west the Beast of the earth is consolidating its scattered members. Those who "watch and keep their garments" will observe with keen interest the present trends towards the unification of Europe and the rise of papal influence. The Beast pattern is taking greater shape with the rise of German dominance in the West. Winston Churchill declared in the British House of Commons:

"There can be no hope for a united Europe without Germany. The three countries (France, Britain, Germany) can make the nucleus upon which all the other civilised democracies of Europe can rally. The grand design of Charlemagne must be re-adapted to modern conditions."

The prophetic scriptures show that the "beast of the earth" will come into prominence again in the future, only to be subjected to final destruction at the hands of the Lord Jesus who, to that end "in righteousness will judge and make war" (Rev. 19: 11).

Future Anticipations

Unclean, froglike spirits will continue to emanate from the mouth of the Beast to disturb the world leading to Armageddon. That is the teaching of Revelation 16: 13, and we are in a position to observe its partial fulfilment today. We have identified the mouth of the beast with Berlin in the article above. Today this city is a most disturbing factor in world politics because it is divided between the east and west.

It is a centre of Communist intrigue; it is the boundary between east and west. The west has agitated for Russia to withdraw from the city; Germany itself desires the unification of its territory; the Soviet repulses these demands.

But what if some form of agreement were reached between the European countries east and west of the Iron Curtain? What if Russia joined in some alliance with Germany in which it agrees for some unification of territory in return for mutual assistance in war? What if the confederation of Europe was founded upon the two feet of the image, one resting in the east and the other in the west, with Russia being the dominant factor over all? Is not that the picture that prophecy presents? It is the one expressed by Brother Thomas in "Exposition of Daniel." And would not such an alignment, with the frog-like spirits emanating from the mouth of the beast as never before, cause redoubled warlike activity throughout the world? There is no doubt about it.

It is vitally significant that Europe is divided as it is today; vitally significant that Communistic Russia is play-

ing such a dominant role in Berlin, the mouth of the Beast as is the case today. These matters, with other fulfilment of prophecy, should impress us with the times in which we live. They should cause the warning voice of Christ to resound from our platforms and from our periodicals: "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).

—F. Russell.

When God's Love "Suffered Long"

How the "Salt" Lost its Savour

Previous articles have shown that the world before the Flood was divided between two classes: the children of Man and the children of God. Gradually the character of the world changed as the former gained the ascendancy over the latter. This month we consider how the children of God willingly subscribed to this change. There is a solemn warning for us in this contained in the words of the Lord: "As it was in the days of Noah, so shall it be at the coming of the Son of man . . ."



THE WORLD VERSUS THE ECCLESIA

So long as the conduct of the Children of God adorned the Name they bore, they constituted both the light and the salt of the world. They were light because they illuminated the world by the truths they proclaimed. They were "salt" because they gave it a pleasing flavour by their faithful actions, which being worth saving temporally preserved the whole world from destruction.

The seed of Cain lived in gross darkness as far as God's Way was concerned; but the light of truth manifested by the posterity of Seth, seemed to shine the brighter in the midst of this darkness by way of contrast.

This was pleasing to the Father in heaven, but greatly exasperating to the ungodly on earth. How amazing is mankind's folly when immersed in the darkness of its own ignor-

ance and lust! The Ecclesia offended its contemporaries merely because "it spake the truth in love." This faithful testimony should have deserved the gratitude of all who heard it, for it gave the Cainites due warning to change their ways before the threatened destruction came upon them. But they were blind to the threat; they did not believe that the wonderful civilisation they had built up would be destroyed. As Solomon truly said of their type: "Madness was in their heart" (Ecc. 9: 3), and this found expression in the hatred and scorn with which they viewed their would-be benefactors. Yet it was the presence of this despised community that alone shielded the world from immediate destruction. To the Creator it was as salt to a meal — flavouring it, making it palatable. So long as they kept themselves unspotted and laboured to spread the knowledge of the Truth — while hope of reformation remained — He showed Himself merciful, "kind even unto the unthankful and to the evil." But "if the salt have lost his savour, wherewith shall" such a world as bowed before the Nephilim* "be salted?"

Gradual Decline in Ecclesial Separateness

But can the salt lose its savour? Can saints who have "tasted and seen that Yahweh is good," who have been made "partakers of the hope of the promise," who have borne Yah's Name with all its attendant spiritual blessings, turn and take fire into their bosoms, fondly persuaded that they will not be burnt? The answer must unfortunately be "Yes!" This is just what they did; this is the great decline with all the mischief it wrought that is chronicled in Genesis 6.

But the "salt's" decline was gradual. Over twelve hundred years passed before God's ultimatum issued forth rebuking the two lines of posterity, and warning them that He had almost reached the limit of His patience (v. 3). The early verses of Genesis 6 clearly mark the stages of this decline from the time when the first evil suggestions were permitted unchecked within the Ecclesia, until God finally passed sentence upon the universal apostasy.

*This is the Hebrew word rendered "giants" in Genesis 6. These giants were obviously the great in the earth, giants in the estimation of their fellows, and in sin and waywardness; high in their opinion of themselves, and doubtless of great physical strength in which they gloried — though not "giants" in the sense that the word is usually used. We have considered the meaning of this word in a previous article (see "Logos," p. 101).

"Behold How Great a Matter a Little Fire Kindleth"

In the land of Nod, eastward of Eden, there grew a polite, respectable and cultured society from the posterity of Cain. The people were pious, but as Brother Thomas has rightly described them in the extract which heads our first article (Logos p. 101), they were "religionists of a wilful stamp," who had corrupted God's way (Gen. 6: 12). They were a self-willed people, children of the flesh, "grovelling in their tastes, habits and pursuits," but very ingenious in material inventions. To those unable clearly to discern good from evil, they were highly entertaining and respectable. They were a people light of heart, well equipped to exploit the earthy best from mortal life. To these graces their daughters added a surpassing beauty, which they used most adroitly to enliven the tedium of the moment.

The other community, the posterity of Seth, lived close to the borders of Eden's paradise, at hand to the Cherubim, the "Faces of Yahweh" from which Cain had been exiled. They constituted the Ecclesia; and they made **living the Truth** their great objective, leaving worldly luxury and fleshly refinement for others to pursue. It seemed a dull life from the standpoint of the Cainites, but the faithful lived with a vision of ultimate glory ever before them. They saw the present as temporary, and the future as the eternal reality. They knew that the present was as a shadow to pass away, to give place to "a far more exceeding and eternal weight of glory."

They ran well for a time. The two communities at first were entirely separate the one from the other. But the expansion of both fraternities soon caused their borders to become mingled. Then the temptations of an evil and seductive environment were brought to the very doors of the children of God. They found themselves now "in the world," even as we, and they had to face the question whether being "in the world" they would also be "of it." For a time few only were seduced. Twelve hundred years were to pass before the spreading cancer of worldliness laid the One Body on its death-bed; and one hundred and twenty more before life finally became extinct.

However, there always is the few, even in a time of spiritual prosperity, who lose sight of life's real values. Deceived by the Serpent's veneer of culture and easy affability, they were unable to distinguish "following righteousness, faith, love, peace with them that call on the Lord out of a pure heart" (2 Tim. 2: 22) from the sanctimonious ostentation,

and mere display of respectability that the world presented. This is the disguise, that the "old man" of sin's flesh often uses to veil a heart that bends the knee to none but his own lust. Though the party of the "liberal-minded" in the antediluvian community of the sons of God was but few in number at first, and though restrained by the faithful exhortations and vigorous opposition of faithful leaders, it nonetheless made progress.

The close proximity of Cain's progeny made the doctrine of the "liberal-minded" among the Ecclesia most attractive. Many soon looked longingly at the relaxed easy life, the material prosperity of the Cainites. They soon made friends with them and became enemies of the Truth. That is the urgency of Christ's warning. It is dangerous to make concessions to the attractions about us. The fascination of a worldly life can quickly dominate us, so that even before we are aware of it, we begin to slip. There is only one course that is completely safe — to shun every circumstance that can "lead us into temptation."

The "liberal-minded" in the Ecclesia soon openly voiced their doubts that the strictures of their brethren against the worldly were "altogether wise," "well-advised," or even "fair." Unstable men could not, or did not, restrain their wandering eyes. The record states that these "Sons of the Mighty Ones saw daughters of the Man that they were fair" (Gen. 6). If the guilty had been asked to comment on this verse, they would certainly have been quick to excuse themselves with, "Well, what of that?" They would doubtless justify their friendship by emphasizing the engaging and genial character of the serpent's seed both male and female.

Thus from small beginnings a sad declension resulted. Appreciative gazing kindled lust, and this became a fire that destroyed both conscience and restraint. Those who at first only "saw," began to admire the beauty of the daughters of the man, and finally, setting aside the command to separateness, "took them wives of all whom they chose" (v. 2).

The Lord will judge all presently. Meanwhile, some "men's sins are open beforehand to judgment." As one remarked the other day, "There are helpers and yelpers," and as to which is which, it is not what people claim to be, but what they are in fact as experienced by others, that settles the question. A tree is known by its fruits. The disaffected try to paint us black. We wipe off the pitch. They cannot object to this. If we tried to put it on others, they might complain: but this we have never done, and will not. We leave them in the Lord's hands.

—R.R. (1897).

Let US Consider

We should consider this well. The first sin was a little thing, but it proved the germ of a great evil. Today's danger is identical. Individuals and ecclesias tend to underestimate the peril of the first small intrusion of **Worldliness**. Wandering eyes admire the manners and pursuits of the children of the flesh and shortly, idle hands and selfish hearts begin to imitate them. It is rare to find advice or exhortation graciously accepted at such a time. The proclivity of most is to be affronted. But the task of any who love their brothers and sisters enough to brave the anticipated pique is made doubly troublesome by another class. Every Ecclesia has them: brethren and sisters who, for want of foresight and scriptural understanding, "cannot see that there is so much danger in it anyway!" By their support they embolden the unwise, the "liberal-minded," whose mischievous innovations begin to spread a contagion within the body from which, in the end, few escape. Making capital of such dissension, many have found in it an excuse to justify their desertion of the Faith. The antediluvian Ecclesia suffered even as we today. The renegades of that age, as of this, pioneered an ever growing company of "former Christadelphians," who mingling with the World, caused "the way of the truth to be evil spoken of." In proportion to their influence within and without the body, its witness for God was deprived of its audience and diminished in effect. They were blameworthy for this. Upon their heads lay the blood of as many as their example turned away from the light. Yet a long suffering, heavenly Father bore with their manners for a millennium and more, pleading with them, warning them as He saw more and more turn from "His way" into the broad way of destruction.

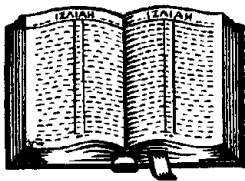
But what of the future?

For those of the sons of God who sacrificed a grand eternal future for a moment of short-lived pleasure, the future now holds terrors. Peter warns us of this (2nd Ep. 2: 4). We propose, God willing, to highlight some important features of that warning in our next article.

—C.O. (N.S.W.).

The least we can do is to be the Truth's willing, enthusiastic, prompt and enterprising friend when its service calls. If we know not the day of our visitation, God will raise other servants, for His work must be done.

—R.R. (1872).



Things Old and New

No. 23—

The Desert shall Blossom as the Rose

Before reading this article, we ask the reader to refresh his mind with the instalment contained in our last issue (p. 213), together with the Editorial note appended thereto. The writer is endeavouring to set before us some of the problems the Kingdom will solve. He makes the point, with which we agree, that such a mental exercise will enable us to look at the coming Age in a more realistic light; the future will become more sharply defined in our minds creating in us a greater incentive to attain unto it. Last month he gave his impressions on how the problem of converting present-day deserts into fertile fields may be brought about. He believes that natural means provided by Yahweh will be largely used to that end. He draws a picture of men happily labouring together, deriving the maximum benefit of all the natural gifts of God, because their work will be directed with the infallible wisdom that Christ and the saints will exercise. The mere reversal of the process by which some deserts originally came into existence is all that would be necessary in some instances. We interrupted the author last month, to make some observations of our own. We hope that both he and the reader will forgive us that liberty, and that the latter will do as we suggest above.—Editor.



How Deserts Came

Another extract from Professor Lindsay Robb will help us to understand how deserts develop:

"It has taken 7,000 (?—a thousand years out) years for man to learn — and by no means completely learn — that the earth's continued capacity to produce food depends on the intelligent use of its surface. During those 70 centuries of so-called progress, the earth has been strewn with the corpses of civilisations which flourished for a time, then decayed, vanished and left a trail of derelict impoverished land behind. (The Word gives us a number of them — E.W.). They failed to learn in time that sustained production from the land is possible only if its use simultaneously included adequate measures for its preservation. I have just come from a part of the world where two civilisations — the Mayas and the Aztecs — have fallen within the last 1,200 years, and where the downfall apparently followed the same pattern as that which brought down others before them. They failed to maintain the fertility of the land, and as a

consequence were unable to provide the food necessary for their continued existence. Although this simple lesson of history is written in large letters over the face of the earth today it has been only partially absorbed, and losses of soil, water and vegetation are still taking place at an alarming rate and on a scale to cause the deepest concern. . . ."

He goes on to comment on the fact that over 50% of the world's population are undernourished, and many of them gravely so. There are Egyptians who rejoice in pig swill pie; children in Colombia and South America who live parentless in the streets and feed from the dustbins; tribesmen in Assam who are starving, as I write, because the bamboo flowered last year, this fed the rats and the rats ate the food-stores: the majority of South Koreans suffer from T.B.; and one could go on. These things should arouse our compassion, and our burning desire for Christ to come so that we may help to do something really fundamental about it. Beyond the little money for some human organisation to misuse there is so little we can do now.

The Professor's closing remarks in his lecture have some very telling points:

"Will it be said that we destroyed irreplaceable artistic and architectural treasures of the past, and left in their stead the formula for the atomic bomb? .. It may be difficult to wipe that off our record. But must it also be said that we received a living heritage of fertile soils, grassy hills and clear streams, and that we turned it into a desert?"

"So long as we regard land as our property, as something that belongs to us, we shall continue to abuse it for immediate personal gain. When we begin to see the soil as a fundamental need in our physical, mental and spiritual life, we shall then treat it with love and respect as something to which we belong.

"As with the health of man, so also with soil fertility and the health of the land he lives on. The restoration of the soil to its primeval fruitfulness, beauty and full functioning depends, not only on the protection we can give it from misuse, but on our being able to inculcate in all who have the care of it an understanding of its needs, a respect for its rhythms and laws, and a knowledge that it is a living organism with which man has a biological relationship which must be maintained if it is to be mutually beneficial, as it was intended to be.

"If we stop looking at food production as an end in itself, we shall see that it forms part of a much bigger problem, the problem of man's relationship to the land he lives on, of what he owes to

No man knows where the sheep are. They hear the voice of the Shepherd when it is sounded in their ears. Our duty is to sound this voice, which is the Truth, leaving all results without care to Him who has said His word shall not return to Him void, but will accomplish that for which it was sent.

—R.R. (1870).

that land and what it owes to him. If he thinks that the land has not been giving what it owes him, let him pause to consider whether he has been discharging his debt to the land."

They Were Not Always Deserts*

As I read these words, I sense a "feeling after" the solution that God has to this, the most pressing of modern problems. Man won't heed the warnings such as we have quoted, but we can thank God that the Kingdom cannot be far away.

As I look out of my window, I see the evidence of how deserts may blossom. I live in a very sandy region on very hungry soil. All the nearby hills and fields were neglected, and I am told that sixty years ago it had become a sandy waste. Then the local towns decided to pipe their sewerage out here, and a system of field irrigation was developed. Result? The flourishing fields I am looking at now!

The deserts of the world were not always deserts. Their existence is not purely climatic. We have already mentioned Walter Lowdermilk's book, "Palestine — Land of Promise." He mentions archaeological evidence that in ancient times Palestine sustained a much larger population than at present. The hills were carefully terraced to prevent the rains from pouring down and tearing gashes in the fertile soil, but insecurity led to neglect and erosion. He quotes F. C. Grant in writing of the economic background of the gospels, as saying that Palestine was self-supporting in the first century. Its fields were as richly forested as those of early Greece and England, and its valleys were fertile enough to produce crops of grains, vines, figs and olives. Sheep and goats were widely bred. One of the most telling evidences of the great density of population is the number of abandoned village sites that cover a landscape. There are thousands of them in Palestine. As the country was primarily agricultural, these villages must have been supported by the products of the land.

Lowdermilk also mentions the way in which Palestine became deprived of trees by the Turkish Government's short-sighted tax on trees. Rather than pay these heavy taxes, the fellaheen cut the trees down with serious results. He also says: "Some students of Palestine have advanced the theory that an adverse change of climate must account for the impoverishment of the land and decadence of its people. We found ever-increasing evidence in our extensive study

*See Editorial Note last issue, p. 217. All deserts are not man-made.

that the decline of the Near East was due not to adverse change of climate but to man-made devastation and neglect."

Because I am keen to know what is involved in the work that lies ahead in the Kingdom, I have been reading quite a bit about deserts (If we feel we must have some light reading there are many interesting subjects to read about that will enhance rather than retard our enthusiasm for the Truth). One book I have read is called "Men against the Deserts," by Ritchie Calder. He, too, shows how the deserts were not always so. Northern Africa was the Granary of the Roman Empire. Cyrenaica had three harvests a year, and was famous for the breeding of horses. Hannibal of Carthage was able to get his elephants for the crossing of the Alps from local jungles, where now there is desert. In the Tunisian desert you can still see the outline of the long forgotten Roman fields, geometrical squares which once bounded acres of wheat and barley. Like Lowdermilk, Calder says, in particular of Mesopotamia, that the assumption that a change in climate has caused the deserts, cannot be sustained.

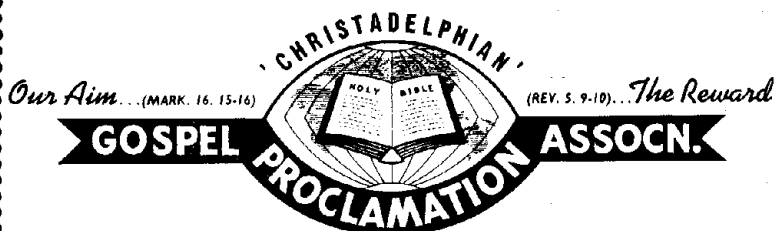
Calder shows how these deserts developed. Especially he mentions the cutting down of forests: "They cut it down. That is the repeated tragedy, as I was to find of the whole of North Africa and the Middle East — whether it was the followers of Sid Tayeb (a Moslem "holy" man), destroying the Guir Forest, or the crusaders demolishing the oaks of the enchanted forest of Sharon in the Holy Land, or the Bedouins of Libya, who celebrated the victories of the Eighth Army over the Italians who had tyrannised them, by hacking down, or pulling up a million trees which the Italians had planted." Women of the desert tribes wander miles to chop down small trees for fuel, and nomadic shepherds burn the bushes where they stand in order to keep themselves warm.*

Deserts Need Not Be.

Calder shows how these things need not be. The ever advancing desert can be kept at bay by the trees which act both as a water and soil conserving means as well as a wind-break, and binding grasses which cause the dunes to halt. He mentions the value of small trees such as the tamarisk which has roots 100 feet deep. His comment helped me to

*I have seen, in the lower north of Australia, homesteads completely covered by sand drift, caused only by the greed of man, rooting up too many trees, over-cultivating the light soil. Entrance to these homesteads was only obtained by digging a tunnel through the sand.—Editor.

Supplement to "Logos"



QUARTERLY REPORT

JANUARY to MARCH, 1961

During the past three months the Association has been enabled to extend further its services to the Truth. Many have given their practical co-operation, and we have been encouraged by the liberal donations of the brethren toward the fund. We warmly thank all who have assisted this work.

The following report is designed to acquaint all interested in the work of Gospel Proclamation with many of the aspects involved:

Summary of World-Wide Applications

During the past THREE MONTHS, from 1st JANUARY to 31st MARCH, the total number of applications has grown from 413 to 680 — an increase of 267. This amounts to more than 20 applications a week. The applications for literature have come from interested friends from many parts of the world as follows:

South Australian Suburban:	New Guinea	1
(Enfield, Woodville, Cumberland) 121	New Mexico	1
S.A. Country Districts 21	Brazil	1
Interstate:	British West Indies	1
New South Wales	North Africa	1
West. Australia	West Africa	149
Victoria	South Africa	7
Tasmania	India	13
Queensland	North Borneo	2
— 210	Scotland	1
Overseas:	England	11
Philippines	South Cameroons	1
U.S.A.	Jordan	1
Canada	Hong Kong	2
New Zealand		
South America		
	Total	680

Each of the applicants are receiving bi-monthly booklets designed to present the fundamental principles of the Truth in simple terms. Further efforts are being organised to have each applicant personally contacted by the brethren throughout the world if possible. Our special mailing lists now have over a 1,000 names of people receiving literature.

Increased Number of Applications

As stated in our last report, we were hoping to increase the volume of applications being received, and we have been encouraged by the increase which has taken place. Our object is to have at least a 1,000 new applications for

literature at the conclusion of the year's effort — which means over 300 more to come within the next three months. Your prayers and continued practical support can greatly assist in the objective of having literature on the Truth more widely read by the public.

Philippines

We have received almost as many applications in the last three months as in the previous six months. Miss Cynthia Cordevilla, of 197a Sicutura Street, Guih-utngan, Negros Oriental, Philippines, has written a number of letters during recent weeks, stating her intense interest in our literature, including the "Key to the Understanding of the Scriptures." She has asked whom she might contact with a view to being baptised into the sin-covering Name of Jesus Christ. A Mr. Abdan Vafflor, of Trade School Subdivision, Talisay, Negros Oriental, is also in correspondence with us. He has contacted Brother Jimeno in the Philippines for further instruction, being deeply impressed with the gospel of salvation set out in the literature sent.

The "Herald of the Coming Age" is regularly mailed to folk in the various Philippine Islands. Details are being supplied to Bro. Ron Herman, of Bankstown, N.S.W., who is preparing to return to the islands shortly, to further proclaim the gospel.

Nigeria

A further 30 requests for Bibles in the last three months has brought the total number of Bibles posted to folk in Nigeria, West Africa, to 80 Bibles since 1st July, 1960. Our literature accompanies each Bible and letters are continually being received expressing thanks and appreciation and containing queries. The contacts mainly write using aerogramme letters, perhaps an indication of earnestness and urgency for contacting the Word of God. Personal Contact by brethren over an extended period could no doubt result in others being "called out as a people for the Name."

Enfield Special Campaign

As advertised on the back cover of "Logos" for January, the Enfield (S.A.) Ecclesia, in co-operation with the G.P.A., conducted a special Gospel Proclamation campaign in February, surrounding the Book of Revelation. It was the commemoration of the centenary of "Eureka," by Brother John Thomas. The three public lectures were well attended, averaging 300 for the three occasions, with 12, 40, 37 interested friends attending respectively. The three special study evenings were well supported by the brethren, attendances averaging 140 each night. Two special pamphlets, a printed programme, 24-page study booklet, coloured Apocalypse diagram, and large wall chart, etc., were produced for the campaign. As a follow-on to the series, special "Bible Study" nights have been held. These are designed to present first principles of the Truth in an easy, informal manner to the interested friends, and provide opportunities for discussion and answering of questions. We pray that God will "grant the increase" of the Word that has been "sown," and we are encouraged by the continued interest of friends who have followed up the various meetings.

Cumberland (S.A.) Ecclesia — Hall Opening Campaign

The Cumberland Ecclesia, in co-operation with the G.P.A., are planning a special campaign surrounding "The Temple of Ezekiel's Prophecy," by Henry Sulley, commencing at the end of April, God willing. Three Special Public lectures, and three study nights are planned. A souvenir booklet has been prepared, a copy of which will be forwarded on application.

Summary of Enfield Ecclesial Effort

Meeting	Unbaptised			Total
	Interested Friends	S.School Scholars	Brethren & Sisters	
Opening Fraternal	40	80	330	450
First Exhortation			100	100
First Special Lecture (Dramatic unfolding of the Divine Purpose)	18	35	207	260
First Study Evening	12	35	153	200
Saturday Evening Meeting	3	17	40	60
Second Exhortation			100	100
Second Special Lecture (Rome: Its Past Glory and Future Judgment) ...	40	55	245	340
Second Study Evening	10	35	145	190
Young Folk's Meeting		70	130	200
Third Exhortation			85	85
Third Special Lecture (The Heavenly Jerusalem: A Divine Municipality on Earth)	37	45	213	295
Third Study Evening	5	20	120	145
	165	392	1,868	2,425

(The membership of Enfield Ecclesia numbers approximately 80 brethren and sisters. The Study evenings comprised expositions covering the 7 letters to the Ecclesias (Rev., Chps. 2 and 3). A special printed book was prepared for this study, free copies of which are available on application to Box 226, G.P.O., Adelaide, South Australia).

"Digest of Truth — New, Improved Edition

A new, improved edition of the "Digest of Truth" was introduced in January. The new features of the pamphlet are higher quality paper; two-colour printing—with clear, easily-readable print, and new printing blocks. Its four pages contain an article on prophecy, digest of Bible doctrines and an appeal to the reader to consider the gospel of Truth. The back page contains a special offer of free "Herald" booklet on application, and local ecclesial location if desired.

Demand has caused us to increase printing. 16,500 copies of the January issue, No. 122—"Current World Problems—A Challenge to You"—were printed and distributed in the ecclesial areas in Adelaide, South Australia; Launceston, Tasmania; and overseas. We are prepared to print and supply in bulk to ecclesias in Australia and overseas. As an example, 1,000 copies will be sent quarterly to Strathroy, Ontario, Canada. We invite you to write for samples and costs, including bulk postage, to your areas.

"Herald of the Coming Age" Booklet

The February number of the "Herald" is entitled: "Is War With Russia Inevitable?" Through the generous financial support of our subscribers, many thousands of "Heralds" have been placed in homes throughout Australia. Tasmania has been practically covered; the distribution covering the Townsville, Northern Queensland area has been completed; Victoria has been partially covered, and mailing continues in New South Wales and Western Australia. We are pleased to announce further additions to our extensive mailing list. As from this issue, 200 "Heralds" bi-monthly will be mailed into the large electorate of Forrest, in southern Western Australia. 1,500 "Heralds" to Victor Harbour and the south coast districts of South Australia. This will bring the total "Heralds" sent out by the Association to 6,800 copies bi-monthly. 3,000 copies of this total have been paid for by individual contributions to the funds of the Gospel Proclamation Asso-

ciation through the back page of the "Logos." We are greatly encouraged by your response, and trust that your practical co-operation will continue. Our aim is to place a copy of our literature in every home in Australia, and every £1 received will enable us to send about 60 "Heralds." Will you help us to that objective?

Your Co-operation

Your practical co-operation can be in many ways. You can help in the ways outlined above. "Digest of Truth" can be purchased and distributed by letter-box in your own ecclesial area, locality or neighbourhood. You can sponsor the mailing of "Heralds" into an area. Assistance in the work can be given by offering to do personal contact work, or in teaching the elements of the Truth to interested friends. You can strengthen the hands of others in this work with your prayers and words of encouragement. Further information regarding the work can be obtained by application to the Secretary, Christadelphian Gospel Proclamation Association, Box 226, G.P.O., Adelaide, South Australia.

Please find set out below for your attention a subscription form.

Aims and Objects

The Association consists of a group of brethren joined together for the proclamation of the Word of Truth — both within the Body of Christ and without. To that end, it is pleased to offer to Ecclesias and Gospel Extension Groups our co-operation in any direction possible within the framework of the Ecclesial organisation.

We are able to help in the following directions:

Literature

"Herald of the Coming Age" — A 16 pp. bi-monthly periodical dedicated to the exposition of Bible Truth and proclaiming the second coming of Christ to reign from Jerusalem over a world at peace. Eleven volumes have been published, and well over one million copies distributed since 1950. It has world-wide distribution. It is designed to present in simple terms the fundamental principles of the Truth to interested friends. We will mail on your behalf if desired. The Association will address, wrap and mail 60 copies of "Herald" to 60 different addresses for £1. If you care to cover your district, use the telephone book for addresses, and forward to us for mailing. By this means all of Tasmania, half of Victoria, and other places have already been covered.

"Digest of Truth" — New, improved. Each issue contains a prophecy article, aspects of Bible Truth, an appeal to the reader, application for further free literature, and can carry large advertisement for lecture announcement or Ecclesial location details. The "Digest" is produced quarterly, according to orders on hand. It can be supplied to you bulk at £2/10/- per 1,000, or 6/- per 100 copies.

Campaign Work

The Association is prepared to co-operate in campaign work, assisting small ecclesias, and co-operating in the planning and preparation of same. Through the "Elpis Israel" Classes, special verse-by-verse notes on studies can be supplied for Ecclesial study groups; a nicely-printed invitation card can be supplied for the purpose of inviting interested friends to a first-principal study class. Write us for further details.

The Secretary, Box 226, G.P.O., Adelaide,
Gospel Proclamation Association, South Australia.

CONTRIBUTION FORM

Please find enclosed the sum of £ : : , donation towards
the funds of the Gospel Proclamation Association.

NAME.....

ADDRESS.....

understand a difficult passage in Gen. 21: 33. The A.V. says that Abraham planted "a grove in Beersheba," and called thereon the name of Yahweh. This reads almost like an act of irregular worship of God. The difficulty disappears when we understand that the word "grove" signifies tamarisk tree, or wood. Thus with the well, and the deep rooting trees to fetch up moisture from down in the earth, he had an ideal place at which to stay a time and call on the name of Yahweh.†

Both Calder and Lowdermilk mention things like modern soil reclaimers using up huge piles of dung piled up uselessly outside Arab villages to bring back fertility to the soil. Both are full of natural methods which are being used to win back the deserts. The "Manchester Guardian" recently carried an article about the Negev in Israel in which the writer says: "Such is the development of the Negev that one can return to a place after a mere two years and find it transformed beyond recognition."

Thus from such modern sources we can visualise ourselves encouraging the people to work with their hands and their animals to transform the desert. Possibly electricity generated by windmills as in the Australian outback will supply some extra mechanical power, as they are already doing in Tripolitania. (This would not conflict with the absence of an industrial mass-produced system if the equipment were made on the personal craftsman basis). God intends men to be developed in mind and body by hard work even in the Kingdom. He will not do by miracle what men can under the guidance of the saints do for themselves. The miracle in the case will be that the saints are there to guide and over-ride the impediments created by human selfishness and quarrelsomeness. (e.g., the great Arab landowners in Iraq are too powerful to have their estates broken up, and their murder of the land stopped. They will have no power before the saints of God).

What is a miracle anyway? It is God working in a way out of normal course, but the normal course is no less marvellous, and it is all His power.

Sweetened Waters

Calder states that there is much water in the desert which is useless because of its salty character. He sighs for a comprehensive answer to the problem. One's mind goes

†See Article "At the Well of the Covenant," "Logos," vol. 19, p. 207.

back to Marah where the water was bitter, and Israel murmured because they could not drink. God showed Moses a tree which when cast into the water it was made sweet (Exod. 16). Whether the tree was a symbol or whether it was the actual cause of the sweetening of the water* it remains that it was an act of God which can be repeated in the age to come. Yahweh is still the same God who then gave himself the title of Yahweh the Healer. A similar event is recorded in 2 Kings 2: 19, where some settlers said that the situation was pleasant but the water was useless and the land barren. Elisha cast some salt into the spring and it was healed. Again, we don't know what salt he used, but whether it was that God revealed to Elisha some special properties in a local mineral, or whether the salt did nothing and was only the signal for God's power to act direct, it was still the power of God such as will be in the hands of the saints when they reign with Christ.

The Earthquake

In addition to the local control of conditions by the saints in the matter we have mentioned, there is also the major catastrophe which the Word hints at, which may have wide repercussions on world geography. I refer to the great earthquake activity associated with the conquest of the earth by Christ and the saints.

Zechariah 14 describes how the Mount of Olives will cleave in the midst when Christ and the saints intervene to save Israel from the Red Army. This will create a river of fresh and living waters which link the Mediterranean and the Dead Sea. Ezekiel describes the effect in greater detail in Ch. 47, where the waters come from out of the sanctuary and get gradually deeper, from ankle depth, to knee depth, to loin depth, to swimming depth, and then going down into the Dead Sea to heal the waters. The change is seen in fishing taking place in the Dead Sea, and beautiful healthful

*The purpose of such miracles was to demonstrate the power of Yahweh to save His people, and not merely to reveal some hidden means of sweetening water. The tree pointed forward to the death of Christ through which symbolic waters are healed (Rev. 17: 15); the salt used by Elisha was that which always accompanied the sacrifices, and taught the spiritual lesson that only by the means provided of Yahweh could the symbolic waters be sweetened and the earth caused to bear fruit. There was no more efficacy in the means used than there was in the mixture of dust and saliva which Christ used to cure blindness in a man. The means used demonstrated that the power was of God, and set spiritually-minded men to seeking the lesson behind the action and its result.—Editor.

woods growing up on both sides of the river. The people coming up to keep the feast at Jerusalem will be able to wander in the woods and be refreshed by the fruit and healed of disorders by the special medicinal plants that God will cause to spring up there. It is all there in Ezekiel, and it fits so well with what we know of the Creator's handiwork (e.g., even now there is more healing in many herbs of the field than we realise). These physical changes are linked with spiritual ones. The Dead Sea of nations will be similarly healed, by the living water of Truth which will flow forth from Zion.

This earthquake with its far reaching changes will throw up Jerusalem to a high elevation above the surrounding countryside (Jer. 31: 38), and will be accompanied by other convulsions in the world. Perhaps the recent earthquakes in Morocco, Persia and Chile are precursors of it — the earth getting disturbed. In any event they illustrate the power at God's disposal. People in Japan were killed by tidal waves originated thousands of miles away in South America. Some 70 years ago when Krakatoa in the Dutch East Indies blew its top off there were high tides even in England as a result, and the explosion was heard many hundreds of miles away. So when we read of the downfall of Rome, both city and system seem to be involved in Rev. 18. If the city, which is in the volcanic belt of the earth is to be plunged into the abyss, what better method than an even more violent repetition of the eruption which buried Pompeii centuries ago. It needn't be Vesuvius, but perhaps a new and unsuspected volcano.

If there is to be so much seismic activity then it would seem reasonable to suppose that it will extend still further to accomplish the purposes of both God's goodness and severity. Great upheavals in Africa could lift up the great underground lake that is buried under the Sahara desert, and at one stroke prepare the way for the colonisation of the whole area; it could also purify and uplift Persia's great underground salt lake. How easy it will be for God to "open rivers in the high places and fountains in the midst of the valleys."

Men's cherished notions such as Lowdermilk's Jordan Valley Plan which would admit the waters of the Mediterranean into the Jordan Valley would be performed in a

It belongs to the old man of the flesh, and not to a state of subjection to the precepts of the Spirit to demand "apologies," and humble slanderers. Christ requires of us to take bad usage of hand or lip un-resistingly just now.

—R.R. (1892).

stroke* Calder says "Something must be done to release Egypt's swarming millions from the confines of the Nile Valley — and the only answer is the desert." There will be nothing difficult about this when God's mighty Arm is made bare, and the earthquake throws up further tributaries to the Nile to irrigate the thirsty land.

The Weather in the Hands of the Saints

There is one other aspect of desert transformation that could be described as miraculous, and that is that the winds and the areas of high pressure and low pressure that make the weather what it is will be in the hands of the saints, as they have hitherto been in the hands of the angels. Right through the prophets there are threatenings of drought and famine, when Israel was disobedient. Jeremiah 14 comes to mind because it was read at the meeting this morning. It meant much more to me because I was in the middle of this article. Then there is Joel with the pest of locusts, the warn-ings of Deuteronomy 28 and so on. Zechariah (Ch. 14: 17) tells us that the saints will exert this control. Withholding of rain will be the means whereby unwilling nations will be induced to attend the feast of tabernacles in Jerusalem.

My difficulty in writing these articles is to know where to stop, for the study has enthralled me. I am very much aware of the inadequacies of the four or five articles I have written about the land basis of the age to come. In a sense they have been thrown together as the evidence came to hand. I felt this was better than to wait until the immediate heat of discovery had passed, even though more time taken would present the subject in more orderly fashion. You can yourself continue the study by noting how full the Scripture is both in past history and prophecy of the future in showing the partnership of God and man in the tilling of the soil. Its significance is absolutely revolutionary for the people who shall dwell under the millennial heavens.

One more article must suffice on this subject in which I will try to give a few more quotations from the prophets on the beauties of the fruitful age to come, and say a word or two on the kind of teaching we hope to minister to the people on that background. Then, God willing, an article or two on the war of God Almighty, and how real and practical it will be. If the Lord still carries we can perhaps try to sum

*Rather the reverse. The fresh waters released from Mt. Zion which will flow east to "heal the Dead Sea" will then flow as a mighty stream north and west to empty itself into the Mediterranean. See Zechariah, Joel 3, and Ezekiel's prophecies of the future.—Editor.

it all up by a visit to the age to come in the way that Brother Roberts does in the "Final Consolation," which, perhaps, the Editor will print at the appropriate time. Then, perhaps, if we are not looking too far ahead, we could consider together some of the people who will be ruling with Christ, and consider why they will be there.

Meanwhile, a kind postscript on "The desert shall blossom as the rose." M. Saumagne is a soil conservationist at work in the Tunisian Desert. "Tell me," he says "that there are ten men in the world who believe that the desert can be made to blossom — ten men who believe that we can redeem the stupidities of mankind — and I shall die happy." Well, Monsieur Saumagne (perhaps the Editor will send him a copy of this number) there are at least a few thousand people who believe it — though it will not come through purely human efforts. The hand of God will accomplish it, working through His chosen ones out of all ages, made strong and immortal for the task of filling the earth with God's glory.

—E. WILLE.

In Yahweh's Service

May the brethren be cheered in their labours by seeing fruit abounding to their account. Yet, should they find the work hard, and slow of result, let them not be downhearted, remembering that Labour, even if without fruit, is required of those who would be faithful servants, and that such labour is equally accepted with Him who cannot be profited by anything we do; but who delights in the willing and appreciative submission of those He has made.

— Brother Roberts.



We have to avoid pluming ourselves upon conduct which has been the result of small effort, and frowning upon others, who, though apparently less successful, have reached their measure of uprightness by ten times our effort.



The man with one talent was condemned for not making use of it—not for his lack of ability. Indifference and slothfulness evoked from Christ strong condemnation: "Thou wicked and slothful servant."



The Truth prospers in proportion as there is an effective agitation of it. When there is no one to call attention to it by mouth or pen, through the power of the apostasy, it remains unnoticed; although in the Bible.

—R.R.

It is but a short flight from Esslingen in Germany to the busy town of Zurich in Switzerland. Here we were scheduled to stay for a few days. It gave the opportunity for relaxation after the extremely busy succession of appointments and exacting labour of the previous six months. It seemed strange not to have a meeting to attend that evening, or an address to prepare.

There was literary work, however, and I busied myself on that, trying to bring it all up to date.

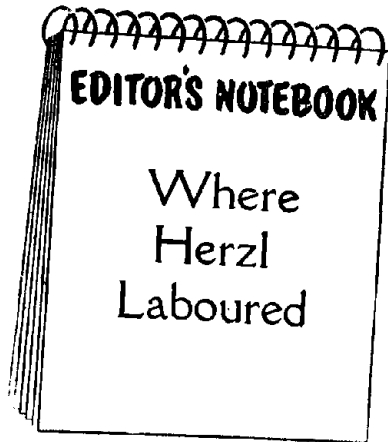
Switzerland is called the "Playground of Europe." Thousands of people from all parts of Europe, America and elsewhere visit it in winter for the winter sports, and in summer for mountaineering. It is a very beautiful country. The coloured views of Switzerland that are so common, depicting deep, blue water, bright-green fields, stark, rugged, snow-tipped mountains are no exaggeration. There is a beauty of lake and mountain, of deep, green valley and rushing stream that is most impressive, revealing the glory of the Creator's handiwork.

The main source of national income is watchmaking and tourism, and everything is subordinated to that. The towns are clean and quaint, the hotel service is excellent and reasonable (a contrast to the very poor and expensive service received in Australia), and general facilities are excellent. The Swiss are said to be the finest hotel-keepers in the world—and by "hotels" is not meant what is usually conveyed to the Australian mind; a Swiss hotel caters mainly for its residential guests, not for casual drinking.

Switzerland has avoided becoming embroiled in the last two world wars that laid in ruins so much of Europe; and neutrality is now traditional Swiss policy. The Swiss army uniform is very picturesque, and the army is said to be very efficient because every man is bound to train himself to be a good marksman in order that he may be more useful as a soldier. But good fortune, not might of arms, has helped the Swiss to maintain their international policy. That "good fortune" will not last forever; next time Switzerland will be involved with "all nations."

We made Zurich our headquarters. This ancient city (the largest in Switzerland, with a population of about 300,000) is over 2,000 years old. The Romans had a custom station at Zurich, and Charlemagne also played an important part in the development of the city. So, historically, it is linked with prophecy and the Apocalypse.

Its age is reflected in its mediaeval appearance, in the quaint, old-fashioned buildings, in the narrow, twisting lanes that, branching off from the main streets, seem to lead to anywhere. I found it interesting



to stroll along these lanes in my exploration of the city. They twist and turn in confusing pattern to land one ultimately in the most unexpected places. I found, in one out-of-the-way place, in the centre of a confusion of narrow, winding streets, a second-hand bookshop selling exclusively English books! It was most unexpected in that foreign town. When I told of my discovery to my two young companions, and they asked me to show it to them (the idea being to see if there was anything of value to the Truth offering) I found it impossible to locate it again.

Realty of all kinds is carefully maintained in Switzerland. I never saw a slum. Shops, public buildings, houses all seemed to be in good condition, blending with the relaxed, holiday atmosphere of the place. Visitors are welcome in Switzerland and come determined to have a good time. They turn their back upon the problems and frustrations back home, and seek to "buy" a little pleasure for the moment. It is pure escapism. They crowd the streets, give themselves over to an orgy of spending, seek the manifold forms of entertainment that are offered — and think they are happy.

How futile it all is! How artificial, how short-lived the pleasure. Pure lasting pleasure, true joyful happiness, comes from one direction only — the Word of God.

Notice that I did not say from Ecclesial associations, but from the Word of God. When that is opened before one, in reverential, prayerful study, the world is shut away outside, and the student finds pleasurable communion with the Mind of God. There is much in Ecclesial associations that is distressing and frustrating, much that is imperfect that can hinder in the walk of life. Paul found it so as witness his outspoken epistle to the Galatians. It remains so today. There is also much pleasure in Ecclesial associations, much that is of lasting benefit, but tinged with all this there are those sad disappointments that are incidental to these times. But the Word? That is perfect, and brings true and lasting happiness. "Blessed (the word means "happy") is the man that walketh not in the counsel of the ungodly . . ." (Psalm 1).

We found this so in these pleasure-seeking centres.

Zurich is situated on Lake Zurich, a lovely stretch of water about 25 miles long and some 2½ miles wide. A canal spanned by many bridges divides the city in two, and of a nighttime its calm water is alight with the multi-colored Neon lights of the city reflected therefrom. It was relaxing to walk along the banks of the canal taking in the lovely, colourful picture, listening to the animated foreign talk on all sides.

We had business to do in Zurich as well. It was necessary to arrange visas to visit the Middle East, and particularly Syria. As partner with Egypt in the United Arab Republic, the Syrians do not take kindly to visitors, having sympathy with Israel and frequently make it difficult for some to obtain a visa. It is necessary to show that one is not a Jew in the natural sense, and to produce documentary evidence of "Christian" beliefs.

We had no trouble obtaining our requests. We had to wait in the office of the Consulate and occupied our time by glancing through the many books of propaganda scattered around. Photos of Nasser were prominent. He was shown visiting Pakistan and India, proclaiming the goodwill of the United Arab Republic towards these countries; other articles spake of assistance received from Russia, and expressed hopes

of further help from the same source. And side by side with all this was constant agitation against Israel.

We fulfilled a quest we had set out to accomplish in Switzerland. The city of Basle, in Switzerland, was the site of the celebrated Zionist Congress at which Herzl set forth his proposition for a Jewish State. It is about 50 miles from Zurich and we travelled by train to seek what information we could of that celebrated occasion. It took us through glorious scenery: a changing vista of beautiful Swiss scenes. Here a rugged snow-peaked mountain, there a swiftly-running stream tumbling over its rocky bed, a small lake, a lovely valley carpeted with green. It was late Autumn, and though some trees had shed their leaves, others had not. The lovely golden and brown of the leaves blended with the bright green of the fields, the swift-flowing streams gave a constantly changing postcard picture. Every now and then we passed Swiss towns, with their old-fashioned, steep gable-roofed homes (to prevent snow collecting) which somehow seemed to blend in perfectly with the fresh beauty around us.

But it was a cold, bleak day, and in Basle the rain commenced to sheet down. We began our quest by enquiring the whereabouts of the local synagogue. We found it not far from the centre of the town, a large, dome-shaped building. Making our way around the back, we came upon a kindergarten. The teacher could only speak a few words of English, and the little Jewish boys and girls stood around open-eyed as we tried to make ourselves understood. A little boy volunteered to act as interpreter, and through him we made our request known: we were searching for information concerning Herzl. We were passed on to another Jewess who obviously exercised authority, but who also spake very little English. But she could tell us what we wanted to know, and through a third party we were given a little information regarding Herzl. The Congress of 1897 had been held in this very synagogue, and one of their treasured possessions was a letter from Herzl thanking the Jews of Basle for their help in the work he accomplished at the Congress. As we showed our interest, our Jewish friends warmed to our quest. "Would you like to view the letter?" Certainly we would! Up three flights of stairs we were taken, and there, in the office of the Director of the Synagogue, we were shown the letter. Our friend told us how Herzl spent time every day praying in the synagogue that the God of Israel might bless him in the work to which he had set himself.

We were shown the reception room of the synagogue, a large, well-illuminated room, nicely appointed in a very modern style. We were told that Zionists still use it for meetings in Basle. We were invited to inspect the synagogue itself, which we did. It is a large, lofty building, dignified in its plainness. We sat on the seats of the building, mentally turning back the pages of the past, trying to create in our mind the impression of the momentous Congress that was to commence a movement destined to change the course of history. How remarkably prophecy has been vindicated over the years! Our minds went back to Brother Thomas, who laboured on the behalf of spiritual Israel, whose writings so faithfully portrayed the future as far as Jewry was concerned. Over the intervening century the purpose of God has unfolded in world events; slowly but surely the world is taking shape in accordance with the prognostications of the Word so faithfully outlined in such books as "Elpis Israel" and "Eureka."

This was the synagogue Herzl used to daily visit when the first Zionist Congress (convened by himself) was in session in 1897, the Con-

gress that founded the Zionist Organisation. It adopted a resolution defining the aim of Zionism as follows: "The aim of Zionism is to create for the Jewish people a home in Palestine secured by public law." Thus in the beautiful surroundings of Switzerland a movement was born which was to play a great part in assisting Jews to escape from the ugly persecution, the terrible savagery that was unleashed during the Nazi regime in Germany.

Herzl had been drawn to the idea because of prevailing anti-Semitism, for persecution of Jewry is an age-old problem. In 1895 he had written a booklet entitled *Der Judenstaat* (The Jewish State). In the preface he wrote:

"The idea which I have developed in this pamphlet is a very old one: it is the restoration of the Jewish State.

"The world resounds with outcries against the Jews and these outcries have awakened the slumbering idea.

"Everything depends on our propelling force. And what is our propelling force? The misery of Jews."

In his Diary, Herzl wrote:

"I do not remember ever having written anything in such an exalted state of mind as this book. Heine says that he heard the pinions of an eagle fluttering over his head when he wrote certain verses. I also felt that I heard a similar rustling over my head when I wrote this book. I worked at it daily until I was quite exhausted. . . . Weeks of an unexampled productivity, in which I was no longer able to write out my ideas calmly and clearly. I wrote walking, standing, lying, in the street, at meals, at night, when it drove me out of sleep. I know now and also knew during the whole of this stormy period of production that much that I wrote down was confused and fantastic. But I did not exercise any self-criticism, in order not to check the flow of these ideas. I thought to myself that it will be time later on to indulge in clarifying criticism."

Herzl submitted the manuscript to a friend for an opinion. The friend returned it with an expression of the deepest alarm: he feared that Herzl was out of his mind and begged him not to publish it. He advised him to show the manuscript to Dr. Max Nordau, famous both as psychiatrist as well as author. The result was that Nordau not only vindicated the sanity of Herzl but declared himself prepared to assist him.

Assist him he did, and as a result modern Zionism came into existence. Herzl was a man of destiny; a man whom God used to bring about the fulfilment of the present regathering of Jewry. He was a dedicated man, and today, in Israel, are seen some of the fruits of his toil.

We were moved and impressed by our visit to the synagogue in Basle because of our interest in the things of Zion, even in the present, passing stage of their existence. How much greater will the real restoration be (Acts 3: 19-20).

Outside the synagogue we found the sky dark and lowering. We tried to take a photo of the building, but later found that it came out as though enshrouded in deep fog. Such a photo is perhaps symbolic of Herzl's feelings over 60 years ago as he tried to impress upon the

delegates thus assembled the need to work for the Jewish State.

In Basle we made acquaintance with the River Rhine again, separating Switzerland from France.

The handiwork of the Creator was seen in all its beauty on another trip we took to the ancient city of Lucerne. Lake Lucerne is a glorious sheet of water, bounded by mountains which rise steeply from its edge to stand rugged, frowning and snow-tipped some thousands of feet above sea-level. We travelled by modern ferry down this lake to a tiny town called Vitznau. The sun shone brightly, the lake was a deep blue, the harsh mountains loomed high above us, but the wind was cold for it came from the snow-topped peaks above.

At Vitznau we transferred to a cog-train which conveyed us straight up the side of Mount Rigi to its peak some 7,000 feet above sea level. It ascended at an extremely sharp angle, and from the back of the train we looked down the steep decline which ended in the lake itself. As we ascended higher, our large ferry looked like a match-box, and we wondered what would be the result if the cog should slip, or the mechanism fail!

The train was centrally heated, and comfortable, but outside, 7,000 feet up, it was freezing cold. We were in the Alpine district, and about us, on all sides, were the tops of mountains, sharp, rocky, snow-clad. Far below us, almost perpendicular it seemed, appeared the Lake; in the distance other smaller lakes and small towns could be seen, and all around us the vast confusion of snow-topped mountain peaks—angry waves of rock thrusting themselves towards heaven. We descended the other side as night closed in, to see the gleaming lights of towns in the valleys below—an unforgettable scene of beauty.

Yet man in his folly teaches that this beautiful world is to be burnt up! How ridiculous is the thought. What purpose would there be in such a destiny. And not only earth, but heaven as well. What confusion there is wrought in man's mind when he distorts the Word of God.

We also saw the Italian Alps from our plane as we flew towards Rome. They appeared only a few hundred feet below us, though we were flying high. They are an amazing sight from the air, their razor-back tops look as sharp as a knife and stretch for miles into the distance. What tremendous force must have thrust such masses of rock so high in the air. How beautiful they looked from the plane, their harshness softened by heavy falls of snow. But there, stretched before us was Rome, and soon, again, we were battling with the Customs' authorities, and trying to master a new form of currency in the headquarters of modern Babylon.

—Editor.

The brethren in any place are Christ's agents there, and he will hold them responsible for the use of the power in their hand. If they allow comfort, and well-being in worldly matters to interfere with their duty to the Truth, they will have no just cause of complaint if Christ tells them when they set their eyes upon him, that they are not wise enough to be entrusted with the far most important affairs which appertain to his Kingdom established.

—R.R. (1872).

Questions



Answered

ON THE NATURE OF MAN AND DEATH OF CHRIST

B.S.S. (England): In reply to your request for an outline of the above subject, we feel that we cannot do better than direct your attention to the principles set down by Brother Roberts as follows:

1. That death entered the world of mankind by Adam's disobedience (Rom. 5: 12; 1 Cor. 15: 22; Rom. 5: 15).

2. That death came by decree extraneously to the nature bestowed upon Adam in Eden, and was not inherent in him before sentence (Gen. 1: 27; 2: 7; 1: 31; 3: 17, 19).

3. Since that time death has been a bodily law (Rom. 8: 10; Rom. 7: 23, 24; 1 Cor. 15: 53; 2 Cor. 5: 4).

4. The human body is therefore a body of death requiring redemption (Rom. 8: 23; Phil. 3: 21; Rom. 6: 24; 1 Cor. 15: 53).

5. That the flesh resulting from the condemnation of human nature to death because of sin, has no good in itself, but requires to be illuminated from the outside (Rom. 7: 18, 20, 23; James 1: 16; Matt. 15: 19; Gal. 6: 8; Eph. 4: 22).

6. That God's method for the return of sinful man to favour required and appointed the putting to death of man's condemned and evil nature in a representative man of spotless character, whom He should provide, to declare and uphold the righteousness of God, as the first condition of restoration, that He might be just while justifying the unjust, who should believingly approach through him in humility, confession, and reformation (Rom. 8: 3; Heb. 2: 14; 1 Pet. 2: 24; Rom. 6: 6; Heb. 4: 15; Jhn. 16: 33; Rom. 3: 26).

7. That the death of Christ was by God's own appointment, and not by human accident, though brought about by human instru-

mentality (Rom. 8: 32; Acts 2: 23; Acts 4: 27; Jhn. 10: 18).

8. That the death of Christ was not a mere martyrdom, but an element in the process of reconciliation (Col. 1: 21; Rom. 5: 10; Isa. 53: 5; Jhn. 10: 15; Heb. 10: 20).

9. That the shedding of his blood was essential for our salvation (Rom. 5: 9; Col. 1: 14; Heb. 9: 22; Matt. 26: 28; Jhn. 1: 29; Rev. 1: 5; Rev. 7: 14).

10. That Christ was himself saved in the Redemption he wrought out for us (Heb. 5: 7-9; Rom. 8: 17; Heb. 9: 12; Heb. 13: 20).

11. That as the anti-typical High Priest, it was necessary that he should offer for himself as well as for those whom he represented (Heb. 5: 3; Heb. 8: 3; 9: 14; 7: 27; 9: 23).

We suggest that in collaboration with the above you read "The Blood of Christ," by Brother Roberts, which, to our mind, sets forth the principles of the Atonement in a very beautiful and simple manner. The references appended to the statements above should be carefully examined in connection therewith, but if any further explanation or exposition is required we shall be happy to supply it. Do not be put off with any statement that this doctrine is too difficult to understand; if it is mastered it will help immensely in the better understanding of the whole purpose of God in Christ. The nature of flesh and the doctrine of God manifestation are really the two fundamentals of Scripture.

—Editor,

Correspondence . . .

Accommodation in Queensland

Sister A. Reed, 11 Chirn St., Chirn Park, Southport, Queensland, is prepared to offer accommodation for paying guests at the above address, including married couple with children if required, or even convalescent folk in need of a rest in the congenial climate of Southport. Please direct enquiries to the address above.

Centenary of "Eureka"

"The article on 'Eureka' centenary in the February 'Logos' is great reading to inspire; a theme most helpful today when as an established 'church' we overlook so much the evangelism and forthrightness of the past, and sit back somewhat, awaiting our children to so naturally come into the Truth as they grow up. We are content with this natural 'growth' which missing out on the deepest repentance and conversion is not a good thing for the character of the individual or Ecclesia. More power to you in re-emphasising our old pioneer teachers. Please send me the copy of the Enfield Ecclesia's souvenir programme on 'Eureka'." — F.T. (N.Z.).

(Copies have been sent to you — pleased to do the like service for any other reader . . . Editor).

A Comment of Yahweh Yireh

Brother G.R.D.M. points out a further significance in the site of Isaac's offering ("Logos," Jan. '61, p. 136). In Genesis 22: 4 we read that Abraham saw the place "afar off." Paul uses exactly the same expression in Heb. 11: 13, declaring that Abraham and others saw the Promises "afar off." Thus the name Moriah (seen) commemorates the important fact that here was "seen" the promises. The name Yahweh Yireh is prophetic of that which would later be "seen" there: "It shall be seen." Abraham's vision was confirmed by angelic visitation so that what had been "afar off" was brought nigh, it became factual rather than merely visionary. The reality of Abraham's vision becomes the measure of his faith. These things were written for our learning; let us then walk in the steps of the faith of our father Abraham.

New Study Class at Lakemba

"You will be pleased to learn that we will be starting a first principles class here at Lakemba for the young people, shortly. We will be taking them through the fundamentals of the Truth with emphasis on how to study and occasional hints on Bible marking. Those interested only stand at 14 so far, with the possibility that it may reach 20, which will be about as many as it will be practicable to handle."—C.O. (N.S.W.)

(We are interested to learn of the formation of such a class. The Gospel Proclamation Association has a number of names of interested friends on its lists in the Sydney suburbs—perhaps some may be induced to join this class. The Association can also supply you with special invitation cards for such a study.—Editor).

Proposed Campaign throughout Queensland

It is proposed (God willing) to undertake a short campaign of from two to three weeks throughout Queensland in June of this year. Full details have not yet been worked out. If any Ecclesia is interested in being incorporated in such an effort, would they please contact the Gospel Proclamation Association, Box 226, G.P.O., Adelaide, South Australia, immediately.

For Private Study

NOTES ON THE APOCALYPSE



An itemised Exposition of the Book of Revelation, based on
"Eureka" and designed for home study and for Bible marking.

CHAPTER 9 (Continued)

VERSE 5

"Five months"—See notes on v. 10.

"The torment of a scorpion" — See notes v. 10.

VERSE 6

"Men shall seek death" — Seek political death. The Byzantine rulers from Constantinople desired peace at any price, but could not get it without turning Mahomedans.

VERSE 7

"Like unto horses" — The victories of the Arabs resulted mainly from their splendid cavalry and horse-drawn artillery.

"Crowns like gold" — The yellow turbans worn by the Arabs.

"Faces of men" — Bearded Arabs in contrast to the shaven Romans.

VERSE 8

"Hair of women" — The flowing tresses of the Arabs.

"Teeth as lions" — Indicative of their ferocious spirit. AGAINST DARK SKIN-BEARD

VERSE 9

"Breastplates of iron" — Their polished steel cuirasses.

"Many horses" — The innumerable Arabian cavalry.

VERSE 10

"Tails like scorpions" — The Arabs dragged their artillery into battle, and swung their horses around to face the cannon to the enemy. This suggested the scorpion, whose sting is in its tail, to John, who saw the action of the Arab cavalry in vision. The Arabs were the first to introduce Saracen fire (the precursor of artillery) into warfare.

"Five months" — Five months is the normal activity of locusts. In accordance with the requirements of the symbol two five months are introduced into the prophecy (see v. 5) instead of 10 months. This is a period of 300 days or years. It dated from 632-3, when the power of the Arabs was first felt by the Byzantine Empire (Eastern Roman Empire) until 932, when Arab power declined, and the secular authority was taken from the Caliph of Baghdad.

VERSE 11

"A king" — The caliph.

"Abaddon," "Apollyon" — The name means "Destroyer." and this

the Saracens proved to be. The name is given in Hebrew and Greek because the attacks of the Saracens were felt mainly in these two areas.

THE 6th ANGEL OR 2nd WOE UPRISE OF THE TURKISH EMPIRE

VERSE 13

"The sixth angel" — It is significant that in this period of the sounding of the sixth angel there is recorded the uprising of the Turkish Empire, whilst in the outpouring of the sixth vial of Revelation 16, there is recorded the drying up of the same power. Thus Yahweh's purpose synchronises.

"A voice from the golden altar" — This links the events of this period with the prayers of saints which are offered upon the Christ-altar. The golden altar is reminiscent of the Altar of Incense in the Tabernacle which symbolised prayer. But why introduce it here? Because all things are done on the behalf of saints (Rom. 8: 28; 1 Cor. 3: 21; Ps. 116: 15; Ps. 17: 13-14). The Turks attacked and persecuted the Catholics, thus avenging the latter's attacks on the saints (cp. Rev. 12: 17).

VERSE 14

"Four angels" — History reveals four distinct Turkish divisions: Seljukians, Moguls, Tartars, and Ottomans.

"In the great river Euphrates" — A geographical indication of the power referred to. The Euphrates is the main river of Turkey, and the spot from whence they were erupted on to the east. They migrated from the north to this spot, and were "bound" here for some time before being unloosed on to the empire.

VERSE 15

"Which were prepared" — Brother Thomas translates: "And the four angels having been prepared were loosed . . ." The Turks, under such leaders as Alp Arslan, Tamerlane, etc., in successive waves attacked the Byzantine, or Eastern Roman Empire.

"An hour, day, month, year" — 391 days 1 hour. On the day for a year principle (cp. Ezek. 4: 6), 391 years 1 month. On 27th April, 1062, the powerful Turkish leader, Togrul Beg, established himself in Moslem authority by marrying the Caliph's daughter. This commenced a series of determined assaults against Constantinople, and on 29th May, 1453, the city fell to Mohammed 2nd. The period of time was fulfilled and the eastern Roman Empire with its headquarters in Constantinople was at an end. Thus was slain "the third part of men, for by this time Rome was divided into three parts: the Western Empire (the Holy Roman Empire), the Eastern Empire (Byzantium) and the Papacy."

VERSE 16

An indication of the innumerable Cavalry used by the Turks during the period of their domination. In Scripture, the horse is a symbol of war (Job 39: 18-25; Zech. 10: 3).

VERSE 17:

"Breastplates" — Here commences a descriptive account of the new method of warfare introduced by the Turks similar to the description given earlier of the Saracens. The breastplates of fire indicate the breast-

works upon which were mounted the "head" or cannon of the horse artillery.

"Fire, jacinth, brimstone" — Gun fire. Jacinth is a dark blue, and doubtless is referred to in describing the blue smoke of a sulphurous flame. Brimstone is sulphur.

"Heads of lions" — The roar of the cannon used by the Turks (this was new to the art of war) suggesting the roar of the lion.

VERSE 18

"These three" — The cannon, gunpowder, cavalry.

VERSE 19

"Power in their mouth and tails" — The cannon were drawn into battle at the tail of horses. To fire, these were swung around to the fore. Thus it appeared to John in the vision as though the power was in the mouth and the tail, for the gun at the tail became the mouth when the horse swung around.

"Tails like serpents" — A serpent is able to spring by coiling its tail. The Apocalyptic description fits the breech-loaded cannon. The ball was pushed into its "tail" in order to get its spring.

"They hurt with their heads" — With the muzzle of the cannon which became the head when the battle was joined.

VERSE 20

"The rest of the men" — The Eastern third was politically killed (v. 18). This left the Western Empire and the Papacy intact as a political force. These surviving catholics still continued their apostate ways; they did not take the lesson of the fall of Constantinople and the political extinction of the Byzantine Empire to heart.

"Worship devils" — Greek, "demons." A demon was looked upon as an inferior race of divine beings by the Greeks. Socrates called his "spirit" a "demon." The Catholics worshipped "saints" and departed "spirits" (1 Tim. 4: 1).

VERSE 21

"Murders" — Hatred without a cause is murder — 1 Jhn. 3: 15; Rev. 17: 6.

"Sorceries" — cp. Ch. 18: 23. Translated "witchcraft" in Gal. 5: 20. Gr., Pharmakia (from which we get the word pharmacy). The use of drugs accompanied by incantations and appeals to occult powers. The doctrine of Rome is a drug deadening the conscience to the Truth and its requirements.

"Fornication" — Unfaithfulness to the Truth, cp. James 4: 4.

"Thefts" — Withholding what is due to Yahweh, cp. Mal. 3: 8-10. Roman Catholicism is guilty of all these sins.

Incidents from the History of the Times

The period of the 6th Trumpet was one of recurring Turkish attacks against the Eastern Roman Empire. First the Seljukin dynasty ravaged the Roman power in the east, and menaced Constantinople by sea and land. The Turks embraced the Moslem religion from the Saracens with fervour, so that Catholicism with its teaching of the Trinity in contrast to the one God of the Moslems was particularly

obnoxious to them. Their conquests into Asia and Europe were therefore "holy wars." Malek Shah, the first Turk to be called "Commander of the Faithful," extended his dominion from the Chinese frontier to the mountains of Georgia, where he set up his power.

The Moguls and Tartars (the second angel) originated from north China, and advanced west into Asia. They overthrew the Seljuks and reigned in their stead. Octui, one of the sons of Zingis Khan, with 1,500,000 Moguls, extended his conquests into the very heart of eastern Europe. He celebrated the battle of Lignitz, by filling nine sacks with the right ears of his enemies. He warned the pope that he was invested with divine power to subdue and extirpate all nations.

The third angel, particularly under Timour, continued the incursions of the former dynasties. He died in 1405 when advancing against China.

The fourth angel, the Ottomans, brought about the political death of Eastern Rome in accordance with the prophecy. Constantinople was besieged by Mahomet 2nd on 6th April, 1453. Special cannon, of a size hitherto unknown, were used in the siege, and it was chiefly through the use of these that the city was taken on 29th May, 1453. Catholicism in the east suffered a terrible blow with the Ottoman success. The beautiful churches erected to the Demons, or departed spirits of saints, were converted into Mosques by the victorious Turks. The Patriarch of the Greek Catholic Church, originally stationed in Constantinople, fled to Moscow where he set up his power, and which became known as the Third Rome, the two previous ones being Rome itself, and Constantinople.

(To be continued)

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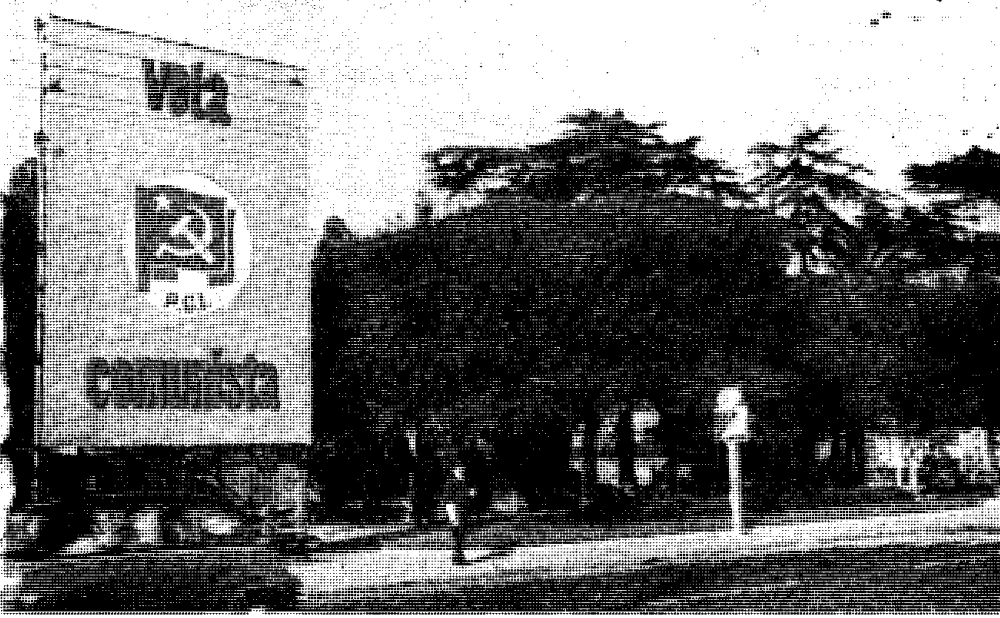
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"We dare our opponents to hear us, and to compare what they hear with the things written in the Word of God. 'To the law and to the testimony'; it is here we would meet the reader. By this we stand or fall."
—J. Thomas



STREET SCENE IN ROME: Outstanding communist publicity indicates the strength of the Movement in Italy. The small street-sign below bears the caption: "Visit Israel!" See Article: "The so-called Eternal City," page 288.

Edited by H. P. MANSFIELD 124 Seaview Rd., Tennyson, South Australia
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A Personal Note

Upholding the Purity of Apostolic Doctrine and Practice

VOLUME TWENTY-SEVEN



Logos

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GOD COERCES NO ONE

God coerces no one in the matter of well-doing. He makes known His will, and requests compliance. He points out the wisdom of faithfulness and promises to make it possible for us to render it. Then He leaves us to obey or disobey. This arrangement is simple and reasonable. It is the divine method of proving our worthiness or unworthiness of eternal life. We are left for a while to do as we like! But His eyes are not taken off us. "The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." This is how the case stands with every one of us. Are we submissive, or are we rebellious? Let us shun the folly of Israel, who said, "The Lord seeth us not; the Lord hath forsaken the earth."

Obedience, let us not forget, means effort, and unless we are prepared to make it, our lot is hopeless. "I will run in the way of thy commandments," said David. Let us emulate the Psalmist's noble determination.

—A. T. J.

THE FALSE PROPHET

"Unclean spirits like frogs come out of the . . . mouth of the false prophet . . . unto the kings of the earth and of the whole world to gather them to the battle of that great day of God Almighty" (Rev. 16: 13).

This Unholy System Identified

The quotation above shows that the system styled the "false prophet" is to play an important part in the development of the crisis of the last days.

From its headquarters, or "mouth," there will issue forth the "unclean spirits" like frogs, driving the nations to war. In previous articles, we had identified this symbol with modern Communism, which owes its begetting to the French Revolution. As the "False Prophet" can be identified with the Papacy, the statement of Revelation suggests that from the headquarters of this system, there will emerge the disturbing, unclean "spirits like frogs" agitating the nations to war.

It is surely significant that in Italy today there is found greater Communist influence than in any other country outside of the Iron Curtain.

For our identification, we direct attention to "Eureka," vol. 3, pp. 576-577:

"A prophet in the New Testament use of the word," writes Brother Thomas, "is not confined to the idea of one foretelling future events. In the larger sense of the word, a prophet is a spiritual allocutionist; or one who speaks to others with authority upon spiritual subjects. It is therefore equivalent to a teacher who speaks to men to edification, exhortation, and comfort (1 Cor. 14: 3). But of teachers or prophets, there are two kinds; the one true, the other false. True and false teachers are styled spirits in 1 Jno. 4: 1, who saith, 'Beloved, believe not every spirit; but try the spirits whether they be of the Deity; because many false prophets are gone out into the world;' and Peter refers to these in 2 Ep. 2: 1, saying, 'there were false prophets among the people, even as there will be false teachers among you, who will privily bring in damnable heresies.' 'Beware,' said Jesus, 'of false prophets, who come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits' (Matt. 7: 15), 'and many false prophets will arise and deceive many' (Ch. 24: 11). The rule laid down by John whereby the kind

of teacher may be known by his fruits, is thus expressed in 1 Ep. 4: 6, 'we are of God;' that is, the apostles are the teachers He authorised; 'he that knoweth the Deity,' he continues, 'heareth us; he that is not of the Deity doth not hear us. Hereby know we the spirit of truth, and the spirit of error.'

"Tried then by this rule we know that the whole clerical hierarchy of 'Christendom' so called, are false prophets in the clothing of sheep, animated by the spirit of error, and deceivers of the people. They speak to the edification, exhortation, and comfort of all men who, through ignorance of the word, are unable to discern between good and evil, the false and the true. But, to those of knowledge, wisdom, and spiritual understanding in the truth, they are an 'abomination of the earth;' more especially that section of clerical false prophets, having 'the sign of the beast's Name in their right hand, or in their foreheads' (Rev. 13: 16; 14: 11), and who minister before the worshippers in the Latin service of the Daemonials. The chief of this Pseudoprophet Body is the Spiritual Allocutionist, commonly styled the Pope. He is the Mouthpiece of the Beast's false prophets; the 'Holy Father' of their Latinity.

"The False Prophet Body is located in all the kingdoms of the Great City, where they make merchandise of the peoples with their sorceries, in pretence of curing their souls. The Mouth of this Body has been, for many dark and gloomy centuries, established in Rome. It is the executive and legislative authority there, which despotically and absolutely administers or controls the spiritual affairs of two hundred millions of worshippers of the two-lamb-horned beast of the earth, and of the Ten Horns. When the first vial began to be poured out, it wielded a temporal power of formidable proportions. The Roman Mouth counted three millions of subjects in its own Church-States; this was its primary dominion—the elective monarchy of the Pope-king. But, besides this first dominion, he had great political authority in all the popish kingdoms of Europe; so that he ruled in Rome like one of the emperors of old. In these high times of tyrannical superstition, the Papal Constitution of things was 'the Image' of the Beast's Sixth Head, that had the wound of the sword and lived. It was a terrible image of imperial power sustained by the despotisms of the world, the ignorance of the people, and the infernal Inquisition. But, how is it with this Image in the spring of 1868? What is it now after passing through the scorching, ulcerating, darkening, and tormenting plagues of the vials thus far poured out? It has lost its temporal dominion, which has passed to the Frogs; and the Papacy is a mere 'False Prophet,' or spiritual power, with its Mouth in Rome."

The Pope Stripped of Power

The above, from "Eureka," shows that when the first vial began to be poured out, the Papacy wielded temporal power of formidable proportions. As the vials of the wrath of the Deity were poured out on the Beast dominions (Rev. 16), so the Papacy suffered. In the diminution of power that came as a consequence, there is seen the outworking of the Frog power against the Beast, or Austrian interests in Italy, and against the Papal States or Image of the Beast (see "Eureka," vol. 3, pp. 490-518). Italian national aspira-

tions generated by the agitation of the people (the Frog spirit) were stirred up by these campaigns, so that the cry was raised for "a united Italy." Hendrick Van Loon, the historian, points out that the basic failure of the Congress of Vienna in its endeavours to bring peace and stability to Europe, was the underestimation of the hold which the new revolutionary principles had gained upon the people of Europe, one of the principles being the right of all people to their own "nationality." The Congress of Vienna attempted to suppress these national aspirations, but history is no respecter of Congresses. "For some reason or other, nations seem to be necessary for the orderly development of human society," writes Van Loon, "and the attempt to stem this tide was quite unsuccessful" (see "The Story of Mankind," p. 383).

Writing in 1848, Brother Thomas anticipated that French democratic influence would again operate against Austria and Rome in the development of the final crisis ("Elpis Israel," p. 374), and so it came to pass.

By 1868, he was able to state (see extract above), "It (the Papacy) has lost its temporal dominion which has passed to the Frogs." The mind saturated with the Spirit-word could anticipate international developments diametrically opposed to the intentions of world leaders, and contrary to all appearances. French policy, in the hands of Napoleon, had been directed at the destruction of the Papal system, but the time had not yet come for its complete overthrow. French policy, a generation later, was directed at sustaining the Papal States to stem the Revolutionary movement attempting to create a united Kingdom of Italy.

Thus, in 1868, there was a French army stationed in Rome to preserve the Temporal Power, for "the dominion had passed to the Frogs." But the time had now come for the Temporal Power to cease, and the Frogs were powerless to prevent it. Brother Thomas had forecast the cessation of the Temporal Power in the period 1864-68 ("Elpis Israel," pp. 359-60), and so the historian faithfully records the events of those fateful years.

The Encyclopedia Britannica (9th Ed., vol. 19, p. 158) gives an interesting account of these affairs. The continuation of the Papal Temporal Power was threatened by the Italian Central States in 1859. "From 1860 the Pope (Pius IX) was maintained in Rome only by a French garrison" . . . "at the outbreak of the war of 1870, France had come again to be looked upon as the ally of the Papacy."

In 1870, the Italians, under direction of King Victor Emmanuel, invaded the Papal territory, being received with great enthusiasm by the downtrodden and oppressed populace. The French garrison surrendered after a short bombardment, and on the following day, 21st September, 1870, after receiving the Papal blessing, they "marched out of Rome, and the temporal power of the pope had ceased to exist" (Enc. Britt.).

The appropriateness of the term "false prophet" may be gauged by the fact that only a few months before these events (18th July, 1870) the dogma of Papal Infallibility had been proclaimed from the Vatican. Having proclaimed himself a prophet, the man of sin was then reduced from his former estate of "Image of the Beast" to that of "False Prophet."

The former title represented some strength, for the Pope then wielded great power, but as "False Prophet" he was stripped of this. He might attempt to speak to the edification and comfort of his followers, but his words are without power, for he lacks the temporal power to enforce them.

The Pope's Search for Power

Revolutionary France had done much to destroy the temporal power of the papacy. The wars of Napoleon were mainly against the Catholic countries of Europe, and had irreparably weakened its political influence.

The Papacy has never regained that influence, though it has sought to do so. The Pope welcomes to the Vatican any who might prove helpful to that end, so that even the one-time direst enemies of the Mother Church are now greeted cordially as fellow Christians. Thus recently the Prelate of the Church of England found royal welcome at Rome, and now preparations are under way for a similar reception to the Protestant Queen of England and her consort.

The Pope must also find comfort in the knowledge that a loyal son of the church today rules in the United States of America.

Elsewhere the search for power goes on. The Pope is ready to act as mediator in time of crisis, to warn and rebuke as the need arises. Papal policy does not reveal a consistent pattern in international affairs. In some countries, it has been found politic to collaborate with what is else-

where represented as the arch-enemy of Catholicism—i.e., Communism. In other countries, bitter and continuous warfare is conducted by the two systems.

Expediency dictates the policy of the Vatican. Through expediency it hopes to conquer.

Communism and Catholicism to Combine

Prophecy indicates that when Russia occupies Constantinople, expediency will cause both powers (Russia and Catholicism) to formulate a policy of mutual assistance. Such a policy operates in Poland today, where collaboration between Catholic and Communist interests is maintained.

But elsewhere the battle between the two religions (for Communism is really a political religion, and Catholicism makes a religion of politics) continues with unceasing hostility. It does so in Italy itself, where the two systems exist side by side.

Daniel predicts the time when the differences between the False Prophet and the croaking revolutionaries shall be patched up. In Ch. 8: 25, the prophet speaks of a new policy on the part of the Russia Gogue, who shall "stand up against the Prince of princes." This new policy will be to "cause craft to prosper in his hand." The craft in question is priestcraft.

Here, then, is a new policy on the part of the Soviet. It is significant that this one who shall stand up "against the Prince of princes" is also linked with the ancient Roman Empire. Verse 24 speaks of his predecessor "destroying the holy people" which Rome (under its civil administration) did in A.D. 70. A previous verse (v. 11) speaks of the same power magnifying itself even against the "prince of the host," or the Lord Jesus, as did Rome also.

The headquarters of Rome's military power was ultimately transferred to Constantinople. Thus when Russia occupies this city, she will step into the shoes of the military power of the eastern Roman Empire. The traditional policy of the Emperor in Constantinople was to support the Papacy in Rome, and to enforce his decrees by the power of the sword. This policy is clearly outlined in Daniel 11: 36-39. During the Turkish occupation of that city from 1453 onwards that policy was not continued, but it is to be revived again as the Scriptures clearly indicate.

A Catholic-Communist-Confederacy seems an impossibility to most. But it exists today in Poland, and if Papal

history is studied it will be found that similar anomalies have come to pass before. The Bible prediction that Pagan Rome would one day support Christianity must have seemed an impossibility to the persecuted Christians prior to Constantine's day—but it happened overnight. Any mutual policy of agreement between the papal-persecuting power of Napoleon 1st and the Pope must have seemed beyond the bounds of possibility when Napoleon was marching throughout Italy bent on war and rapine—but it came to pass. A similar re-approachment will take place in the future between the, at present, antagonistic systems of Communism and Catholicism.

The Unclean Spirits to Emerge from Rome

A Catholic-Communist confederacy is implied in the statement that the "unclean spirits like frogs" are to emerge from "the mouth of the false prophet."

Previous articles have identified these "unclean spirits" with revolutionary Communism which developed from out of the French Revolution.

Upon what basis can such an alignment of interests be formulated? The answer is: Upon a foundation of expediency. Both systems bow to that need. It is a principle of Communism, laid down by none other than Karl Marx, the Pope of the Revolutionaries, that his followers should use whatever means present themselves in order to gain power—even though the use of such means might seem a temporary reversal of Communist policy. The great fundamental first principle with Karl Marx was—First gain power and that by any means. He clearly set this down in his "Manifesto of the Communist Party."

And where does he differ from Catholicism in this? Not at all. It is notorious that Catholicism has ever used expediency. Its history demonstrates that this is the only consistent principle adhered to in its search for world power.

With Russia established in Constantinople and the papacy in Rome, there will be a fusion of interests similar to that which existed in the past, when the Byzantine, or Eastern Roman Empire, flourished. The two legs of the Image will be ready to support the weight of the other powers.

From out of Rome, the Mouth of the False Prophet, there will then issue the "unclean spirits" generated by Communist interests, helping to send the world into a fury

of preparation for war. It will, perhaps, proclaim a "holy" war, for Joel implies such when he predicts that a cry shall echo throughout Christendom: "Sanctify war! Let all the men of war draw near!" With the assistance of the pope, the Soviet will be able to forge the Eurasian alliance predicted in Ezekiel 38, which will sweep south against Egypt and the Holy Land.

The pope would be a powerful aid to such an end. He would speak his platitudes of peace, deluding millions by his talk, causing the cry of "peace and safety" to arise (1 Thess. 4: 1)—a cry to be followed by the "sudden destruction," when Gogue moves south, plunging mankind into the vilest and most disastrous war in history.

John saw it all by vision in the rocky island of Patmos. He saw the spirits emerge from the mouth of the prophet, saw the nations stirred up in paroxysms of rage and rushing insanely into war. But at the same time he heard the "still, small voice" of warning: "Behold, I come as a thief, blessed is he that watcheth and keepeth his garments, lest they walk naked and they see his shame."

John saw it in vision; we are seeing the beginnings of it in fact. In view of the startling nature of the "signs of the times," let us take heed of the warning message of the Lord Jesus, lest coming suddenly, he finds us sleeping.

—F. Russell

In What Sense is Brother Thomas Followed

We followed Brother Thomas in the sense in which Paul asked the Corinthian believers to follow him (1 Cor. 11: 1), not for what he was as a natural man, but for the treasure of heaven which the earthen vessel contained. Paul got the treasure by inspiration; Dr. Thomas by a life-long study of what inspiration wrote. The result is the same, except as to authority, which Dr. Thomas was the last to claim. Dr. Thomas gave reasons for all he taught. We have looked at those reasons, and considering them good, adopt his conclusions. Surely this is as legitimate as your rejection of some of them. Judge us not. The Lord is Judge, at which we rejoice. Take care that ye speak no evil of the things ye understand not.—R.R. (1872).



A week may close our eyes; and a week, therefore, may be all that separates us from Christ's presence, for in death there is not even a momentary interval. Resurrection comes to a man before his funeral, for he is never aware of his funeral until he awakes to know that it must have taken place.—J.T.

An Exhortation to Faithfulness

THE CHARIOT OF YAHWEH'S POWER

"Behold, a chariot of fire and horses of fire parted them both asunder; and Elijah was taken. Elisha saw it, and cried, My father, my father, the CHARIOT OF ISRAEL AND THE HORSEMEN THEREOF, and he saw him no more" (2 Kings 2: 11).

What had Elisha seen to cause the startled cry recorded above? His eyes had seen a chariot and horses of fire; but his mind had registered much more. He recognised in what he saw the medium of Yahweh's love and protection towards His people, a love revealed in times of trouble and of peace, of distress and of prosperity, of famine and of plenty. He had seen a manifestation of the great Cherubic hosts who "excel in strength, who execute the Divine will, who do Yahweh's commandments, hearkening unto the voice of His word" (Ps. 103: 10). He likens the angelic hosts to a chariot which Yahweh rides by His spirit.

Cherubic Hosts

The word "cherub," according to Brother Thomas, is derived from a root signifying a vehicle, a chariot in which one can ride. This describes the angelic host which is directed by Yahweh as the charioteer does his vehicle. This is shown in the account of Creation. We read that "Elohim created the heavens and the earth." "Elohim" is a plural noun, but in this statement it is linked with a singular verb. Though a multitude of angels helped to create, they were all "doers of the will" of Him who is above all. They did it, not by their own power, but through the strength of El, and in obedience to His commands. They were the Chariot of Yahweh's power: His Cherubim.

When man was driven from the garden of Eden because of disobedience, Cherubim were placed at the east of the garden to "keep" or preserve the way of the tree of life (Gen. 3: 24). They guarded it for those who shall fit themselves through probation to "carry" the power of Yahweh in the future age, when the saints will occupy the position of the angelic host today (Luke 20: 36).

Angelic hosts also acted as guardians to Israel, preserv-

ing the way of the tree of life, until the worthy of that nation are made worthy to partake thereof, and become the chariot of Yahweh's power on earth. Israel was chosen to be the first among the nations: "a kingdom of priests and an holy nation." A royal-priesthood speaks of the exercise of authority and education. This is the position to which Israel was called. To that end, Yahweh delivered Israel from Egypt, and guarded it through the Elohim. Their work was in evidence when the nation stood on the brink of the Red Sea with the vengeful, threatening army of Egypt at their rear. "Fear ye not," said Moses, "stand still, and see the salvation of Yahweh; for Yahweh shall fight for you and ye shall hold your peace." The same protective care was manifest through the wilderness wanderings. An angel was sent before them to keep them in the way, and to bring them into the place prepared. "Beware of him," was the instruction, "and provoke him not, for My Name is in him" (Exod. 23: 20, 21). This Name-bearing angel was but one member of the Cherubic host, the army of Yahweh, but in him the full weight of the authority and power of the Yahweh Name "dwelt" or "rode."

Elisha saw these mighty ones of Yahweh's power as a chariot, a "vehicle" that carried the Might and Power of God, the Power that guarded Israel and preserved the way to the Tree of Life for those who fit themselves also to bear the Name.

Guardians of the Saints

Yahweh's chariot operates on behalf of individuals as well as Israel. The Psalmist's words are true of every age: "The eyes of Yahweh are upon them that fear Him, that hope in His mercy; to deliver their soul from death, and keep them alive in famine." "The angel of Yahweh encampeth round about them that fear Him and delivereth them."

This was graphically brought home to Asa, king of Judah. He did "that which was good and right in the sight of Yahweh," for "his heart was perfect all his days" (2 Chron. 15: 17). He "put away the abominable idols out of Judah, and renewed the altar of Yahweh." But like all good men striving for perfection, he made mistakes. He ignored the lesson of history. God had intervened in the affairs of Israel and delivered Asa from overwhelming enemies (2 Chron. 14: 9-12). Yet, on another occasion, when faced with similar circumstances, Asa became afraid and sought aid from Syria. For this he was rebuked:

"Were not the Ethiopians and Lubims a huge host with very many chariots and horsemen? Yet, because thou didst rely on Yahweh, he delivered them into thine hand. For the eyes of Yahweh run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward Him" (2 Chron. 16: 9).

What an exhortation that is to us. How implicitly we need to put our trust in Yahweh! If His eye is upon us, we are wise to follow in the precepts He has put before us. When we are oppressed let us lean upon Him; when we are reviled, let us revile not in return, but await His vindication. Let us ever remember that "all things work together for good to them that fear the Lord."

Elisha provides us with another wonderful example of the protection and care of Yahweh. The prophet had warned the king of Israel of the evil intentions of the king of Syria. The latter determined to take Elisha captive. An army was sent to apprehend him. Dothan was surrounded. The people were in great fear. And among them was the servant of Elisha. But in face of this impending trouble, and in the midst of this atmosphere of fear and uncertainty, Elisha remained calm. He sought to encourage his servant with the words: "Fear not! for they that be with us are more than they that be with them."

Who was with the prophet and his servant? Was it Israel? Indeed, no! Who then? When the servant's eyes were opened he saw, "and behold, the mountain was full of horses and chariots of fire round about Elisha" (2 Kings 6: 13-17). On the one hand he saw the chariots and horses of Syria, but opposed to them were the chariots of Israel and the horsemen thereof, guarding the one whose heart was perfect towards Yahweh.

Unfortunately, Israel never learned this lesson. Elisha was one of a company of faithful men who laboured unsuccessfully to reform the nation. But, as Paul warned the Jews, "Ye put it from you, and judge yourselves unworthy of everlasting life; so we turn to the Gentiles" (Acts 13: 46). From among the Gentiles a people is being called for the Name. They are grafted into the Israelitish stock, and their characters should conform to that of a true Israelite.

Ministering Spirits

The angels "minister for those who are heirs of salvation" (Heb. 1). What is meant by this is shown in the life of Jehoshaphat. Beset by the vast invading armies of

Ammon, Moab and Edom, he set himself to seek the aid of Yahweh (2 Chron. 20: 3). He called the congregation of Israel to prayer, acknowledging the greatness of Yahweh, presenting before Him the great problem that faced the nation, petitioning His help. "O our God, wilt Thou not judge them? For we have no might against this great company; neither know we what to do; but **our eyes are on Thee**" (v. 12). What faith! And it was rewarded. A prophet from the midst of the congregation, moved by the spirit, exhorted the king and people to "Stand still and see the salvation of Yahweh" (v. 17).

Is God powerless to act in similar way for us today? Reason answers, No, but the flesh is strong so that we frequently overlook the Strength that is available to us through prayer. Let us ever remember that Yahweh is not far from everyone of us, and is willing to help us through our life of probation, even in the smallest matters if we but "trust in Yahweh always, for in Him is everlasting strength" (Isa. 26: 4).

The examples of Scripture are legion. Daniel provides an outstanding one. Set in authority by Darius, he excited the envy of those beneath him. They sought occasion against him, but could find none because he was faithful to his king and to his God. Determined to destroy his influence, they found that they could only strike at him through the Truth he espoused. "We shall find no occasion against this Daniel, except we find it concerning the law of his God" (Dan. 6: 5). His only "fault" was the service he rendered Yahweh. A trap was set and Daniel was ensnared. He was thrown to the lions, but, as he later explained: "My God sent His angel, and shut the lions' mouths, that they might not hurt me; forasmuch as before Him innocency was found in me" (v. 22).

By faith Daniel was delivered. The eyes of Yahweh overlooked his circumstances to deliver him from death.

The same Eye delivered his three friends. They had attained to good positions in Babylon due to their honesty, reliability and wisdom. They had excellent prospects of further promotion, but they refused to jeopardise their future in the sight of God with present advantage. They refuse to accede to the decree of the king to bow down to the golden image. This brought upon them the wrath of the Powers that be, but they continued steadfast, immovable in faith. "Our God is able to deliver us from the fiery

furnace, but IF NOT, be it known unto thee, we will not serve thy gods, nor worship your image" (Dan. 3: 18).

The wonderful sequel caused astonishment to Nebuchadnezzar, as well it might. So will also the wonderful sequel in relation to ourselves cause astonishment to the world if we remain faithful to the end. For as the three friends found promotion (v. 30), so also shall we from the hands of the Lord Jesus at his coming.

The Greatest of all Examples

These men showed an unwavering faith and trust in Yahweh. Their actions are examples to us of courage; their deliverance demonstrates the love and care of Yahweh for His people. The same love has been manifest towards us in that we have been drawn to the Truth through the blood of Christ. Of him we can say with every confidence that his heart was perfect towards Yahweh. He declared: "I do always those things that please my Father." He was obedient and faithful even unto death. In him dwells the fullness of the Godhead bodily. As "God manifest in flesh," he reveals the power, glory and name of Yahweh with such authority and conviction as to disturb his enemies, but cause his friends to say: "Thou art that Christ the Son of the living God."

Behold, then, the captain of our salvation, through whose sufferings and death we are brought nigh unto salvation. He suffered at the hands of man. He was despised and rejected. He lived a life of sorrowing and grief. Yet he endured the cross and despised the shame because he had ever before him the joy of the future. And when it was all over, he could "see the travail of his soul and be satisfied."

Will his joy be fulfilled in us? Shall we be granted to sit with him in his throne?

The condition is that of "overcoming." That is the task set before us. "I have overcome the world," declared the Lord. We must do likewise. Let us remember that this life is only temporary, and that there are greater things to come. Let us bear in mind that "the sufferings of this present time are not worthy to be compared with the glory to be revealed in us." Paul reminds us that "the Lord knoweth who are his" and we can rest upon that assurance.

The chariot of Israel and the horsemen thereof still exist, and are still potent to help. We need to tap that source

of power in prayer, and thus become strengthened in the inner man. Jesus prayed that we may all be one, "as thou Father art in me, and I in Thee; that they all may be one in us" (Jhn. 17). One in mind, one in purpose, one in spirit. That unity with the Father and the son should be developed now. We can do that by preparing our hearts to seek the Lord. But how can we do that if we are friendly with the world, and with that which it offers? Let us rigorously exclude anything that will hinder us developing a unity of outlook with the Lord. Let the testimony of the world be said of us, as it was of Daniel, that our only fault is our observance of the law of our God! Let us so mould our lives that at the Judgment Seat it will be said to our commendation, "His heart is perfect (i.e., upright) towards Yahweh." Then may we be granted, in the grace of God, life eternal, and henceforth be fully manifested as the Chariot of Yahweh's Power, the bearers of His Authority throughout the earth, when "all men shall know Him the least unto the greatest."

—A.H. (Dudley, Eng.)

Sinai and the Judgment

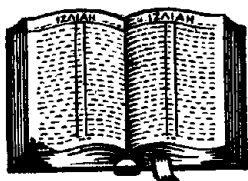
Yes, the Sinaitic peninsula is large enough to contain the vast multitude that will be called to judgment. It would hold all the people that have ever lived on the earth. You may think this incredible; but you can work it out. Find out how many square miles there are in the said peninsula, multiply this by the number of persons that could stand in a square mile, and you will be astonished at the total you will get. But, of course, this would be a packed space in which no one could get about. No fear of this in the comparatively small number of the responsible.—R.R. (1895).



"Mouths" cannot be "stopped" in the absence of authority. Argument is powerless, except with men of noble mind, which cannot be said to be the type of the men who bark and snarl (and bite when they can) on every occasion when they think they have a good opportunity and often when they don't. There is no good object to be served by fighting with them. There is nothing to be done but to leave them alone. We do not judge them. The Lord will do that. We simply do what the Lord commanded: we take note of the fruits and "beware." Time is too precious to waste in personal bicker, which will have a very ghastly look at the judgment seat, to which we have a constant eye, notwithstanding the unwillingness or the incapability of critics to believe it.—R.R.



Men most prompt to indulge in personal resentment are most prone to be sweet and conciliatory with false doctrine, and false teachers, and ungodly ways of all kinds.—J.T.



Things Old and New

No. 24—

“All the Earth Sitteth Still and is at Rest”

In one of Zechariah's beautiful symbolic pictures of the coming age, the statement is made: “Behold, all the earth sitteth still and is at rest.” What a wonderful description of the result of the victory of the Saints. Still, and at rest! How different from the present restless, fretful age, in which the sea and the waves roar, and the nations are mad, from the top to the bottom, in high politics and private life.

In the last few articles, we have been considering the practical way such a result will be attained. First the humiliation of the nations in military defeat; then their settlement on the land, every man under his own vine, with the saints present to instruct.

A few men see even now, that the substitution of simplicity for the present complexity is the only solution to human ills of mind, body and communal relationships. We have shown how the land basis of existence will have spiritual results, and I was interested to read the following words from the pen of Professor Lindsay Robb:—

“It is, I think, becoming more and more widely recognised that Man's material and spiritual welfare cannot be separated into watertight compartments, and that the only approach, or at least the most intelligent one, to a study of human and land problems is that which regards man and his total environment, visible and invisible, as one complete whole. No rehabilitative work, either for land or people, can have any lasting value unless based on this foundation. . . . Today, with the emphasis on machines and industrialisation, there is an ever-widening gap between the city dweller and the soil whence comes his food. Living the restless, rootless life of the modern city he lacks the ecological comprehension of the soil-plant-animal-man, biological relationships. He does not understand that people who live on the land or close to the land, whose rhythm of life is necessarily tuned to the slow, steady rhythm of nature, people who work with their hands in the open air, are very largely immune to the anxiety diseases of this modern age.”

Thus when all men enjoy this rhythm of life and are

related to the invisible things as well as the visible, then indeed all the earth will sit still and be at rest.

The Interweaving of Spiritual and Material Things

This natural basis of life is associated in Ezekiel 36 with spiritual development:

"A new heart also will I give you, and a new spirit will I put within you . . . and ye shall dwell in the land that I gave to your fathers; and ye shall be people and I shall be your God. I will also save you from all your uncleannesses; and I will call for the corn, and will increase it and lay no famine upon you. And I will multiply the fruit of the tree and the increase of the field . . . and the desolate land shall be tilled, and they shall say: 'This land that was desolate is become like the garden of Eden!' I will increase the house of Israel with men like a flock, as the holy flock of Jerusalem in her solemn feasts . . . and they shall know that I am Yahweh."

Spiritual blessings, personal reformation and fruitful fields and happy families are interwoven throughout the chapter. God and man will be partners, and men will know Yahweh. They have obscured Him today both in their fields and in their creeds.

The intertwining of good government, good husbandry and Divine blessing is revealed in the last few verses of Hosea 2. Speaking firstly to Israel (but it will spread to all men), God declares: "I will betroth thee unto Me for ever, yea I will betroth thee unto Me in righteousness, and in judgment, and in loving-kindness, and in mercies; I will betroth thee unto Me in faithfulness, and thou shalt know that I am Yahweh." The beautiful symbol of marriage for the fellowship that will exist between Yahweh and Israel, between God and man. Then the succeeding verses portray this same fellowship as being reflected in the practice of husbandry: "It shall come to pass in that day, I will hear, saith Yahweh, I will hear the heavens and they shall hear the earth; and the earth shall hear the corn and the wine and the oil, and they shall hear Jezreel, and I will sow her unto me in the earth, and I will have mercy upon he that had not obtained mercy, and I will say to them which were not my people: 'Thou art My people,' and they shall say: 'Thou art my God!'"

What a rich admixture of things natural and spiritual is contained in these words. The land basis of life is mentioned. God will see that the literal heavens respond to the moisture needs of the earth; the earth will then see that the corn, wine, and oil grow, and the produce of the earth (Jezreel means "whom God shall sow"). Thus Israel, and

all men joined to Israel, will learn their dependence upon a loving Creator, and, responding, will acknowledge Him as their God.

There is also a beautiful parable in these natural things. Yahweh will hearken to the rulers of the day, who will be the Saints — the 'heavens' which will rule—who will, under the control of the Supreme mediator, the head of their body, the Lord Jesus Christ, be the mediators between God and man. They will hearken to the 'earth'—the peoples who will look to them for guidance and wisdom. As a result joy and gladness and spiritual nutrition will be afforded them, represented by the wine, oil and corn. Thus they will all be sown spiritually by Yahweh, and will become sharers in the Covenant with Abraham ("I will be a God unto thee"). They will become part of the Seed (whom God shall sow); and great shall be the day of Jezreel!

Thus do the prophets present an indivisible picture of Land and Godliness, in the day when all men shall know Yahweh. The very work of the saints is presented under the symbol of shepherding: "I will give you pastors according to my heart, who shall feed you with knowledge and understanding" (Jer. 3: 15). When read with the background of such passages as Ezekiel 34, it is a very beautiful symbol. The work of a shepherd in the east was one of personal concern and interest in his flock. In his book, "Land and the Book," Thomson shows how sheep are individuals, how the shepherd understands their temperaments and has to seek and to save the wayward stragglers. So will the saints care for their flock in the age to come and lead them in green pastures.

The Ploughman shall Overtake the Reaper

Amos associates the raising up of the tabernacle of David with a lovely picture of an idyllic agricultural community. That is the beauty of the truth of the gospel. It has to do with the earth. The future paradise is not "beyond the realms of space and time." It is not a question of "with thee we'll reign; with thee we'll rise; and kingdoms gain beyond the sky" — but practical, down-to-earth realities, which include such ideas as "the days come, saith Yahweh, that the ploughman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt." This picture (in which the control of the saints will be exercised by insistence on right farming and living methods, and

miracle used but sparingly) flows straight on to the political revival of Israel, which will be the nucleus of such a state of affairs. "I will bring again the captivity of my people Israel, and they shall build the waste cities (we would call them villages) and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith Yahweh thy God."

If you wonder what the precise meaning is of the phrase "ploughman overtaking reaper," then reference to Leviticus 26: 5 supplies the answer. If Israel walked in God's statutes, kept His commandments, and did them, then material, agricultural and domestic blessings would follow: "I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And your threshing shall reach unto vintage, and the vintage shall reach unto the sowing time; and ye shall eat your bread to the full and dwell in your land safely. And I will give peace (shalom—"oneness") in the land and ye shall lie down and none shall make you afraid."

Wine, Milk and Water

The prophet Joel also mingles spiritual blessings with practical agricultural ones. No watertight compartments for the prophets: "Yahweh shall roar out of Zion . . . but shall be the hope of His people, and the strength of the children of Israel; so shall ye know that I am Yahweh thy God dwelling in Zion . . . and it shall come to pass in that day that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth out of the house of Yahweh and shall water the Land of Shittim."

Every word in this passage wants deep consideration. If you have an ear for poetry, where is better in the literature of the world? Not "there will be many vineyards on the mountain slopes and flocks of sheep on the hillsides," but "mountains dripping with new wine, and hills flowing with milk." Keats, with his description of a glass of wine, "with beaded bubbles winking at the brim," could make me no thirstier. But it isn't there as good poetry, but to show how blessing in basket and store will be associated with making Yahweh their hope. God, Nature and Mankind will be one glorious whole. This is the true ecology — the true

harmonious relationship of man with his environment.

The fountain from beneath the temple is treated of in greater detail in Ezekiel 47. There is the glorious picture of the nations eating of the fruit on either side of the river and being healed; of the Dead Sea being healed; and the desert blossoming — and with it all there is the realisation that it is a parable of the spiritual fruitfulness of a day when the King in all his beauty will be in the earth, and when immortal kings and priests shall reign with him. Then the dry desert of humanity, watered by the living water which the Son of man can provide, will spring forth into blossom. Then the bare mountains of the nations and the barren hillsides (smaller nations) will be clad with rich verdure, for men will want to do the will of God and will say: "Come let us go up to the mountain of the Lord; and he will teach us of his ways."

What a day it will be. It just could not happen while men are intent on bigger and "better" standards of super-scientific living, in a world of industrialisation and remoteness from God's good earth. But as we have seen over the last few articles, a better day is soon to dawn, when men will be able to see God as the Giver of every good and perfect gift, unobscured by the deadening hand of human inventiveness.

There are many other things I would like to say on this theme, which receives all too little attention among us, so conditioned are we by twentieth-century civilisation, but I think enough has been said to encourage us all to feel thoroughly out of fellowship with the ways of men and full of longing for the day when the dry ground will be turned into watersprings and the hungry shall be fed. Then men WILL praise Yahweh, for His goodness and His wonderful works to the children of men (Psa. 107: 31).

First, however, the Judgments of Yahweh. But of these we will write, God willing, next month.

—Edgar Wille (England)

Some things we must be content to believe without being able to understand. The sun shines; wheat grows; this we know and believe and take the benefit of, but do not understand. God, who made all, is beyond our scan. We know by evidence that He is, and that He has spoken by the prophets and by Jesus. Therefore our wisdom is to believe and rejoice, and not to afflict ourselves because our little measuring yard will not reach to the place of His throne.

—R.R. (1870).

Contending for the Faith

It is always pleasing to hear from those of like precious faith in distant parts when they are zealously affected by the Truth, and report of progress in their corner of the vineyard.

Not the least among these is the Launceston Ecclesia, which recently completed a series of three special addresses dealing with the significance of the Jewish return. The Eichmann trial being prominently reported, our brethren were not slow in exploiting its significance, by placing before the people of Launceston, the Hope of Israel.

Ten thousand leaflets were distributed, in addition to press advertisements, and the reward of these labours was seen in upwards of 40 interested friends present at the addresses, some 25 of which attended all three.

No doubt much of the success is due to the energetic and enthusiastic approach of the small ecclesia (66 members) which has been manifested for some time.

For two years now, the Gospel Proclamation Association has been mailing copies of the "Herald of the Coming Age" to Tasmania, and has covered the island with this testimony.

The Launceston brethren have augmented this work by distributing 5,000 copies of "Digest of Truth" quarterly.

From these labours applications for further literature continue to come in, and every effort is made to personally contact each one.

One person who recently received a copy of "Herald of the Coming Age" happened to be a local minister: the "rev." G. J. Amos, of the Wellington St. Baptist Church. He received a copy of "How to use the Bible." This antagonised him, and he decided to answer in an outspoken address which he entitled: "Christadelphianism Examined in the Light of the Word of God." A representation of three brethren "officially" attended from the Launceston Ecclesia, but the address, unfortunately, turned out to be a mere diatribe. When opportunity offered, the representative brethren endeavoured to discuss the matter with this "blind leader of the blind," and deal with various points raised. The minister, however, conveniently remembered a pressing engagement, and left the scene, without giving answer. He evidently felt, as the brethren did, that his address could not stand up to an intelligent analysis. Comment was later made to a brother by a listener (a member of the Church of England) that the minister had had the better of the matter, until the brother pointed out that no opportunity had been given for proper discussion, and then proceeded to dissect the address, answering the major points one by one, comparing Scripture with Scripture. The commentator then became non-plussed, and expressed a regret that the "Rev. Gentleman" had refused to join issue.

We can never properly assess the effect that such efforts as these may have upon a person's mind. We sow in hope, both in and out of season. Needless to say that the opportunity was not missed to use this incident to strengthen the enthusiasm of the young workers at Launceston, and it was pointed out that whilst good publicity is good, bad publicity is much better than no publicity at all — particularly if properly exploited.

May the example and efforts of the Launceston Ecclesia serve as a guide to others. The Gospel Proclamation Association is happy to assist any in proclaiming the Gospel in various ways, and invite your correspondence to Box 226, G.P.O., Adelaide, South Australia. (See further comments on inside back cover).

—A. J. CHEEK

Patriotism and the Truth

Is it Lawful for Christians to Bear Arms ?

This is an historic article as far as the latter-day Ecclesias are concerned. It was written on the eve of the American Civil War in answer to an enquiry on the part of one of the brethren. The principles that Brother Thomas had set down in "Elpis Israel" regarding the non-participation of true Christians in the warfare of men had not been tested under conditions of actual war, but shortly after this article was written, the test came. Out of the challenge of the times came the name "CHRISTADELPHIAN" and the Ecclesial policy, clearly supported by the testimony of the Word, that it is not lawful, for the moment, for true Christians to bear arms. Here is the question, as it was put to Brother Thomas.

My Dear and Respected Brother: There is a question which may soon be a practical one, which I would much like you to consider, and, if possible, reply to. It is this: Are we allowed under any circumstances to use carnal weapons? My own belief is that we are not—not in defence even of our lives or property (Matt. 5: 39-41); not in defence of Christ (Matt. 26: 50-51); nor in the propagation of the truth (2 Cor. 10: 3-4). If not, then, for these, can we do so to sustain a worldly kingdom? Are we to be numbered among "patriots" and "loyal subjects" — we, who profess to be strangers and pilgrims on the earth; citizens and children, not of Halifax, Edinburgh, London, or New York; but of Jerusalem which is to come?

The Church of Christ, composed of a people taken out of every nation, cannot be found in the opposing ranks of the armies of these nations, killing and destroying one another. But when the Christian is pressed to serve, how then? Can he under these circumstances draw his sword, and go forth with the armies of the aliens to do battle for their cause? or must he refuse to do so? A reply from you would be very acceptable; as in the present position of national affairs, it is a most interesting matter to us here.

No doubt, 1860 will come pregnant with astounding events, rumours of wars, and then the dread reality will burst upon us. But when ye see these things, be not troubled. We have no continuing city. Our hopes are not linked with the safety and welfare of any Gentile city or kingdom. Come what may, we know that all things will work together for good to them that love God, and are the called according to His purpose. Persecution, tribulation, famine, the sword, etc., shall not separate God's chosen ones from the love of Christ. While, one and all these things try them and prove them to be worthy of a place in their Father's house.

The brethren and sisters, many of them at least, unite with me in wishing you health and strength to contend for the faith once delivered to the saints.

Believe me, Dear Brother,

Yours affectionately, J. R. LITHGOW.

Halifax, Nova Scotia, 27th Dec., 1859.

REPLY

Our conviction is that Christians should leave the devil to fight his own battles; and that if he sought to compel them to serve in his ranks, they ought to refuse to do so. He may fine them or put them in prison; but in these times, and in a Protestant and "free country," will hardly venture to put them to death. The devil cast some of the Smyrneans into prison for disobeying him, which was allowed of God that they might be tried (Rev. 2: 10); and the like may be permitted again. But it is better to pay his fines, or to be imprisoned by him, than to serve him in his wars. Let the potsherds of the earth strive together, and Christians stand aloof. Shall the devil draft me into his United States armies, and brother Lithgow into his British force, and we, brethren in Christ, meet in deadly conflict to slay one another in the devil's interest? Perish the thought! Episcopalians, Presbyterians, Methodists, Baptists, Campbellites, Papists, and such like, can slaughter one another for their country's good; but Christians? No, never! We have no "patriotism" and are "loyal to no Gentile government under the sun. **Patriotism** is love and zeal for one's native or adopted country right or wrong; and **loyalty** is firm and faithful adhesion to a king or sovereignty. Our love, zeal, and loyalty for the British daughter of the Italian Jezebel found expression some twenty-five years ago in a solemn renunciation of her authority; and in obeying the gospel of the kingdom in 1847, we gave in all the love, zeal and loyalty we had at command, to Jesus of Nazareth, the King of the Jews. As Christians, therefore, we are his slaves; for he has bought us and all we possess, with his lifeblood. We have no love, zeal, and loyalty for any other country and government than his. We only temporarily sojourn under Gentile governments as necessary evils for the time being; desiring no honours, or emoluments at their disposal; willing to render to Caesar the things which are Caesar's; and living peaceably under his supremacy until KING YAHWEH TZIDKAINU appears in power and great glory, when we shall heartily unite with him in grinding them to powder, and sweeping them as chaff before the tempest.

Yahweh's kings and priests ought not to be marshalled with the sinners of the world, whose "dearest interests" for the which they fight, are the things which perish. Their dearest interests may be worth their fighting for; but they are too inconsiderable for Christians to regard. If ever there was an occasion when the patriotism and loyalty of Christ-

ians might seem to be in demand, it was when the Romans invaded Judea and besieged Jerusalem. Did Jesus in predicting this event, exhort Christianized Jews to be patriotic and loyal to the State, and defend with their lives and fortunes, on the Gentile principle *dulce et decus pro patria mori*? Nay. On the contrary he said, "Let them which be in Judea flee into the mountains; let him who is upon the housetop, not come down to take anything out of his house; neither let him who is in the field return to take his clothes." Thus they were exhorted to abandon all in their houses, property and kin, and flee for their own lives, which being Christ's, were much more precious than the unbelievers they left behind. If an enemy come against Halifax, Edinburgh, London, or New York, no doubt God will have sent him for the well-deserved punishment of the devils they contain. Shall we Christians assist said devils, *alias* "rowdies," "dead rabbits," "plug uglies," "owls," "hungry and trading politicians," papists, and all the adherents and supporters of all the names and denominations of Protestant blasphemy — shall we assist them with pike and gun to resist the hand of God that smites them so deservedly? Nay, verily. Let us leave them to their deserts and flee. We might lose our property, but no matter. We save our more precious lives, and are not punished with such a base and ignoble multitude.

When the King comes we will be patriotic for the land covenanted to the fathers. The Holy land is ours, and for that we shall fight; and in the conflict "tread the wicked as ashes under the soles of our feet" (Mal. 4: 3). Until then, we shall give Caesar, or the devil, his due; but not our patriotism and loyalty, which are God's, to defend his perishable goods, chattels, and effects.

But then, says one, they will call us cowards! Who? The blind subjects of Satan's kingdom? What enlightened and independent Christian would care a straw what such poor miserables say? Any dog of a Gentile, whether a street or congressional rowdy, has brutality enough to bark and bite for the gratification of his malignity; but 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.

—John Thomas

Gibbon, the historian, records that the day he set foot in Rome, a great ambition for him was fulfilled. In his "Memoirs," he writes:

"At the distance of 25 years, I can neither forget nor express the strong emotions which agitated my mind as I first approached and entered the Eternal City. After a sleepless night I trod, with lofty steps, the ruins of the Forum; each memorable spot, where Romulus stood, or Tully spoke, or Caesar fell, was at once present to my eye, and several days of intoxication were lost or enjoyed, before I could descend to a cool and minute observation."

Gibbon was steeped in the history and lore of Rome, and saw the city as the metropolis of the mightiest Empire of history. He peopled its ruins with the ghosts of its past, and tried to recapture the spirit of greatness and glory for which it once stood.

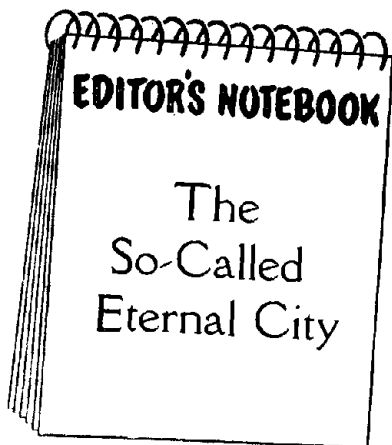
I saw Rome only as a citadel of ignorance and blasphemy, the ancient rival of Jerusalem, the headquarters of a brutal system that tried to crush the Truth. I could not enthuse of its past glory (and of present glory I saw none), and rejoiced in its obvious decadence (Rev. 18: 20). To me it appeared as a dirty city resting on its past glory, and the Tiber a miserable stream sluggishly winding its way through the capital.

Rome epitomises fleshly glory. A book outlining its history and background that I obtained in the city itself, revelled in that. It declared:

"Rome is a world; the museum of all the ages; the native land of the arts; the sanctuary of incomparable memorials. So long as our society stands, Rome will remain a Holy City, or rather it will remain the City of Cities, on which the annals of the human race are written.

"A visitor, who comes here for the first time finds himself at last where he has so often been before in fancy's dream, standing in the streets of Rome! The modern city has no lack of attractive objects: majestic basilicas, solemn churches, stately palaces and the noblest monuments of art. But it is the past which attracts him far more: the Rome of centuries ago irresistibly rises before his mind!

"Everywhere he encounters some relic of the past: a mouldering pile, a ruined arch, a broken pillar, a mutilated statue. Into these stones have passed all the tempests of the human spirit, and in seeing them he feels, in heart and brain the immense effort it has cost the ages to create the modern spirit in which we breathe and live! By these stones he is reminded that here Empires have risen and fallen, and he finds in Rome the greatest events in the history of the world, in the history of art, religion and humanity."



What a boast! And yet with much of it we are forced to agree. We agree, for example, that "so long as our society stands, Rome will remain a Holy City." But, thanks be to God, this present society of hydrogen bombs and war will not remain forever. Christ is coming to elevate Jerusalem and destroy Rome.

And evidences of the impending crisis was seen in Rome itself, when we visited the city.

We arrived at an excellent time. An election was in progress, and the city seethed with excitement. Huge, colourful banners spanned the streets overhead; millions of propaganda pamphlets advocating different parties, were being constantly flung from processions of cars, to lie ankle-deep on the roads and footpaths; the hoarse, raucous voices of politicians filled the main squares of the city as they poured a flood of words into microphones; motor-cars with streaming banners drove slowly through the streets blaring out from loud-speakers the policy of the party represented. It was all a modern representation of ancient Babel!

It was obvious that Communism has a tremendous influence in Rome. Its propaganda was everywhere, not the crude propaganda that is typical of Communism in Australia, but well-prepared leaflets, large and excellent banners, enthusiastic, well-organised meetings.

We were informed that the Communist party in Italy is the largest outside of Russia.

How significant this is in view of the indications of Bible prophecy which speaks of a Catholic-Communist confederacy at the time of the end (Dan. 8: 25).

Thus history and prophecy rubbed shoulders in Rome. The ruins of the past spake of the judgments of Yahweh, whilst current events showed that further judgments are impending over this city of pagan sanctuaries.

This was revealed to us in many ways. We saw it very graphically presented to us in one of the main streets of modern Rome. In the background there was the ruins of the ancient city, speaking of judgments that have fallen, but dominating the street was a huge, ornate sign, displaying the hammer and sickle, shouting to passers-by to "VOTE COMMUNISTA!" And then, just beneath it, a street sign carried the advertisement, "Visit Israel!"

Rome, Russia, Israel—all set before us in that street; all speaking of the unfolding of the Divine purpose which is moving on to its consummation.

People say that the age of miracles is past, but how else can they account for such a scene in Rome. Did not ancient Rome destroy Jewry in A.D. 70, scattering the people into the four corners of the earth, breaking down Jerusalem and sowing it with salt that it may never again be rebuilt? Did not the Emperors of Rome legislate against Jews, prohibiting them ever to return to Jerusalem, and decreeing the destruction of the nation?

Here is the answer of history and of God's purpose with humanity: the street sign in Rome inviting all to "Visit Israel!"

Isn't it equally a miracle (when the prophetic Scriptures are borne

in mind) that above this inviting street sign should be found the huge slogan of menace: "Vote Communista!"

To one educated in the Divine purpose, these slogans speak of the impending judgment upon the so-called Eternal City—but, of course, Italians would not understand that!

We visited the Vatican and the massive and impressive Peter's Cathedral. Crowds of people thronged the vast square in front of it; among them mingled the priests in their black-frocked cloaks, and the Swiss Guards in their very colourful uniform.

How completely opposite is Rome in all its ways to the principles established by Yahweh. The shaven priests (like those of Egypt) contrast with the long-haired priests of Israel (Lev. 21: 5); the black-robed priests of Rome contrast with the white, linen-gowned Levites of Israel. Black stands for sin, white for righteousness. It is significant that we read of Josiah that he "put down the idolatrous priests . . ." (2 Kings 23: 5), for that is what Christ will do at his coming (and Josiah typifies Christ). But the significance of this statement is increased when it is realised that the words "idolatrous priests" is "chemarim" in the original (see margin), and that this comes from the Hebrew, "kamar," to be black. "Chemarim," therefore, denotes "black-robed priests," of which Rome today is full!

Within the Cathedral we saw tremendous wealth. The ceiling gleamed with colour and with gold-leaf. Massive pillars of marble supported the roof above giving the impression of permanence. The floor was beautifully inwrought with marble, forming an attractive design. Colour, wealth, display, magnificence — all were there to dazzle the eyes and to appeal to the emotions. Innumerable alcoves contained highly-decorated and richly coloured altars, with candles burning before them, and resplendent in gold leaf. Statues of past popes stood on all sides staring down at the gaping crowds with sightless eyes. The crowds are blind to truth, and these stone popes are blind to everything. Pride of place is given to a metal statue of Peter — claimed to be the first pope. It is customary for visitors to kiss the toe of this statue, and as we gazed with wondering eyes on all the idolatry with which we were surrounded, we saw some come up and do this. Centuries of kissing and fondling the foot and toe of this statue has partly worn it away.

How vividly the words of Daniel 11: 38-39 flash to life in such a place as this. "He shall honour the God of Protectors (see margin) . . . with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the most strong holds . . ." In "Exposition of Daniel," brother Thomas shows that these words (Heb. Mitzahrai Mahuzzim) should be rendered Bazaars of Guardians or Protectors. The guardians or protectors are the so-called saints of the Catholic calendar whom Catholics are wont to invoke in time of need. The "bazaars" are the churches which literally buy and sell for cash. In this vast cathedral we saw evidence of the thriving trade maintained over the centuries. The Revelator (see Rev. 18: 13) speaks of the merchandise including the "bodies and souls of men" (mg.). And of this, too, we saw evidence. On all hands were Confessional boxes with a sign above stating what language was spoken in the particular box, and business seemed to be brisk. Here, too, were seen "idols of silver and gold" (Isa. 2: 20), "pleasant pictures of desire" in the religious paintings that graced wall and ceiling, all of which are to be destroyed at Christ's coming (Isa. 2: 16).

There is a "Treasury" connected with the Cathedral. A cost of 150

lire is asked to view it. We did not feel disposed to add to the riches of Rome and therefore demurred at such a charge, finally being invited to view it free of charge! It revealed a scene of great splendour. Displayed in glass cases were the richly ornamented vestments of the Popes together with golden vessels and other articles. It was a mass of gold, and scarlet, and precious stones (Rev. 17: 4), all glittering with greater lustre because of the way in which it was lit up.

Pride of place in the whole cathedral, of course, is given to the supposed sepulchre of Peter (!) placed in its very centre.

The beautiful paintings, the glittering gold, the eye-catching colour, the massive pillars, the thronging crowds of worshippers, the solemn-gowned priests, the vast architecture all is impressive and holds the pilgrims open-eyed in wonder. But as I wandered about, viewing the scene on every side, I recalled the brutality of this system against those whose only crime was their determination to follow Christ according to their conscience. What a terrible history of cruelty and persecution is that of the Roman Church. My heart and mind revolted against all the impressive glory I saw about me which only serves to hide the blood of martyrs with which it is full (Rev. 18: 24). One contemplated the dismay that will be caused in the hearts of millions by the destruction on this city and system that is impending when the apostles and prophets will be avenged in its overthrow, and the cry will go forth to rejoice in that Rome has been made low (Rev. 18: 20).

Outside, on the lofty steps that grace the large Square, we searched for somebody to direct us back to our hotel. A couple of young women were speaking to a priest. Their accent revealed that they were Americans. We asked them for directions. They, in turn, were interested that we were from far-away Australia, and doubly interested in that we had visited the States and other countries. "What is the best city you have visited?" enquired the priest. We suggested San Francisco or Los Angeles to the great delight of the two American girls and to the irritation of the priest who expected us to say Rome. "What city is greater than Rome in history or interest?" he asked. "The city with the greatest history, the greatest interest, and the greatest future is Jerusalem!" we replied. He did not seem impressed.

Rome is filled with similar Mahuzzim Bazaars dedicated to superstition and religious business. One that rivals Peter's Cathedral is the Church of Mary Majore. It is supposed to have been built on the site of where snow fell in the midst of heat at the prayer of Mary. Thus the title, which signifies Mary the Lady of the Snow. Like the Cathedral it is a massive and ornate church, capable of holding an audience of 10,000 people. The Pope sometimes presides in this church, and we were shown the place where he stands with hands outstretched over the people below. Here again was great wealth. The vast lofty walls covered with priceless religious paintings; the ceiling a brilliant pattern worked out in dazzling gold leaf; the alcoves filled with massive altars, richly decorated with life-size statues of past popes and glamorised with beautiful al fresco paintings; and everywhere lighted candles some of them massive lumps of grease standing 12 feet high.

Inside was quietness. The guide told us that it was a sin to speak loudly in the church, but he was forced to do so in order to be heard. "May God forgive me this sin," he said in a serious aside as he raised his voice that it might carry over the crowd.

But outside bedlam reigned. The streets were ankle deep in electoneering pamphlets, a vast, flamboyant banner stretched right across

the street calling upon the people to vote for the Communists, loud-speakers attached to vans added to the din of noise as one party tried to out-shout the other, and crowds of people swarmed around the Communist speaker who raised upon a high platform 12 feet above the crowd, called upon them to free themselves from oppression.

All this outside one of the "holiest" parts of Rome. Step but a few yards away from this agitation, walk inside a door, and you are in another church which contains (so it is falsely claimed) the steps up which Christ was supposed to have walked to the house of Pontius Pilate! Outside was din and commotion; inside was quietness disturbed only by the shuffling of pilgrims as they crawled up these steps on their knees pausing to pray at the spots where Christ is supposed to have trod. What superstition! What ignorance! An American standing alongside me and observing the scene favoured me with his observations. "You know buddy," he said in his American accent, "If you had as little knowledge of religion as I have, you would say that this is all a waste of time!" "As far as that is concerned," I rejoined, "If you had as much knowledge of religion as I have, you could say with every assurance that it is a complete waste of time!"

Outside in the sunlight and the activity of the election we saw again the banners stretched across the streets, heard again the agitation of the "frogs," witnessed again the disturbed condition of the people — and there again saw another street-sign, this time advertising "Travel to Israel by the Israeli Airline El Al."

It was both a significant and stirring "sign of the times" to me. How wonderful are the days in which we are living; how privileged we are that we are able to extract comfort from the distressing nature of these times, inasmuch as we have the secret of their sequel in the knowledge of the Divine purpose. The love of Yahweh has revealed it to us; it is our privilege and responsibility to repay Him some of the love He has thus shed on us. These were some of the thoughts that moved us as we witnessed the events of this significant and ultimate doomed city of superstition.

EDITOR.

A man may talk much about the gospel, and the Truth, and so on, but if he lacks the deeds that are well-pleasing to God, he is a windbag, a waterless well, a rainless cloud, a deceiver, and a wandering star. Specially odious it is to hear the unsanctified discussing the profundities of the splendid truth, of which they are unworthy.

—R.R. (1870).



A poor brother, lecturing at his own expense, to two people! Nothing but a faith like Noah's could produce a picture like this. It has been witnessed in varied proportions many times since the work began: and it will continue to be seen in various parts of the world till the very hour when the death-knell of the present evil world strikes in the announcement that the Lord has come.—J.T.

Questions



Answered

HOW SINS ARE FORGIVEN

The intercession of Christ, on behalf of all who in an enlightened heart and with godly sincerity come unto God by him, was very distinctly foreshadowed in the words of the prophets concerning him. In the beautiful 53rd of Isaiah, it is made one of the grounds of his exaltation: "I will divide him a portion with the great, and he shall divide the spoil with the strong, because he poured out his soul unto death . . . and he bare the sin of many, and made intercession for the transgressors" (v. 12). It is one of the works assigned to him in Daniel's prophecy of the seventy weeks: "to make reconciliation for iniquity and to bring in everlasting righteousness." It was a work typified for him in the official work of Aaron, and in the actual intercession of Moses who "stood in the breach and turned away the wrath of Yahweh."

It is connected with his work of taking away the sin of the world. It is the finishing and effectual application of his sacrifice. The foundation of it was laid in his death. In his crucifixion, the righteousness of God was publicly and ceremonially vindicated or declared as the basis of an acceptable work of meditation. That righteousness required the death of Adam's race, for death had righteously passed upon them all. This requirement had to be met at the very threshold of the work of return and reconciliation. Met in the death of ordinary men, it would have destroyed them because of their own sins. Met in Christ, who though son of Adam was also Son of God and without sin, it was vanquished in his resurrection to

life and favour for ever. But his death and resurrection were not sufficient. It required his mediation—his intercession—his priesthood. What was wanted was a living high priest, in whom God's righteous dealings with human stock had been exhibited, and in whom death had been abolished in harmony with all God's appointments in the case.

Nothing could show more effectually the erroneousness of the substitutionary view of the death of Christ than this fact that his intercession was needed to make his sacrifice efficacious. Christ, as priest, asks forgiveness for those who approach God through his death, which a believer associates himself with in baptism. God forgives for Christ's sake (Eph. 4: 32)—for the sake of what has been accomplished in Christ. **HE FORGIVES:** we can make no claim. Christ has satisfied no debt. He submitted to the declaration of the righteousness of God in the crucifixion of his own Adamicallly-derived body. On our recognition of, and identification with this, God forgives us if Christ asks; and Christ asks for those who please him — viz., those who love and serve him, and forsake their sins, and turn to righteousness with their whole heart. If Christ ask not for a man, there is no hope for him, for as between God and man direct, there is nothing but death for man, because of sin. But Christ is ready and willing to make intercession for us if we make it possible for him to do so by an earnest compliance with his will. "Let us, therefore, draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience."

—R.R.

For Private Study

NOTES ON THE APOCALYPSE



An Itemised Exposition of the Book of Revelation, based on "Eureka" and designed for home study and for Bible marking.

(Continued from page 264)

Chapter 10 : EARTH'S MIGHTY CONQUEROR

A new vision unfolds before John. He sees a mighty angel bestriding earth and sea as a conqueror. He hears the roar of the lion, and the thunder of heaven's artillery. He listens to the Divine oath that there shall be "time no longer," but that the grand secret of the Divine purpose will be manifest in the earth. He is invited to "eat of the book," or to participate in the events it records. Finally he is given the exciting news that those who have been "taken out of every people and tongue and nation" (Rev. 5: 9-10) shall be sent back to the lands of their nativity bearing with them the teaching of Christ, which men will then be compelled to accept.

VERSE 1:

"Another mighty angel" -- Not one of the seven already introduced to John, but an angel, or messenger, destined for world conquest (v. 2), and thus representative of the multitudinous Christ (Eph. 4: 13-14). At present the lives of saints are hid with Christ in God (Col. 3: 3-4), but when he appears in glory, they will appear with him also (Rev. 1: 15-16).

"Come down from heaven" -- If the angel represents the multitudinous Christ, how can it be said that he "comes down from heaven?" In the sense expressed in John 3: 3 (margin). We must be "born from above," the seed of that coming birth, is the "incorruptible seed of the word of God which liveth and abideth for ever" (1 Pet. 1: 23). This seed is from God, and provides the basis for the bestowal of "divine nature" from heaven at Christ's return (2 Pet. 1: 4; 2 Cor. 5: 2-4). Thus being born from above (though such never leave the earth) they

metaphorically "come down from heaven." See James 1: 17.

"A rainbow" -- The token of the covenant (Gen. 9: 13). The seven colours of the rainbow speak of the multitudinous manifestation of Divine glory, for they each represent an aspect of the glory of the Sun. Yahweh is the Sun (Ps. 84: 11). His glory is manifested in the Lord Jesus, the Sun of Righteousness (Mal. 4: 2), and from him reflected in his brethren. See notes on Rev. 4: 3.

"Face as the sun" -- The multitudinous body of Christ will manifest the Divine glory (Dan. 12: 3; Mat. 13: 43). In that, the redeemed will be like the angels (Luke 20: 36; Mat. 28: 3).

"Clothed with a cloud" -- The garment of righteousness (Rev. 19: 8). A "cloud" is symbolic of a multitude (Heb. 12: 1). In company with this "cloud of witnesses," the Lord will reveal himself to mankind (Rev. 1: 7; Mat. 24: 30; Ps. 68: 34). A cloud is formed by the action of the sun in drawing

particles of water from the oceans of the earth and forming them into clouds in heaven. Christ, through the gospel, is today separating from the sea of humanity individuals whom he will elevate into positions of authority with himself in the millennial age. See notes on Rev. 1: 7.

"Feet as pillars of fire" — Treading down the wicked. See note on Rev. 1: 15. The description of this angel answers to the "one like unto the Son of man" of Rev. 1, indicating that it represents the multitudinous Christ.

VERSE 2:

"A little book open" — The judgments of the book are being manifested at the time the vision is fulfilled. Compare with Rev. 5: 1-2 where the Apocalypse is closed. The book of Chapter 10 tells of matters not revealed in the Revelation, relating to the judgments on the nations after Christ's return (Rev. 11: 19). See Ezek. 2: 9; 3: 2 for a similar book.

"Right foot upon the sea, and left foot on the earth" — Universal dominion over land and sea, both of which are used symbolically for the nations.

VERSE 3:

"A lion roareth" — That is, the Lion of the tribe of Judah (Rev. 5: 4). Cp. Joel 3: 16; Amos 1: 2.

"Seven thunders uttered their voices" — Thunder is heaven's artillery, and speaks of judgment and war. Seven thunders speak of the complete subjugation of mankind by Divine national judgment after Armageddon. This could require seven specific campaigns on the part of Christ and the saints (cp. Ps. 149: 7-9; Zech. 9: 13-15). Christ will then fulfil the type set by David in extending the kingdom of God to an empire (see 2 Samuel, chps. 8, 10). David first cleared Zion of the enemy — so also will Christ. He

then brought the Ark to the city— Christ and his brethren as the antitypical Ark will enter the city. He finally extended the kingdom into an empire by seven separate campaigns — Christ will do the same as the seven thunders utter their voices.

VERSE 4:

"Seal up" — These matters relating to the conquest of nations after Armageddon are temporarily hidden from us. We know them in outline but not in detail.

VERSE 5:

"Time no longer" — There will be no further delay in executing the final vengeance (cp. Ch. 6: 10) when Christ returns. This is the vindication of the angelic oath of Daniel 12: 7.

VERSE 6:

"When he shall begin to sound" — Brother Thomas renders this: "When he shall sound." The final judgments, the fulfilment of the time periods of Daniel, will occur during the period of the seventh trumpet sounding, but not at its beginning. The voice of the seventh angel commenced with the ending of the second woe, the end of the French Revolution in 1793. It has been sounding ever since. It will not cease until the Secret of God is manifest in all the earth. That is the reason for the growing trouble in world affairs. There is "no peace for the wicked."

"Mystery" — Should be rendered "secret." God has whispered this secret to us, though it is unknown to the world. See Rev. 16: 25; Eph. 3: 3.

"Hath declared" — Should be rendered: "Announced its glad tidings" (J. Thomas and Diaglott). The manifestation of these judgments will see the fulfilment of the gospel in the earth: "all nations blessed in Abraham and his seed."

John was invited to "eat the little book." You are invited to do likewise, as far as the Book of Revelation is concerned. Take time to understand its message. Do a little every day. These notes are designed for Bible marking. Do a little of this each day, and you will be pleased with your progress in the Truth. Do it conscientiously and prayerfully. And do not forget to READ "EUREKA"!

VERSE 9:

"Take it and eat it up" — See Jer. 15: 16. Absorb the message. Make it part of yourself. Ezekiel also was invited to eat the book handed to him, and found similar reaction. It was sweet to the taste (Ezek. 3: 3), but it also brought him bitterness (Ezek. 3: 14). John assimilated the book, to make it a living part of himself. This first brought sweetness, but it also caused him to share Yahweh's attitude towards a sinful world (cp. Jer. 6: 11), and this brought bitterness.

"Thy belly bitter" — Bitterness implies fierce anger, judgment and destruction (Ezek. 3: 14; Deut. 32: 24). This the book proclaims judgment against a godless world.

"Sweet as honey" — Honey is both soothing and strengthening. It describes the influence of the Truth and its ways, and is expressive of the great reward in store for the people of Yahweh (Ps. 19: 10-11). The knowledge of the book filled the prophet with indignation against the world, but was soothing and strengthening to himself.

VERSE 11:

"Thou must prophesy again" —

To prophesy is to teach to edification, to proclaim the will and purpose of Yahweh (Rom. 12: 6; 1 Cor. 14: 3). After the judgments of the seven thunders, the saints will be sent into all the world to proclaim this to the people (Rev. 14: 6-7). The cloud (v. 1) will let forth rain (Ps. 72: 6) in refreshing showers of Divine truth. Men will be educated in God's ways, so that the "knowledge of the glory of Yahweh will cover the earth" (Hab. 2: 14). "Teaching priests" will be found in all parts of the earth.

"Many peoples, and nations, and tongues, and kings" — In Rev. 5: 9-10, the redeemed are said to be those who have been "taken out of many peoples, and nations, and tongues." Now they are sent back with a message. The implication is that the saints will be sent to their native countries to educate the people in Divine truth (Mal. 1: 11). Thus will they receive "praise and fame where previously they were put to shame" (Zeph. 3: 19). This is the great drama of the coming Kingdom. A people humble, persecuted, despised, made great in all the earth, for "kings shall bow before them."

(To be continued)

GOSPEL PROCLAMATION ASSOCIATION

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South Australia.

Applications for literature from various parts of the world are continuing to flow in. In the last 10 months, almost 800 requests for further literature have been received. Many who have received literature have written expressing their appreciation of the literature, and seeking for further helps.

EXTRACTS FROM CORRESPONDENCE

READER REQUESTS COPY OF "ELPIS ISRAEL"

Mr. Abdon P. Valfer, c/- Talisay, Negros, Occidental, Philippines, writes: 'I have just finished reading your very informative and inspiring pamphlet, "Communism or the Kingdom of God." The explanation regarding "Elpis Israel," written by Dr. John Thomas, and the references cited: Zechariah 14: 13, etc., and the development of world events, which are truly the fulfilment of Biblical prophecies, seem to suggest, and lead to a very reasonable conclusion that God, the Father, holds the destiny of men and nations. My gratefulness to you, and all Christadelphians who give me spiritual guidance, cannot be expressed in words. If you have a copy of "Elpis Israel," by Dr. John Thomas, kindly send me one.'

(Bro. Schrapel, through the Gospel Proclamation Association, has been in written communication with Mr. Vafler for some time. This gentleman has asked many questions, and seems deeply interested in the elements of the doctrines of Truth. A copy of "Elpis Israel" is being posted to him, and his name has been referred to Bro. Jimeno, of Bani, Bayambang, Pangsania, in the Philippines, for personal contact).

THE "HERALD OF THE COMING AGE" IN THE PHILIPPINES

Miss Cynthia Cordevilla, of 197a Sicutuna St., Guihutngar, Negros, Oriental, Philippines, writes: 'I appreciate and like very much your magazine "Herald of the Coming Age," for it strengthens our spiritual well being. I do not want to miss a single copy.'

(Miss Cordevilla is a university student of Spanish descent, and has written quite a number of letters to the Association in appreciation of literature received. Many questions have been asked and answered, and the "Key to the Understanding of the Scriptures," "Christendom Astray" and other helpful works have been posted to her. She also has been referred to Bro. Jimeno for personal contact. The above two cases seem promising for later baptisms, God willing).

(Many acrogramme letters are coming in from Nigeria requesting Bibles, and Heralds on various doctrinal subjects. Some are excellently written, and show a desire to learn. One Nigerian gentleman has requested personal contact with Christadelphians to discuss the Truth. Here is a field ripe for later personal contact, if such, by God's will, becomes possible. You can assist the Association with your small contributions to further the work of proclaiming the gospel. Help us send the Truth's literature further afield. It has been proved over the years that three times as many applicants result from printed literature as from large public lecturing and advertising efforts, and at only one-third the cost. Your assistance can cause the light of the Gospel to penetrate even further in this darkened age).

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Thoughts for the Times

THE TYPE THAT GOD APPROVES

How many thousands judge of divine decrees by the standards of their own warped and sinful intelligences! They listen to God only when He agrees with them, and the harmony thus produced they have the audacity for style Scripture confidence. What a shameful delusion! Faith from a Bible standpoint is an unqualified belief in God's Word — a complete surrender of independent thought and action to whatever He may communicate or command. Such faith was exemplified in the father of the faithful. At God's command, Abraham left his country, his kindred, and his father's house, not knowing whither he was going. He believed the word of the Lord that he should have a son, when to all appearances it was an impossible thing. He withheld not his only son from death, notwithstanding that the fulfilment of the promises depended upon his son's existence. Finally, he closed his eyes in full assurance that a resurrection would bring to him all that God had covenanted.

— A.T.J.

SPIRITS OF DEVILS WORKING MIRACLES

"I saw three unclean spirits like frogs come out of the mouth of the Dragon, out of the mouth of the Beast, and out of the mouth of the False Prophet, for they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty . . ." (Rev. 16: 13-14).

"The unclean spirits are spirits of Daemons. . . They are the spirits which cause the beast and the kings of the earth and their armies to gather together to make war against Him (that then sits on the white horse, and against his army (Rev. 19: 11, 19; 17: 14). The spirits themselves are sanguinary and warlike policies, through which the governments indicated breathe out threatenings and slaughters against their adversaries. These policies are generated in the minds of cabinets by the diplomatic influences therein developed. The influence that gains the ascendancy affirms the policy that rules, and becomes the spirit of the executive or mouth. When it speaks it proclaims war, and puts in operation all the machinery necessary to carry it into effect."

("Eureka," vol. 3, p. 553)



Why Spirits of Devils?

The symbolism of the sixth vial provides the key to world problems. But we will only grasp the significance of this to the extent that we understand the terms used. It is not enough to vaguely know their implications. A method of interpretation that merely guesses at the meaning of words is bound to make mistakes. The Spirit is very exact in the expressions used, and we must be equally careful in ascertaining their meaning if we would interpret the Word correctly.

That it is important to do this is shown by two statements of the Lord Jesus. Addressing the ecclesias of today (for his words apply exclusively to the present generation), the Lord declared: "Behold, I come as a thief; blessed is he that watcheth and keepeth his garments." How can we watch if we do not understand? And how can we understand if we do not interpret Scripture aright? Thus the importance of seeking the true significance of Bible terms.

The other statement of the Lord was delivered to the ecclesia of 1900 years ago (for Israel constituted the ecclesia of those times). Speaking to the elders, he declared: "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" (Mat. 16: 3). The "oracles of God" had been committed to Israel (Rom. 3: 2), but the nation failed to make proper use of its privilege. The people neglected the life-giving word, and failed to appreciate the significance of the days in which they lived.

They were blind to the signs of the times.

So also will we be if we fail to explore the significance of the words selected by the Spirit to convey the Divine revelation to us.

What is signified by the term "spirit of devils"?

Brother Thomas, in "Eureka," vol. 3, answers as follows:

"In the English Version these spirits are termed 'the spirits of devils.' This is inaccurate, and arises from the translators erroneously supposing that daemons and 'devils' were the same things. The phrase is, 'spirits of daemons.' These apocalyptic entities are political daemons; daemons that have to do with politics, civil and ecclesiastical. It is true, they may be devils, as Judas was (Jno. 6: 70) but all devils are not daemons. The daemon of this prophecy are official personages engaged in doing or working out, signs, wonders, or remarkable events, all tending, in their combined operation to the development of the situation termed 'the war of that great day of the Deity who is almighty'."

The word, then, is "daemons" and not "devils" (i.e., "diabolos"). Brother Thomas describes them as "official personages" or diplomats whose policies bring about a state of international tension and dispute leading to war.

In "Eureka" he sets out his reason for this. He points out that the word "daemon" owes its origin to Greek mythology. The "daemons" were gods of an inferior order, under the command of superior gods such as Zeus, but regarded as possessing wonderful intelligence. Occupying an intermediate rank between the superior gods and man, they acted as interpreters and mediators between one and the other. Whilst the mythology of the Greeks, styled by Paul "the wisdom of the world" is made foolish by the gospel, nevertheless its fiction was convenient for symbolic representation of political analogies. The "daemons" of world politics are the governments of nations. They and their agents and officials, the foreign ministers and diplomats, mediate between the nation and the people. They are considered inferior to the nation, but superior to the people, and

possessed of great wisdom and understanding. In them the people trust, and in the political firmament they occupy a position analogous to the daemons in Greek mythology.

Thus the prophecy predicted a time when diplomats, energised by a Communistic, froglike spirit, would busy themselves among the nations, and particularly in the three centres apocalyptically defined, to sew discord and dissension throughout the world.

In the mission of Krushchev and others of his ilk there is seen the fulfilment of this prophecy.

A Spirit of Madness

In Grecian mythology, the control of disease was attributed to daemon activity. To be ill was considered to be "possessed of a devil" (demon), and this passed into the common vernacular even of those who did not subscribe to the pagan idea, much the same as the word "lunatic" (one influenced by the moon) is used today. The Grecian theory was that demons were the cause of madness, epileptic disorders, and obstructions of the senses. Epilepsy was called the sacred disease because the people believed what the priests taught, that epileptics were possessed of demons. The pagan priests, magicians and imposters derived a considerable revenue from attempting to cure this disease by expiations and charms. They were challenged by Hippocrates who wrote an essay on epilepsy to expose this delusion. He sought to prove that this disease was neither more divine nor sacred than any other.

To be "possessed of a demon" became the common way of describing madness. Thus the Gospels speak of Christ "casting out demons" not because they endorse the pagan idea, but because it was the vernacular of the day. When one man was cured, and his sickness transferred to a herd of swine that the Jews were illegally cultivating on the hillsides of the Sea of Galilee, the pigs became possessed of a spirit of madness and becoming agitated, they tore madly down hill to destruction below.

The use of this term in the political symbolism of Revelation 16 is significant.

There is madness in the air.

The nations are following the Gadarene swine in their headlong rush to destruction.

The diplomats, or demons of the political aerial are

admirably successful in injecting their spirit into the nations. Their policies and programmes, their utter folly and blindness to the world's real need, is inducing a spirit of complete and unreasoning madness among the nations.

Isaiah declares: "There is a bridle in the jaws of the people causing them to err" (Isa. 30: 28). "The nations shall drink, and be moved, and be mad, because of the sword that I will send among them," declared Yahweh through Jeremiah (Ch. 25: 16). He shows how this will result in "evil going forth from nation to nation," and a great whirlwind of trouble being "raised up from the coasts of the earth" (v. 32).

The Lord thus warned of the conditions extant today and showed that it constituted a "sign of the times" leading to a period of great "blessedness" for the watchful who are keeping their garments.

National madness is seen in the terrible weapons being forged for war; in the stock-piling of munitions that must, inevitably, bring about self-destruction; in the conflicting policies of nations that can result in but one end.

Atomic energy was bad enough as a destructive force, but the search for it could possibly be justified on the score that it could be harnessed for good as well as evil uses. Hydrogen power, however, is only good for destruction. Yet, stimulated by the daemon spirit of madness, the nations are developing this terrible force of destruction that must inevitably bring widespread calamity.

The Demons in Action

"His policy shall magnify himself in his heart, and by peace destroy many" (Dan. 8: 25). Thus Bible prophecy describes the policy of the latter-day Russian. Its partial fulfilment is seen today. Krushchev dangles the pretty picture of peace attractively before the nations, inviting a policy of appeasement whilst Russia increases in power. He speaks constantly of peace, whilst agitating against the Western Powers. His offer of peace is mere blackmail, for his price is a demand for all of Berlin, the recognition of Red China, and never-ending trade and territorial concessions.

The bluster and threats of Russian diplomats have been met with a policy of folly on the part of the West. In Cuba and elsewhere, Americans and British have blundered disastrously. Americans have imagined that their dollars can

purchase peace; the British have thought that their prestige and diplomacy ensures it. But with relentless objectivity Russia pursues her course, demonstrating to the world her material power, using cunning and duplicity in her relations with others.

In short, "Satan's kingdom is divided" and must inevitably fall.

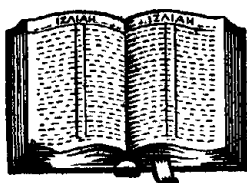
The pagans had a proverb: "Whom the gods wish to destroy they first make mad." Look at the world about you, Reader! Do you not discern the abject folly in the nations presaging their destruction? It is a "sign of the times." The "miracles" which the "demons" are said to "work" are these signs; for in its Greek derivation, this word signifies "signs" or "wonders."

Who Can Cure the Madness?

There is but one capable of curing the nations of the spirit of madness that has seized them. It is he who 1900 years ago demonstrated his ability to do so by "casting out the demons" in those who were figuratively possessed of them. But here there is a literality about the expression that does not apply to the curing of disease. The demons of the political aerial exist in men like Mr. Krushchev, Mr. Kennedy and their agents. There will be no peace, no sanity, for the nations whilst they remain in power, so they must be "cast out," and cast out they will be when Messiah returns to take up his power. A new aristocracy will rule of royal "blood" inasmuch as it will be related to the King, claiming the title of Brethren of Christ. Sanity will be brought to the nations when the "demons are cast out," and the righteous rule of the Wonderful, the Counsellor, the Prince of Peace penetrates society.

Meanwhile, the nations experience the insanity consequent upon the agitation of the frog-spirit inspired demons. With demented fury they will ultimately rush headlong to destruction. But Christ will overshadow their destiny. He will gather them into the place called in the Hebrew tongue Armageddon that there he might deal with the demons in their midst. The cure will be painful, but it will result in great peace and joy, when the sanity of Christ's rule will be experienced. Thanks be to God that the outworking of the "demons" are producing "signs" indicating the imminence of that grand consummation. Thus does He take "the wue" in their own craftiness, demonstrating that it is abject folly after all.

— E.P.



Things Old and New

No. 25—

THE WAR OF GOD ALMIGHTY

We began these articles with an appeal to get a sense of reality about the things we hope to be doing in a few years' time. Together we have seen the kind of world it will be when Jesus and his brethren rule in righteousness. Nothing less than the whole fabric of society as we know it, will be destroyed before the glory of Yahweh can fill the earth. The little stone is not going to displace the image of gentile dominion with gentle persuasiveness. It is going to **smite** the image on the feet.

God hates the way of the world, and if we are in fellowship with the Father, we shall hate them too. This doesn't mean we must not have compassion on the ignorant and those who are out of the way, but it does mean that we cannot share the tolerant disposition that prevails today, even in our own midst. We should love our enemies by regarding them as possible saints during the day of opportunity; yet at the same time, we must share the Psalmist's spirit expressed in Psalm 139: "Do not I hate them that hate thee, oh Yahweh? and am not I grieved with those that rise up against thee? I hate them with perfect hatred: I count them mine enemies." Note it is **perfect** hatred, and it has to be accompanied by heartsearchings (v. 23). Nevertheless, our probation is taken up with learning to love the things that Yahweh loves, and hate the things that He hates; and a very important part of this is a right estimate of the world in which we live.

To Execute the Judgments Written

We must ever be humble enough to realise that it is by God's grace we are what we are; but on the other hand, we must not flinch at the divine estimate of a world that lieth in wickedness. We are going to be called upon to assist in

pouring upon it the judgments of Yahweh so long foretold and so richly deserved. It is no mere flight of poetic fancy that causes the Psalmist to describe the meek when they are beautified with salvation, as being joyful in glory: "Let the high praises of God be in their mouth and a two-edged sword in their hand, to execute vengeance upon the heathen, and punishment 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!" (Psalm 149). A lot of mild Christadelphians (I am perturbed how many there are), maintain that this Psalm does not apply to us.

They suggest that our whole training during probation has been pacific, and therefore it would be inharmonious to suddenly become warriors. We are certainly under discipline to learn self-control, and not avenge ourselves; but what is more necessary for a successful soldier than to be master of himself, so that he doesn't fire in anger before his officers give command. But while this has been the need especially expressed in the "Sermon on the Mount," we should also be learning an intense hatred of the ways of men. We should be hot with indignation at the perversion of God's word by the Apostasy, especially the Roman Catholic abomination; we shall have felt like "a pelican in the wilderness" in the cities and mechanised industries of this modern world; and we shall have been grieved by the shallow thinking and empty pleasure-seeking of our contemporaries, just as Lot vexed his righteous soul daily with the evil deeds of the men of Sodom. Perhaps this is not the mood of the brotherhood today. Perhaps it has lost the spirit of Antipas ("against all"), but if we are in fellowship with the Father's will then we shall not quail at the words of Brother Thomas in the "Book Unsealed":—

"Human governments have all been opposed to God's Truth, and they have made war upon all that class of people in their several countries who are entitled scripturally to the designation of saints. You cannot make peace between them. That is the reason why we who advocate the doctrine of God's saints are in hostility to the world. Those on our side who would make peace with the enemy are not fit to be on our side. It is war to the knife between the powers that be and all Christadelphians. We accept no truce; we will consent to no compromise. Either they must conquer us or we will conquer them, by argument now, but when the time for argument is passed away and the Lord has come with power and great glory, his saints will take the sword and conquer the world, whether the world likes it or not."

If we are not of this spirit (which is quite compatible

with personal humility), we may well find that we are not invited to take part in the great work that lies ahead. There will be weeping and gnashing of teeth. According to your faith be it unto you.

Our hope is described as the "Name of Yahweh that cometh from far, burning with his anger" (Isa. 30: 27). "The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked." Poetic? Yes, to a point, but not in its real spirit (Psalm 58). "Unto you that fear my name shall the sun of righteousness arise with healing in his wings; and ye shall go forth and gambol as calves of the stall, and ye shall tread down the wicked, for they shall be as ashes under the soles of your feet" (Mal. 4). The great Halleluyah chorus — which, for over 200 years, has thrilled its listeners — is really a song of triumph over the Catholic Abomination after the saints have rewarded her as she rewarded them (Rev. 18: 6).

The Patient Waiting of the Saints

In "Eureka" vol. 3, Brother Thomas shows that this longing for the day of the pouring out the wrath of God is a vital part of the patient waiting of the saints:

"What, then, are the saints waiting for, and what do they believe in? In other words, what is their patience and faith as the brethren of Christ? The answer is that they believe in and are waiting for the slaying of Daniel's fourth beast, the destruction of his body politic and the giving of it to the burning flame; and for the giving of the kingdom and dominion and the greatness of the Kingdom under the whole heaven, to the people consisting of the saints of the Most High."

IS THIS INDEED WHAT WE ARE WAITING FOR ?

If it is, then we shall want to know as much as we can of how the victory is to be accomplished. We shall want to piece together all the hints in Scripture, and to get a vivid picture just as we have been trying to do for the Kingdom itself. A great work lies ahead. It is all very well to say we hope to execute the judgments written — but how? Is it possible, as it were, to describe a week in the life of a saint during the war of God Almighty. In the next article or two, we will try to piece together the hints and direct instruction found in the Word to enable us to visualise such a week.

A Constructive War Aim

The saint's work will be literal military action. It is no figure of speech which declares that they will wage war in righteousness. There will be what we call miracles — but

the world will certainly not be conquered by the wave of a wand. God could overthrow all the forces ranged against Him in a moment of time, but He will not do so, because His object is to educate man by the chastening rod. "When God's judgments are in the earth, then shall the inhabitants thereof learn righteousness" (Isa. 26: 9). "All nations shall come and worship before thee, for (because) thy judgments are made manifest" (Rev. 15: 4).

The judgments will not be a matter of mere vindictiveness, but a constructive programme of displaying the might and glory of Yahweh until men can do no less than bow in humility before this mighty power. Psalm 59 gives the idea in verse 11: "Slay them not, lest my people forget, scatter them by thy power; and bring them down, Oh Lord our shield (i.e., not sudden strokes that will not sink slowly and deep into people's minds) . . . consume them in thy wrath, consume them that they may not be: and let them know that God ruleth in Jacob unto the ends of the earth." Slow consumption, rather than immediate defeat. God's benevolence will be in this in order to ensure that the millennial reign of Messiah and his brethren is soundly based.

On this point, Brother Thomas, in dealing with the various "Angel proclamations" of Revelation 14 writes:—

"The purpose of the second and third angel judgments is four-fold; first, to avenge the blood of the saints and witnesses of Jesus, shed by the spiritual and temporal rulers of the Graeco-Latin nations; secondly, to render vengeance to the rebellious who refuse to obey the gospel announced in the First Angel proclamation; thirdly to develop the mercy decreed for Yahweh's Land and the twelve tribes of Israel; and, fourthly, that all adversaries being subdued, the surviving population of the earth may rejoice as the reconciled people of the holy one of Israel, in whom, and in his father Abraham, all the families of the earth are blessed" ("Eureka," vol. 3, p. 419).

Accordingly, we can see that the work of judgment will take time. As Brother Thomas says: "The Deity is never in a hurry, but deliberate, effective, sure." It will be carried out in a very detailed and practical manner, with an eye all the

A Contrast

The children of light are not children of pleasure. They will always present a contrast to the class who can only be brought to the meetings by special attractions, and who soon get out of the way and tired if they are not objects of personal attention. The latter class are to be met with at the interesting meetings, when there is a lot of people and warmth, and everything pleasant: you look in vain for them when there is work to be done in the cold.

time on the mental and moral effects of the mortal peoples of the earth. There will be hard work for the saints, for although armed with the might of the spirit of Yahweh, they will have to plan and use their immortal intellects in the carrying out of their labours.

The Word to be Performed

Brother Thomas describes the work to be accomplished in vivid terms: "The labours of the saints are worldwide. Mankind have no conception of them. They are labours whereby 'every island shall flee away, and the mountains shall not be found' (Rev. 16: 20). These are the islands and mountains of the political earth — the kingdoms and empires of the world. All these are to become the Kingdoms of the Eternal Spirit, and of his anointed body consisting of Jesus and his brethren" (Rev. 11: 15).

"Let the reader figure out for himself the work to be performed in rendering them powerless, and bringing them into absolute subjection to the 'King of the Jews,' and he will be enabled to form a faint idea of the 'works and labours of the saints,' to be performed before they take rest in the Kingdom of the Deity.

"These islands and mountains, of which Great Britain, Russia, France and such like, are examples, are maintained in political existence by vast naval and military power and resources: and the continental powers are so constituted, that they can conscript 'the last man' for conflict in the 'last ditch' before they will yield to temporal and spiritual annihilation. But the decree has gone forth and is here (Rev. 14) apocalyptically decreed against them. They must succumb and 'wait for his law.' Their fleets must be surrendered, and their armies routed, slaughtered and dispersed. . . . To reduce these islands and mountains to a submarine level — to overflow them with an unruffled and glassy sea; to make them as a plain 'before Zerubbabel' and to develop thereon 'a grand mountain that shall fill the whole earth (Dan. 2) — these are the labours of the saints, which will

"Exceedingly difficult position!": yes, almost too much so sometimes. But we trust in the Lord to get through the remainder of the journey: if not with sun overhead and plenty in the store, then with the icy blast in the teeth and such other conditions as He may see needful for the accomplishment of the work which, we trust, He is working in us in common with all His afflicted children.

— R.R.

leave their mark upon the world for a thousand years; now will they ever be forgotten, as long as the sun and moon shall shine upon the earth."

We accept Brother Thomas's suggestion. Together we will, if God permit, try to "figure out" the work to be accomplished, keeping before us the practical military nature of the campaigns and remembering all the time some further words of the Doctor, that our "prowess will not be exclusively of ourselves. The son can do nothing but what he seeth the Father do, for what things soever he doeth, these also doeth the son likewise; 'The Father that dwelleth in me he doeth the works' (John 5: 19, 14: 10). Upon this principle 'their works' are performed likewise. The saints can do nothing of themselves; for it is 'not by might, nor by power' originating from men; but 'by my spirit, saith Yahweh Tz'vaoth.' The prowess of the saints is all attributable to the Spirit. The antithesis in Zech. 6: 6 is between flesh and spirit. The great mountain which, before Zerubbabel, is to 'become a plain,' is the power of the old Adam, organised and concentrated in the powers represented in Nebuchadnezzar's image. This is to be broken to pieces and scattered as chaff, 'not by the might and power' of mortal men, however effectively armed and disciplined; but by the Spirit incorporate in the saints; and energising the armies under their command; so that five Israelites, as so many Samsons, may chase a thousand, and a hundred put ten thousand to flight (Lev. 26: 8)."

The details of these things, we must leave to next time, God willing. Meanwhile, you might like to reflect on the fact that the saints will fight "as in the day of battle." How **did** God fight in the past? Here is the hint for the future.

— Edgar Wille (England).

The air is dry; the land is parched; there is no rain. The heavens are iron; the earth is brass. A drought consumes all things. The scorpions and serpents are in their element. They feel no inconvenience; they are at home in the glare. The sons of God pant for the day of rain; they wait for God, for the day in which He will come near — in which He will make His arm visible, His voice heard, His presence in the earth felt and known and read of all men.

— R.R.

It is a sad sight to see religious leaders undermining the Bible, and delighted crowds giving them hearty countenance. But the sight is not unintelligible, nor will it last long.

— R.R.

Yahweh's Witnesses

CHRISTIANITY NOT BASED UPON MIRACLES

In 1858, a Mr. Ogle wrote Brother Thomas, requesting his opinion upon certain propositions he placed before him. He claimed that Christianity is based upon miracles; therefore Christianity is not susceptible of proof. "The old argument that we believe such a man as Caesar lived over two thousand years ago from human testimony, is not applicable, and is foolish," wrote Mr. Ogle, "because there is nothing in opposition to nature and human experience, in that testimony; but in the miraculous testimony concerning the birth, death, and the resurrection of Jesus, there is. Are not miracles just as necessary to our faith as to that of the ancients? I mean, as necessary to see them performed as for them?"

Here is Brother Thomas's reply:

Christianity Based on Promises Not Miracles

It is said that Christianity is based upon miracles. To those who read the Scriptures, but do not study them, this may be taken as evidently true. They see that signs and wonders are frequently narrated in the Scriptures; and therefore imagine that the system of ideas they reveal is based upon what they consider a violation of the laws of nature; with which indeed, all the philosophers of the human race that ever lived, put together, have only been microscopically acquainted. The foundation of Christian doctrine is not signs and wonders, but **the verbal promises of the Eternal Who cannot lie**. If signs and wonders had never been wrought, these promises would still remain. The signs and wonders were originally performed to convince the descendants of Abraham, Isaac and Jacob, of the ninth and forty-second generations from Abraham, that the **Eternal Spirit** spoke by Moses and Jesus. It is not necessary here to speak of the intermediate times; what we are aiming at is sufficiently established by what happened in the ninth and forty-second.

These two generations are representative of the nation; and the purpose of Yahweh was to make this nation His witnesses as long as the years of God. Thus He saith to this nation, "YE ARE MY WITNESSES, AND MY SERVANT whom I have chosen; that ye may believe and know and

understand that I am He; before Me there was no Ail formed, nor shall there be after Me. I am He who shall be (anoki anoki yahweh;) and beside Me, no Saviour." "Ye are My witnesses. Is there an Eloah besides Me? Yea, there is no Rock; I know not any" (Isa. 43: 10, 11; 44: 8). Individuals and generations die and pass away; and the non-Hebrew nations, called Gentiles, sooner or later perish from the earth; but the Hebrew Nation is immortal, as it is written, "Though I will make a full end of all the nations whither I have scattered thee; yet will I not make a full end of thee, O Jacob My servant; but I will correct thee in measure, and will not leave thee altogether unpunished" (Jer. 30: 11; 46: 28).

Israel Witnesses to Divine Truth

Here then is a **witnessing nation** for all generations, to whom, says Paul, "were committed the oracles of God. And what if some did not believe? Shall their unbelief make the Faith of God without effect?" (Rom. 3: 3). He considered that this committal of the scriptures to Israel's care gave the Jews a great advantage over the Gentiles. Now Yahweh by His signs and wonders convinced this nation of the divine mission and inspiration of the prophets, whom they maltreated, rebelled against, and put to death often, because they would not prophesy to them "smooth things." Such a nation is certainly a credible witness in the premises —witnessing to the truthfulness and excellency of the men who convicted them of the most hideous abominations against God and men. This nation contemporary with Moses, with Jesus, and with ourselves, as living witnesses, testifies that the Eternal Power proved to them satisfactory, and so demonstratively that they have never been able to forget it; that Moses had seen His messenger at the bush; and that he had been made a God to Pharaoh, with Aaron for his prophet; and constituted both at the bush and at Sinai, the Captain of their Salvation from Egypt; and the lawgiver, prophet, and king for the Eternal over Israel. That their faith in this had not wavered for three thousand four hundred years, and more; and that they have not, and could not honestly deny it, though extermination by the most cruel

Do not be ashamed if you are called a Thomasite. Dr. Thomas was the last to wish any one to be called by his name — for which reason he devised the name Christadelphian. But Dr. Thomas understood and was faithful to the oracles of God as few men in our generation are; and if to be Thomasite is to be like him in this respect, it is something to be glad about.

— R.R.

torments might impend. Were they to deny it, their whole history would pronounce them to be contemptible and perjured villains. It is impossible, therefore, that they can give any other testimony concerning Moses than that which is on record in the public archives of the nation, called the Bible, or THE BOOK.

Now there is not in the world the first inkling of contemporary testimony even to cast a doubt upon the truth of this **great national conviction**. No one can therefore say, "I do not believe that Moses ever existed; or that he was the Eternal's prophet, historian, and registrar." As faith is the belief of testimony; and the testimony does not exist, such an one can have no such faith. He may play the fool, indeed, and say, "I don't believe"; and when asked the reason, say, "because I don't!" But what is the value of a fool's dissent from the united testimony of so ancient and renowned a nation as Jacob? It is lighter than vanity, and nought to be accounted of.

The Testimony Itself is All-sufficient

Well, then, Genesis, Exodus, Leviticus, Numbers, and Deuteronomy, called the Pentateuch, contain a true and faithful account of things from "the Beginning" to the death of Moses inclusive, the nation to whom they were committed being witness in all its generations. Certainty in regard to this is a great foundation to stand on. They are authentic and genuine records; and being assured of this, we have "the assurance of faith"; and do not need "miracles," which could add nothing useful. The foundation of Christianity is laid in Genesis, where Moses has recorded the promises of the Eternal Spirit. We believe those promises, not because of signs and wonders, but because Moses, the servant of Yahweh, declares that God made them according as he has stated. The doctrine of Christ is based upon the promises in Genesis 3: 15; 12: 2, 3, 7; 13: 15-17; 15: 5, 6, 18-21; 18: 5-8; 21: 10, 12; 22: 15-18. These passages are the basis. Abel and the Sons of God before the flood believed the promise in Genesis 3: 15 as a matter of testimony; and Abraham, Isaac, Jacob, Joseph, and Moses, believed all the passages in the same way — they believed the promises without signs and wonders; so that their Christianity, which is also "The Herald's," rested upon the word of God credibly testified. "We walk by faith, not by sight" of signs and wonders. "A wicked and adulterous generation demands a sign"; we are not of this sort; but believing Moses' writings, we receive as genuine and authentic the promises he records.

Thus we have seen that the foundation of Christianity is declared to have been divinely laid, and proved to have been so. Moses declares it; and Yahweh's witnessing nation testifies that He is infallible authority in the matter.

Ecclesial Witness to Divine Truth

When Jesus came to the forty-second generation of Abraham's posterity, the great object of his mission was not to perform signs and wonders; but to deliver a message to Israel from the Eternal Spirit, announcing to them peace through the re-establishment of the kingdom, which was then prostrate before their enemies. The signs and wonders he performed by holy spirit and power were to convince that generation that God approved him, and spoke by him, as He had by Moses. This conviction was thoroughly wrought into the minds of thousands of the nation, both priests and people; and into those also of such multitudes of contemporary Gentiles, that they abandoned their gods and became Jews by adoption, being circumcised with the circumcision of the Christ, in putting off the body of the sins of the flesh, when buried with him in baptism (Col. 2: 2). From that day to this, all true believers of the other nations, become Jews when they become Christians; and thus become an element of the Hebrew nation, and therefore **WITNESSES OF GOD**.

These two classes, then, the believing Jews and Gentiles of the first century, became a **witnessing nation**, and are styled in the New Testament, **THE ECCLESIA**, because **called out** by the gospel-invitation to possess hereafter the kingdom when restored to Israel. This generation of believers contemporary with Christ and the apostles being thoroughly enlightened and convinced, they became to all subsequent generations, what the ninth generation from Abraham was to them — **credible witness for Jesus**. This Ecclesia was constituted "the pillar and support of the truth," whose mission in its several generations is not to perform signs and wonders, but "to contend earnestly for the faith once for all delivered to the Saints;" and in so doing to save themselves and those that hear them. "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2: 2). This was the arrangement for the future — by teaching the testimony; not by signs and wonders. For the present let this suffice.

— J. Thomas, "Herald of the Kingdom."

YAGOONA

Christadelphian Ecclesia



7th Fraternal Study Campaign

To commemorate the seventh anniversary of the commencement of our ecclesia, a series of Study evenings based upon the prophecy of Isaiah was arranged.

On 15th April, some 250 attended the Assembly Hall for the opening of the series, with a Fraternal Evening. Brother T. Sponberg delivered the first of four addresses upon the "Book of Immanuel" from Isaiah chapters 7 to 12. The first subject was: "Behold a virgin shall conceive." (Isa. 7).

On Sunday, Brother Sponberg used Isaiah 8 as the basis of his exhortation, with the theme, "A stone of stumbling and a rock of offence" to bring out powerful matters of exposition and exhortation.

A study evening was held on Tuesday, 18th April. On this occasion Isa. 9 was used, with its message of "Unto us a child is born." This chapter revealed the gradual ascent of the purpose of God in His dealings with Israel, culminating in a revelation of Himself in the Light of Christ and the Saints, all accomplished through the zeal of Him Who will be Armies.

Thursday, the 20th, saw the conclusion of the series. Brother Sponberg based his exposition of Chapters 10 to 12 upon the theme: "The rod of Assyria versus the Rod of Jesse." The study revealed the final overthrow of the kingdom of men and their taming (represented by the unclean beasts of Chapter 11) by the Branch (represented in that chapter by the clean animals which were ordained for sacrifice under the Law). Then the Root of Jesse will become "Yahweh Nissi," the rallying point in Zion for all the world.

The longer our acquaintance with Isaiah, the deeper we examine his prophecy, the more wonderful becomes our appreciation of the inspired messages delivered through this servant and the more confirmed we become in the Truth. We have tasted of some of the wonders of the Written Word, and have gained a more profound understanding of the Prophecy of Isaiah.

— Yagoona Ecclesia.

Fraternal Gathering — Melbourne, October 1961

Sister Ruth Saxon advises that a combined Fraternal Gathering will be held in Melbourne on the weekend of 21st October. Highlight of the occasion will be the rendition of Handel's Oratorio "The Messiah" at 8 p.m. in Wilson Hall, University Grounds, Melbourne. Interstate visitors (either performers or listeners) are welcome, and accommodation will be provided for any who seek it, by writing to Brother N. Stephenson, 1 Bewnong Ave., Sandringham, Victoria.

FAITHFUL EXHORTATION

*Comprising Extracts from the current publication
"Christadelphian Standards"*

HOLD FAST TO TRUTH AND WISDOM

It is for the children of God to hold fast their integrity in the midst of a "crooked and perverse generation." We know where the brazen-folly will end. We know who has proclaimed concerning the very epoch in which we live, "The harvest is ripe; their wickedness is great." We know what came of a similar state of things in Israel and in the Roman Empire; disaster and evil swept over the face of society and laid the pride of man in ghastly ruin. We know what is revealed concerning the great finishing; "The lofty looks of man shall be bowed down, and the Lord alone shall be exalted in that day."

It is for us in the midst of the general craze to hold fast to truth and wisdom. Hold on to the Bible; hold on to the daily reading of the Bible; hold on to the precepts of the Bible; hold on to the duties and assemblies commanded by the Bible; hold on to the spirit and maxims, and the principles, and the hopes and loves and practices of the Bible. And we shall have great peace, even now; now when iniquity abounds and the love of many waxes cold, and the brother with hatred stands ready to betray the brother to death. Even now, in times of evil and stress and affliction and dishonour, great peace have they that love thy law, but, oh, when the storm is past, when judgment has uprooted righteousness, when compassion has forgiven iniquities, when pity has wiped the tears from our eyes, when the God of Israel's power and love shall have healed all our diseases and strengthened us with immortal life, and spread the Pavilions of His everlasting kingdom in the land of promise and peace, who then shall measure the peace that will be the portion of the loved of God? . . . "Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

— R. Roberts.

HOW CHRIST STILL LABOURS FOR US

"My wedding must be furnished with guests," is the parabolic announcement by which the Lord taught the necessity for sending an invitation to the Gentiles after the Jews rejected it. But not only had the invitation to go forth; the people responding to the invitation had to be trained and fitted for the position to which they were called. This is Christ's present work; he is "priest over his own house," bringing his house to God. It was this that made his departure necessary, as he told his disciples, "I go to prepare a place for you." His present absence and his present work are necessary to the glorious consummation of "his appearing and his kingdom." He is not idle or passive though unseen. He is at work in the preparation of his people. His messages to the seven ecclesias in Asia represent him as watchful and vigilant in the superintendence of the affairs of his house. His priesthood involves this; for mediation between God and men requires that he should know the affairs of men. Paul tells us that having suffered, being tempted, he (Jesus) is able to succour them that are tempted. This indicates the active superintendence referred to. He is still the shepherd of his sheep. From behind the veil, he tends invisibly, but not the less really. "As many as I love," he says, "I rebuke and chasten" (Rev. 3: 19). This is also what Paul says: "When we are judged, we are chastened of the Lord that we should not be condemned with the world" (1 Cor. 11: 32). It follows that, even now, we are under guidance if we sincerely aim at the doing of his will, and that in the affairs of our common experience, his hand intervenes for that direction of our steps which will be to our profit. What if those affairs are chequered and trying? What if trouble harass and evil afflict? Shall we say he regards us not? This would be a very illogical as well as a very unhappy conclusion. He himself has come through a time of trouble; he was, in the days of his flesh, a man of afflicted experience. Shall we say that God did not guide him because he suffered? Yea, rather his suffering was an evidence of his being guided. "Though he were a Son, yet learned he obedience by the things that he suffered." It is God's method of perfecting character and laying the foundation of lasting joy. We may be quite sure there is no mistake in it. We may be quite sure that God's way is the best. We may be quite sure that goodness will be all the sweeter and salvation all the more precious, and glory to God all the more fervent for the prelude of suffering and weariness and waiting that goes before.

— R. Roberts.

THE BENEFIT OF TROUBLE

A man or a woman is worth little as a companion, either for wisdom or sympathy, who has not seen trouble. Those believers "living in pleasure are dead while they live." Having a name to live, they are dead; they are not awake to the great and dread realities of existence that are in God. If God love, He will draw them into the furnace in some way. This is the word of Christ to the seven ecclesias. "As many as I love, I rebuke and chasten" (Rev. 3: 19). Again, "Whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the Father chasteneth not? If ye be without chastisement, whereof all are partakers, then are ye bastards and not sons" (Heb. 12: 6-8). It cannot be that this principle should apply to the sons of God in the first century, and not apply now. God changeth not; and if we are His we are as much the objects of His care as His children were in the beginning. Therefore when we suffer according to the will of God, let us commit ourselves unto Him in well doing, as unto a faithful Creator (1 Pet. 4: 19). We have Paul's assurance that He will not suffer us to be tempted above that we are able to bear, but will with the temptation make a way of escape.

The dullness of the time, the weariness of delay, the triumph of ungodliness, the uprise of affliction in our affairs, we may accept as the angels of Him who, through much tribulation, is purifying to himself a people who, with prepared and chastened hearts, will in the day of His glory "come with singing unto Zion with everlasting joy upon their heads; they shall obtain gladness and joy; sorrow and mourning shall flee away." Only let us give diligent heed to things we have heard, lest at any time we let them slip; lest any man fail of the grace of God, and come short of the promise which has been left for those who believe and are faithful to the end. As new-born babes, let us desire the sincere milk of the word (in the daily reading thereof) that we may grow thereby; continuing instant in prayer, and making melody in our hearts to the Lord, in the singing of psalms and hymns and spiritual songs; redeeming the time, knowing that the days are evil; "being steadfast and unmovable always abounding in the work of the Lord, for as much as we know that our labour is not in vain in the Lord."

— R. Roberts.

WHAT THE TRUTH DEMANDS

"Consequences" may be often unpleasant, yea, worse than unpleasant — hurtful, even deadly. This the apostles found, who suffered the loss of all things, and paid the last tribute of faithfulness on the executioner's block. But shall we shrink from submission to Christ because of the results? How, in that case, shall we be fit to stand with those Apocalyptically revealed in glory as those who loved not their lives to the death? Nay, nay, let us heed the Lord's exhortation, who says, "Be thou faithful unto death" — not that we shall necessarily go to death; but be prepared for that in case of need. The mode of tribulation is graduated and diversified according to the endless variations of individual treatment. The Lord knoweth them that are his; and he knows how much and what sort of tribulation each case requires. Let us humble ourselves under his mighty hand with this confidence. "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him." This is the counsel of eternal wisdom; it is founded on the highest of the angels to equality with whom the gospel invites us, and who have known evil in their day. They only come with tribulation. They do not come with luxury and indulgence. The silver spoon usually generates pride and impatience. Tribulation drives those out of the natural man, and helps us to come more and more into that state in which God will be able to find pleasure in us, and forgive us for Christ's sake and give us an abiding place in the glorious household of His Son. Recognition of this will enable us to take trouble with a little more composure than if we supposed it were a pure and aimless evil. It is by no means such. It is pre-eminently among the "all things" which "work together for good for those who love God, who are the called according to His purpose."

— R. Roberts.



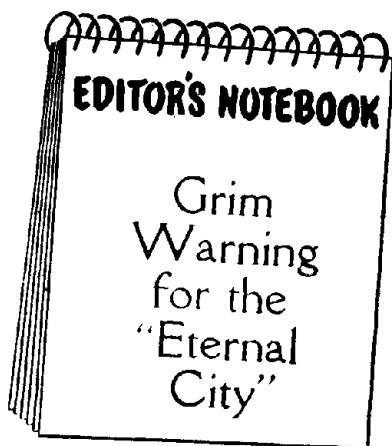
About 100 miles south of Rome is the city of Naples, occupying a glorious situation on the shores of the Mediterranean. And not far from Naples is the ghost city of Pompeii.

In the days of Christ, Pompeii was a flourishing and important city, noted for its careless living, its luxurious and abandoned life. It was a city of Temples and religion, but with a form of worship that introduced to the people a relaxed and sensual way of life. Stemming from the influence of pagan teaching, the character of the city became licentious, given over completely to the gratification of the flesh.

Yet among the busy streets there walked a few who looked with disfavour on the way of life about them. The teaching of Christ had come to Pompeii, and though but few were prepared to listen to a form of religion that sternly demanded the sacrifice of such sensual pleasure as gratified the people of this city, there were some who laid hold of the sober words of Truth. They were doubtless the mark of wonder and ridicule on the part of the majority who saw no reason for restraint in any way.

But in A.D. 63, the city had a warning. An earthquake vented its force against it, and a large part of Pompeii, including most of the public buildings, was either destroyed or so seriously damaged as to require to be rebuilt. Many left the city never to return. And tradition has it that among these was the tiny Christian community. The majority, however, remained in Pompeii to rebuild the city. The pleasures of Pompeii had too strong a hold on them. They revelled in the mild climate, the glorious scenery of its environs, the relaxed way of life, the sensual worship of the Temples.

Not far from the city, however, is the volcano Vesuvius. The rumbles that were occasionally heard from the bowels of the earth, the smoke that ascended from the mount itself, warned of the mighty forces that were barely held in check. In A.D. 79, shortly after the whole of Italy had rejoiced at the success of Titus against the Jewish State, Vesuvius erupted to completely bury the cities of Pompeii and Herculaneum. It was the 24th August, a day of stark terror as the records show. The Roman, Pliny, surveyed the eruption from a ship. A terrible, black cloud blotted out the light of the sun, the earth began to shake, huge waves turned the sea into an inferno, lava was ejected from Vesuvius to cover Herculaneum with a hard, rock-like substance which, in places, continued until it was 85 feet deep. A lighter substance, called lapilli, consisting of small fragments of glassy, volcanic rock mixed with greasy ashes, fell like rain upon Pompeii. The city was gradually covered with this slimy substance. The extent of the danger was not at first realised. Clouds of sulphur fumes settled on the city. They seeped through cracks



and crevices to bring a choking, suffocating death to many of the citizens. The sulphuric fumes made gas chambers of the rooms of houses. If the people ran outdoors seeking air and freedom, they were met by a thick hail of lapilli that drove them back in terror to the shelter of their homes. The hail continued, lying thick upon the roofs until they caved in, burying whole families. Others crawled despairingly to whatever shelter they could find, but inevitably the fumes ultimately reached them, choking them to death. The horrible rain continued to pour down until the city was completely covered, smothered by the giant Vesuvius. A few survivors escaped, but the majority were destroyed.

Judgment had fallen upon a pleasure-loving, pagan-worshipping, evil city.

Gradually the remembrance of the tragedy faded until the very site of the city was forgotten. Men remembered that Pompeii had once existed, because of the references in history and in such records as that of Pliny the Younger. But no one knew where the city had once been.

But in the middle of the eighteenth century, Pompeii was found by accident. The science of archaeology was in its infancy. Sponsored by the Bourbon Queen of Sicily who was resident at Naples, Pompeii was partly excavated. Gradually the horrible story of the city's entombment was revealed. The tragedy had been so rapid, the destruction so abrupt, that in one place a sucking pig was found where it had been left to roast in the oven, and bread was discovered half baked on the baker's shovel.

C. Ceram retells the story in his book, "Gods, Graves, and Scholars," thus:

"The excavators' shovels revealed all manner of family tragedies, scenes of mothers, fathers, and children caught in absolute extremity. Mothers were found still holding their children in their arms, protecting them with the last bit of veil as they both suffocated. Men and women were dug up who had gathered their valuables together, got as far as the city gate, and there collapsed under the stony hail, still clinging to their gold and precious things. At the threshold of one house two young women were found who had hesitated until it was too late, intending to go back into the house and salvage some of their treasures.

"Body after body was found at the Gate of Hercules, bodies all heaped together, and still encumbered with the household gear that had grown too heavy to drag any further. In a sealed room the skeletons of a woman and a dog were uncovered. Close examination revealed a grisly incident. Whereas the skeleton of the dog had remained intact, the woman's bones were scattered about the floor. Apparently crazed by hunger, the dog's wolfish nature had come to the fore and he had fallen on his dead mistress and eaten her. Not far from this house was another in which funeral rites had been in progress when cataclysm fell. There they were, the funeral guests, after seventeen hundred years, still sprawled on their benches about the table bearing the funeral feast, mourners at their own obsequies.

"In an adjacent building seven children had been surprised by death while innocently playing in a room. In still another structure thirty-four bodies were found, with them the remains of a goat that, in its fright, had rushed indoors to find safety among humankind. Neither courage nor a cool head nor brute strength helped those who delayed their flight too long. The remains of a truly gigantic man were uncovered. In vain he had tried to protect his wife and their fourteen-year-old child, who were hastening along ahead of him. Apparently with a last, des-

pairing surge of strength he had tried to pick them up, but just then the fumes had stupefied him, in which position ashes buried him and preserved his tremendous form. The excavators poured plaster of Paris into the depression where he had lain, and in this way secured the proportions of a dead Pompeian.

"The rows of houses, the Temple of Isis, the amphitheatre — all were there exactly as they had looked on the fateful August day. The wax tablets still lay on the study table, the papyrus rolls were still in the library, the tools in the workshops, the scrubbing brushes still in the baths. Vessels and dishes were found on inn tables, likewise the money left by departing guests who had hurriedly paid their accounts to proprietors who had already left. On tavern walls verses were found, written by pining or despairing lovers, and beautiful frescoes on villa walls."

Thus, suddenly, unexpectedly, in the very midst of life, the arms of Death encircled this care-free city in a terrible embrace that brought it to a complete and sudden end.

Today the city lies uncovered to the light of day. The visitor can walk its streets, enter its houses, view the records of the terrible tragedy — and if he has a vivid imagination, fill this ghost-city with life.

We visited Pompeii, travelling by train from Rome to Naples. A tremendous crowd swarmed on to the train, returning home after the elections that had brought them to the capital. At Naples we changed trains for Pompeii. There is no order on these Italian railway stations. The platform was packed with humanity all intent upon one objective — gaining a seat on the train. The travellers alighting had to literally fight their way out of the station. We had strategically placed ourselves on the edge of the platform, and when the train stopped were literally carried forward by the surge of travellers, fighting, struggling, shouting, demanding. We were between two armies. The departing travellers swung bags, fists, anything at the oncoming ones in their attempt to get off the train. Fortunately we escaped hurt, obtained seats, and were soon following the shores of the Mediterranean to the city of Pompeii.

We wandered for some hours among the silent streets of the ruined city. We saw palatial public buildings, the elegant private homes, the shops and temples. Even the ruts worn in the narrow streets by chariot wheels in the times of Christ can be seen today. In the museum there is preserved the bodies of people destroyed as they fled the city; the body of a dog, contorted in agony, as he vainly tried to drag himself from the chain that prevented his escape.

We walked down the Street of the Tombs, through the ruins of Temples, into the silent homes of wealthy citizens.

All now are in ruins.

And these ruins tell a story of destruction that overhangs the world today.

For Vesuvius still smokes — an ominous warning to Rome.

The sudden, unexpected, dramatic overthrow of this city, speaks of similar destruction that will one day encompass other cities. Pompeii is a grim warning to that which men call "the eternal city of Rome."

Revelation speaks of the overwhelming destruction that shall bring to an end this city that has had such an evil influence on history. "A mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown

down, and shall be found no more at all. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee: and the sound of a millstone shall be heard no more at all in thee; nor the light of a candle, nor the voice of the bridegroom and of the bride . . . for by thy sorceries were all nations deceived; and in her was found the blood of prophets, and of saints, and of all that were slain upon the earth" (Rev. 18: 21-24).

Whilst "the great city Babylon" relates to the whole organisation of Papaldom, the core of it is found in "that great city (i.e., Rome) that reigned over the kings of the earth" (Rev. 17: 18), in the days of John. The Apocalypse shows that this city shall be destroyed first, and the widespread organisation afterwards (cp. Rev. 14: 8-9). Both will be suddenly and completely overthrown, and will be subject to burning. "In one day her plagues shall come, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her" (Rev. 18: 8).

Pliny, in his account of the destruction of Pompeii, shows how that the end of the city was seen by some in ships who stood off from the shore, shocked at the destruction of the city, but unable to assist in any way.

This is a similar picture gained in the Apocalypse: "The kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment . . . and they cried when they saw the smoke of her burning, saying, What city is like unto this great city!" (Rev. 18: 9, 18).

The Apocalypse was given about 20 years after the destruction of Pompeii. Its students, in those days, had in the overthrow of this city, a graphic picture of the destiny of Rome. The earthquake that will elevate Zion (Zech. 14: 5, 10) will thrust Rome into the bowels of the earth.

Thus will the controversy of Yahweh with the city that men have chosen as the "Eternal One" be resolved in favour of Jerusalem.

These thoughts filled our minds, as we wandered through the streets of the silent city of Pompeii that one time resounded with the noise of life and pleasure; as we sat gazing at the ruined Temples that one time were filled with worshippers and from which clouds of incense ascended.

Souvenir of "Eureka"

"I would be very pleased if you would send me a copy of the 'Eureka' Souvenir programme of the Enfield Ecclesia. I appreciate receiving 'Logos' each month, and feel that it is a good work, particularly the manner in which it gives a voice to the pioneers in these days. I have been over fifty years in the Truth, and was a member of the Old Temperance Hall Ecclesia before leaving England for Australia."

— A.V. (Qld.)

(A copy has been sent — we shall be pleased to forward free copies to any other desiring them — Editor.)

Sudden, complete, utter destruction! The fate of Rome, the fate of the political world about us.

And we have the truth. Like those Christians who fled the evil city when the initial earthquake shattered it, we have the secret of Deity in the knowledge of the Truth; we know the end of things about us; the fate of Rome and all who put their trust in it; the destruction that awaits the institution of man.

There is a grim, awful warning about this terrible memorial that men call the ruins of Pompeii. It is a warning to the "careless city" that lies 100 miles to the north of it; it is a warning to the political world that puts its trust in princes; it is a warning to Christadelphia not to put great store upon present things, but seek those things that endure unto life eternal.

Vesuvius still smokes. Literally and figuratively this is true. As the literal earthquake will elevate Zion and debase Rome; so the figurative earthquake will bury all the institutions of man, and elevate on all hands, the Divine principles that will dominate the Kingdom when Christ rules. Politically that will be an earthquake of such dimensions "such as was not since men were upon the earth, so mighty an earthquake, and so great" (Rev. 16: 18).

Let us heed the warning of Pompeii.

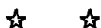
It was Saturday when we visited this ruined city. The next day we enjoyed a delightful memorial meeting in the room of our hotel. Thus in the midst of Rome, at least three were "remembering the death of Christ," recalling to mind the glorious truths of Divine revelation. The reading was from Chronicles concerning the work of Josiah, the Passover he revived, the destruction he wrought upon the pagan worship that had been introduced to Judah. How appropriate to our environment, surrounded as we were by modern paganism, by the idolatry that takes the place of truth. Our little meeting was like an oasis in the desert of life. We felt spiritually uplifted and encouraged with our communion one with the other, with the Lord Jesus, and with Yahweh. Perhaps more so because our action was a defiance of the iniquity and error of which this city is full.

— Editor.

A Changed Life

"I wish to thank you heartily for the letters I have received from you. Since I was baptised eight months ago, my whole life has changed for the better, and I am very happy sharing my life with Him now and always. I received your first welcome monthly publication of 'Logos' on Sunday and shall be very happy in reading it. May the Lord guide, guard and protect each and everyone of us even unto His kingdom."

— N.W. (N.S.W.)



The Truth has been recovered at much pains from the rubbish of ages, and it is too precious to be treated carelessly. It is very easy to bring down the heaps of rubbish again on the good foundation.

— R.R.

For Private Study

NOTES ON THE APOCALYPSE



An Itemised Exposition of the Book of Revelation, based on
"Eureka" and designed for home study and for Bible marking.

Chapter 11: THE WARFARE, DEATH AND RESURRECTION OF THE WITNESSES

Chapter 11 presents in symbol the events that took place in Western Europe whilst the events of Chapter 9 (the first and second "woe" periods, cp. Ch. 8: 13 with Ch. 11: 14) were taking place in the east. John was thus enabled to predict the war of ideas that has divided men over the centuries, and led to the formation of the Inquisition, and an era of persecution conducted by Rome against any who dared challenge the beliefs that emanated from the Vatican.



The Witnesses Measured for Persecution — Vv. 1-3

VERSE 1

"**A reed**" — The symbol of measurement (Ezek. 40: 3; Rev. 21: 15-16).

"**Like a rod**" — Correction (1 Cor. 4: 21). Thus the symbol indicates a measured period of chastisement (Lam. 2: 8).

"**And the angel stood**" — The texts omit these words.

"**The Temple of God, and the altar, and them that worship therein.**" — True followers of Jesus Christ constitute the "Temple of God" (2 Cor. 6: 16), they are "partakers of the Christ-Altar" (Heb. 13: 10; 1 Cor. 9: 13), they are true Israelites or "them that worship therein" (Eph. 2: 12) — and they are measured off for chastisement inasmuch as they are "partakers of Christ's sufferings" (Heb. 13: 12-14; 1 Pet. 4: 13).

VERSE 2

"**The court which is without**" — The court of the Gentiles, thus the alien (Eph. 4: 17-18).

"**The holy city**" — Spiritual Jerusalem, the Ecclesia (Gal. 4: 26).

"**Forty and two months**" — Three and a half years; the period of Christ's ministry. The prophecy predicted that they who inhabit the "court of the Gentiles" would persecute the Ecclesia for this period of time. "Court of the Gentiles" implies a religious order, claiming association with the Temple, but in fact separate from it. It points to Roman Catholicism which was given power by decree of Phocas 606-610. Accepting this as a commencing date, the period reaches to 1866-1870 when events occurred which brought the Temporal power of the Papacy to an end. In between those terminal periods, the Papacy exercised its persecuting policy against the true Ecclesia (cp. Dan. 8: 24-25).

VERSE 3

"**And**" — A more detailed outline is now given of the events briefly summarised in the two previous verses. First we are shown how the separation developed, then of the fortunes of war on the part of the two witnesses.

"Two witnesses" — They are identified as those who "stand before" or oppose the "God of the earth" or the Pope, in contrast to the God of heaven (cp. v. 4 with v. 13). The Apocalypse divides this class into two main groups; political and religious opposition to tyranny, symbolised as the "earth" (political opposition) and the "woman" (religious opposition). In Revelation 12: 15-16 these two parties are seen opposed by the authorities of Rome. The "woman" class is sub-divided into the "woman" and the "remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ" (Rev. 12: 17). Thus the religious opposition that Rome has received has come from both Protestant Churches, and the true Ecclesia: the former constituting the woman, the latter representing the remnant of her seed. In Revelation 11, the "earth" and the "woman" are represented as the "two witnesses," whilst the "remnant of her seed" constitute "the temple of God, the altar, and them that worship therein."

"They shall prophecy" — to "prophecy" in the N.T. meaning of the phrase is to preach or teach (1 Cor. 14: 3-4).

"1260 days" — Though 42 months are 1260 days, on the Hebrew basis of 30 days to a month, this is a different period to that represented in v. 2. There it represents organised persecution on the part of a properly constituted "court of the Gentiles" in opposition to the Temple or the Ecclesia, in which the latter is not completely overcome. In v. 3 it represents a period of warfare on the part of two parties, in which both resort to violence (whereas the true ecclesia will have none of that under the present dispensation), and the witnesses are finally overcome by the triumphant opposition — though the triumph is but for a time.

The warfare suggested in this prophecy commenced on the establishment of the State Church in the

year 312. It was the period of the Great Division, when the Donatists refused to bow to decrees that issued forth from the State Church, even though they were backed by force. It commenced a war of ideas which continued for 1260 years to 1572 and the Massacre of St. Bartholomew. The effective testimony of the witnesses was then "finished" (v. 7) and they were given over to political death. The "coup de grace" came in 1685 when after over a century of terrible persecution the Edict of Nantes was revoked, and the witness ceased.

"In sackcloth" — The garb of mourning and woe. The witnesses in affliction.

The Witnesses Defined — Vv. 4-6

VERSE 4

"The two olive trees" — Both Jews and Gentiles are described as "olive trees" (Rom. 11: 16). It is from thence, and not from Jews alone, that the two witnesses are drawn. In Zechariah 4: 11 the two olive trees are shown as standing in juxtaposition with the candlestick; the oil of the former is shown as passing into the latter through two notable branches of the trees (Zech. 4: 12). These two branches signify those separated from the Jewish and Gentile trees to constitute the Ecclesia. The symbolism of Revelation 11: 4, therefore, provides for the three classes referred to in our note upon v. 3 under "the two witnesses."

"The God of the earth" — The pope. Cp. 2 Thess. 2: 3, 4, 8. Ct. v. 13.

VERSE 5

"Fire proceedeth out of their mouth" — Fire is the symbol of war. The witnesses had no compunction in taking up the sword against their persecutors. The "earth" or political opposition to tyranny, rushed to the aid of those who testified by word of mouth (the protestants and the Ecclesia)

and stood ready with the sword to defend them against aggression. The records of history provide numerous examples of groups who though they did not agree with the teaching of the "woman" or the "remnant of her seed," yet were eager and ready to defend their right to teach it. They were the "sword of Yahweh" defending His people (cp. Ps. 17: 13-14).

"He must in this manner be killed" — Because it was the means provided to that end.

VERSE 6

"Power to shut heaven that it reign not" — Showers from heaven are indicative of Divine blessing and peace (Ps. 72: 6). Here the symbol implies that peace is taken from the earth. Drought is indicative of Divine wrath (Deut. 11: 17).

"Waters turned to blood" — People (Rev. 17: 15) involved in warfare.

War to the Death Between the Witnesses and the Beast — Vv. 7-10

VERSE 7

"They" — The two witnesses are known to history as many names: Donatists, Waldenses, Novatians, Huguenots, etc. All in their turn continued to witness against the Roman autocratic Ecclesiastical power, maintaining an unbroken record of opposition until politically put to death in Europe.

"Finished their testimony" — The opposition of the two witnesses by voice and by sword gave protection to the Ecclesia in its faithful presentation of the Truth to the world. There was always some party prepared to stand for its defence if need be, and gain for it a certain immunity from trouble. But as the 1260 period neared its end in 1572, the hitherto forthright witnessing of the saints became lax; the rigidity and separateness of the Truth was not maintained. That being the case, Deity removed the protection. The Papacy was

permitted to gain the ascendancy. This was signalised by a terrible period of persecution that culminated in the Massacre of St. Bartholomew, 24th August, 1572, when a concerted effort was made by Papal interests to crush all political and religious opposition to its power. This was a declaration of religious and political war to the death. It was continued with varying fortunes until 1685 when the Edict of Nantes which had earlier granted many privileges and much relief to Protestants was finally revoked. The war-cry then became: "Die or be Catholics!" Persecution, torture and death now became the weapons by which Rome sought to force its will on the Protestants of Europe. Amid a thousand hideous lamentations and horrid blasphemies men and women were subjected to unspeakable indignities to make them sign that they were Catholics; the Inquisition made its mark with frightful efficiency, and an age of ignorance, spiritual darkness, and blind superstition unilluminated by the light of truth in Europe was ushered in.

"The beast" — Diag. — "that wild beast," i.e., Rome, cp. Rev. 13: 1-2.

"Bottomless pit" — Diag. — "Abyss" or "Deep." In the Septuagint O.T. this word is rendered "deep" in such places as Job 38: 30; 41: 31; Isa. 63: 13, etc., and symbolically thus represents the sea of humanity (Rev. 17: 15). According to the Jews, the Abyss was a place found under the earth, and was thought to be a great receptacle of waters as a reservatory to furnish all springs and waters. This opinion was held by the Egyptians, Homer and Plato. As a symbol, the abyss represents a hidden multitude of confused men. Roman Catholicism arose out of such.

"Shall make war" — The war thus inaugurated was that commenced with the Massacre of Bartholomew in 1572. 1260 years after

the first division in the Church (v. 3).

"Shall overcome them" — The full weight of Catholic power was directed to stamping out the hated opposition; and because God had withdrawn His protection, this was successful.

"Shall kill them" — The war was conducted principally in France where the bulk of witnesses were found. Over the years, some 800,000 fled France to take their ideas elsewhere, particularly to America. A certain amount of relief was gained in 1597 under Henry IV, with the Edict of Nantes, but in 1685 this was revoked, and the remnant of witnessing power stamped out. As a political force, political and religious opposition to tyranny in France was dead.

VERSE 8

"Their dead bodies shall lie" — This verse represents the dead bodies of the witnesses lying unburied in the streets of the city for all to see. Symbolically it indicates that the triumph of Catholicism over its enemies would be kept before the public view, and not allowed to be forgotten or "buried" out of sight. This was done by celebrating the event. The Massacre of Bartholomew, and the subsequent triumph of Catholicism was kept alive and before public attention by yearly celebrations. The Papacy was so proud of its murders committed on the day of the Massacre that medals were struck commemorating it.

"The street of the great city" — The city is Babylon the Great (Rev. 16: 19), whose headquarters is Rome (Rev. 17: 18). The "street" or main division of this city is France, sometimes called the eldest son of the Church. It was in France that the full weight of the Papal war of extermination against the Witnesses was conducted.

"Sodom and Egypt" — Sodom for pride and abomination; Egypt for

darkness and bondage.

"Where our Lord was crucified" — By decree of Caracalla, Rome was made co-extensive with its dominions. Christ was crucified by the edict of Rome.

VERSE 9

"They of the people, kindred and tongues" — The context implies those outside of Papal influence. Catholic action against the Huguenots of France caused a wave of abhorrence in Protestant countries which offered shelter to the persecuted. These protests continued until the French Revolution. Thus by the celebrations of Catholics, and the protests of Protestant countries, the event was not permitted to die.

"3½ days" — A period of 105 years elapsed between the political death of the witnesses in 1685, and their political resurrection in the French Revolution of 1790, but in accordance with the aptness of the symbol this is reduced back to 3½ days. It would not be appropriate for a dead body to lie in an open street for longer than that because decomposition would take place. Brother Thomas suggests, therefore, that 3½ lunar days are referred to. A lunar day (the phases of the moon) is equal to 30 normal days, so that the period of time thus indicated is exactly what is required: 105 days. During this period of time the tragedy was kept alive before the world.

VERSE 10

"They that dwell on earth shall rejoice" — These are in contrast with those of v. 9. They relate to those within the orbit of Catholic control, i.e., the Roman earth. They rejoiced in the triumph of Catholicism.

"Send gifts" — The Massacre of St. Bartholome was commemorated. Pope Gregory XIII struck a medal celebrating the day.

Political Resurrection of the Witness

— Vv. 11-13

VERSE 11

"The spirit of life from God" — The Witnesses now become subject to a political resurrection. When the Huguenots fled France they entered England and America. In the latter country the seeds of revolution were producing fruit in the demands for Independence that ultimately gave birth to the U.S.A. From America these seeds of revolt returned to France to stir to life the political antagonism to tyranny in all its forms.

"Stood upon their feet" — As they grew in power, the oppressed classes in France stood up to make demands upon the Government.

"Great fear fell upon them which saw them." — The display of power made a great impression upon the nation as a whole. Filled with fear, the authorities invited them to represent themselves in Parliament, and thus the States-general was convoked by Louis XVI. This was in 1789.

VERSE 12

"A great voice from heaven" — An invitation from those in authority.

"Come up hither" — The oppressed classes were invited to send their representatives to Parliament to assist in governing the State.

"Ascended up to heaven" — They accept the invitation.

"Their enemies beheld them" — Roman Catholics viewed with apprehension the political elevation of their enemies.

VERSE 13

"The same hour" — The hour of the year: prophetic days or years.

See Note on Ch. 8: 1. The French Revolution and the wars of Napoleon that followed, occupied 30 years from 1789 to 1819.

"A great earthquake" — In this book of symbols, earthquakes assume a political character. Here it relates to the great French Revolution of 1789-1794, the reverberations of which are still felt.

"The tenth part" — answering to the ten horns on the beast: the principal street or division of Rome — France. Cp. v. 8.

"Of men seven thousand" — See margin. Seven is the number of completion. Here it indicates the complete abolishing of the multiplicity of clerical and civil titles. The aristocracy of France was completely overthrown.

"The remnant were affrighted" — The Revolution was inaugurated by a reign of terror which destroyed the previous ruling class. The guillotine could not work fast enough to destroy those who had previously persecuted the witnesses, and the revolutionaries had recourse to mass massacre. Thus the murders of St. Bartholomew's day were avenged, Cp. Ps. 116: 15. Opposition to political and religious tyranny was again manifest in the earth in the uprising of the revolutionaries and the emergence of political communism.

"Gave glory to the God of heaven" — The Revolution overthrew Catholicism and introduced a period of atheism. On 10th Nov., 1791, the worship of the God of the earth (Catholicism) was abolished, and the Goddess of Reason was substituted. In May, 1794, however, Robespierre, a notable revolutionary, presided at a festival at which the God of heaven was officially honoured.

Whatever comes we shall not consent to the corruption of the Word of God to propitiate subscribers. If we cannot float without pitching parts of the Bible overboard, we shall choose to sink.

— R.R.

THE CONSUMMATION — Rev. 11: 14-19

The Apocalypse now moves on to present the consummation to the third woe which after thus being briefly introduced is dealt with more in detail from Chapter 15 onwards.

VERSE 15

"In heaven" — Lit. "the heaven," the seat of the government of the future. The proclamation is the declaration inaugurating the Millennium.

"For ever and ever" — Lit. "the ages of ages" — the Millennium which is divided into shorter ages. After the thousand years' reign of Christ, the Kingdom will be given over to God (1 Cor. 15: 24). The ultimate purpose of God is thus stated first, and then events that will lead up to it (vv. 18-19). This procedure is common to the Apocalypse.

VERSE 16

"Four and twenty elders" — See Note on Rev. 4: 4.

VERSE 17

"Which art, and wast, and art to come" — See note on Rev. 1: 4.

VERSE 18

"Thy wrath is come" — Christ will first rule in the midst of his enemies (Ps. 110: 5) pouring out upon them his judgments (Isa. 60: 12).

VERSE 19

"Temple" — Gr. "Nave" or Most Holy. This was Yahweh's throne in Israel (Exod. 25: 22). In it was found the Ark of the Covenant, and

the Cherubim, which are typical of Christ and the saints (Rom. 3: 25: propitiation — Mercy Seat). When Christ returns and the saints are united to him, the Cherubim and Mercy Seat will form one unit (Zech. 14: 9). The multitudinous Body of Christ will thus constitute the Temple (2 Cor. 6: 16). The Most Holy points forward to Divine nature (Heb. 10: 20) then to be bestowed upon the righteous (2 Pet. 1: 4). As decrees for peace or war issued forth from the Most Holy in ancient Israel, so they will again when the antitypical Most Holy (Christ and the saints) are apocalypsed in the earth in glory.

"In heaven" — Lit. "the heaven," cp. v. 15. Thus the veil of the flesh is torn aside and the Most Holy is revealed for all to see. Mankind will see it revealed in a community that has been rejected down the ages.

"The ark of His testament" — Christ is the Mercy Seat (propitiation), Rom. 3: 25. He will be seen in glory at this time (Isa. 33: 17).

"An earthquake" — A tremendous political upheaval typified by the French Revolution but exceeding it in extent. For details see Rev. 16: 18. It will overthrow all the existing constitutions of men and replace them with a divine order in the earth.

(to be continued)

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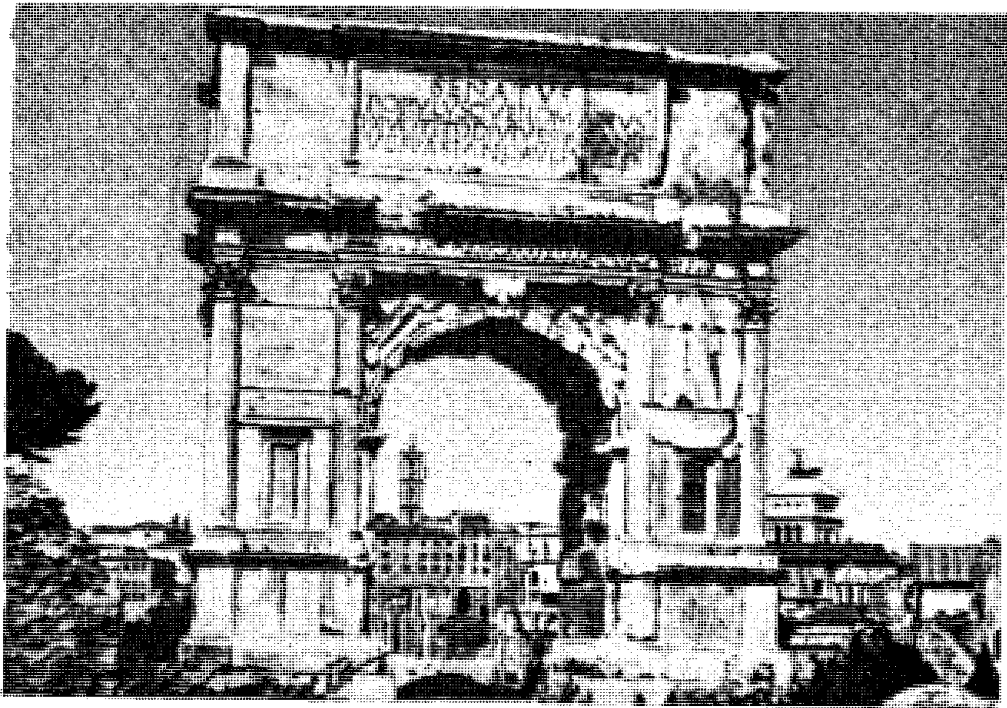
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"We dare our opponents to hear us, and to compare what they hear with the things written in the Word of God. 'To the law and to the testimony'; it is here we would meet the reader. By this we stand or fall."

—J. Thomas



THE ARCH OF TITUS: A witness to the former triumph of Rome, and to its eventual destruction.

See Article: "FROM ROME TO GREECE," page 352

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A Personal Note

Upholding the Purity of Apostolic Doctrine and Practice

VOLUME TWENTY-SEVEN



Logos

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Thoughts for the Times

"THE BIBLE COMPANION"



How conversant were Christ and the manly brethren of the New Testament with the writings of Moses and all the prophets! And this same trait is observable in Dr. Thomas and Brother Roberts — the robust men of our times. These brethren were "at home" (as their writings evidence) with every book of the Bible. If we want to be like them, strong in the Truth, healthy, sturdy, positive as to what the Truth is, and not fearful to contend valiantly for it, then let us follow, faithfully and thoughtfully, the readings according to the **Bible Companion**. This arrangement carries the reader through the whole Bible — the New Testament twice, and the Old Testament once, in the course of twelve months. It is the disregard of parts of the "All Scripture" that has produced the spiritually stunted, rickety, underfed creatures that abound in Christendom. Let us look at them, and take warning.

— A.T.J.

100 Years Ago and Today

THE BERLIN CRISIS

"The Bible is the enlightener. If men would not be carried about by every wind that blows, let them study this. It will unfold to them the future, and make them wiser than the world. The coming years will not be years of peace. The policy of the Autocrat will be to throw his adversaries off their guard, and take the Sultan by surprise. He is to 'come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he will enter into the countries, and overflow and pass over. And many countries shall be overthrown.' This is the career marked out for him; which neither France, nor England, nor the world combined can obstruct or circumvent."

— "Elpis Israel," p. 385



Political observers throughout the world are agreed that the danger of war over Berlin is greater today than at any other time since 1945. The present situation is tense, and the world looks on fearfully, hoping for a solution.

The well-known newspaper correspondent, Trevor Smith, has cabled the Australian Press from London:

"Without doubt world war has to be faced again as a possibility, if not yet a probability. It may be that nobody either in the East or West wants war. But the pace of events over Berlin is producing the most perilous brinkmanship, and the world is back in the days of 1938."

Germany has been divided for fifteen years, and at no stage during this period has there been any sign that the threatening situation in Berlin is likely to be settled agreeably. On the contrary, each side has made it clear that their respective policies will remain firm. There can be no question of surrender from either camp. Both parties have asserted that they will fight if necessary to preserve their present position.

There are many trouble-spots in the world today, providing sure evidence of the imminent apocalypse of the Lord Jesus Christ in the earth. But of all the centres of conflict Berlin is by far the most dangerous. This is because all major parties of the East and West are directly committed. There is little room for behind-the-scenes political juggling. It is not a case of pulling puppet-strings as in Laos, or indirect negotiations as in Africa. Since the partitioning of Berlin the city has been controlled by the four major powers,

and these four powers are directly involved in every move that is made, politically and militarily.

The leader of the East German Communist Party, Walter Ullbricht, has made it clear that action will be taken against Western Germany if the East signs a separate peace treaty with the Soviet Union. This would place the whole question of Berlin, already a situation of grave peril, on the verge of open conflict. The West would be dependent upon East Germany for permission to use traffic routes in and out of

In this article the writer draws attention to the urgency of the times in which we live. At any moment, without further warning, Europe could be plunged into open warfare as an immediate prelude to the battle "of that great day of God Almighty." The above quotation from 'Elpis Israel' emphasises the reality of the hope embraced by our latter-day pioneers, and is stark testimony to the drama now being unfolded, 113 years after these words were penned.

Berlin's Western Sector. On present indications it is evident that such approval would only be given on condition that West Germany declared Berlin a demilitarised zone; and the chances of this being agreed to are apparently remote.

Berlin is the core of the argument on the question of German reunification.

The Mayor of Berlin, Willy Brandt, recently stated:

"We are dependent upon our lifelines to the West, and they must not be cut. We cannot exist without their financial help. If that is cut it would be the end of West Berlin, as it is now."

Then followed these significant words:

"The whole question of Berlin must be seen as tied up with the whole question of the unity of Germany."

Satisfactory Agreement is Impossible

The possibility of Germany ever being reunified upon a basis that would be agreeable to both East and West, is remote. On the one hand, the Western powers would feel that a united Germany would pave the way for eventual complete integration with the Soviet block. Under present conditions this might take some years, but it would nevertheless be a constant threat to the total withdrawal of Western influence from Central Europe. From the Eastern point of view, a united Germany could present an equally alarming picture. The possibility of a united Germany, with a population of

85,000,000 influenced and armed by the United States, would be a mortal danger.

Amicable reunification could only take place after satisfactory negotiations between East and West. And the post-war years have proven that such an agreement would be impossible. Peace conferences, disarmament conventions, and similar meetings have been arranged in constant succession since the end of European hostilities in 1945 — but continued dissension and bitterness has been the only result. In the UNO hopes of agreement have been similarly dashed; the power of the veto is still the mightiest weapon to destroy any hope of universal unanimity.

From all this the fact remains that if the crisis is to be satisfactorily resolved there must be negotiations. And such negotiations must prove successful.

Upon the basis of the Word of God we believe that such an agreement between East and West is impossible. Any temporary arrangement must ultimately break down completely.

The world is seeking peace in Berlin upon the same principles that it strives for it elsewhere: principles which are founded upon transgression of Divine Law. For this reason, all such attempts are doomed to failure. The world desires peace, so that men may have freedom to pursue their fleshly lusts, to amass great wealth, to enforce their will upon others. Peace! they cry. Peace, for any purpose but the glory of Yahweh: this, men do not desire. International peace cannot be established by the UNO for these same reasons. The UNO is the friend of the world, and "the friend

Personal Holiness

There seems a need for the enforcement of the practical aspects of the Truth. What is the use or beauty of the Truth apart from those moral developments which are the basis of God's workings? The Kingdom without "gentleness and goodness and truth" would be no better than the hideous and hard-hearted systems of the present day which tread the poor under their feet. "Be zealous and repent, and do the first works," is an exhortation of the Master, which is of pretty general application throughout the world. Only those who "perfect holiness in the fear of Yahweh" will find favour with him in the day when he makes up his jewels. It is necessary to prepare for the time beforehand. The holiness enjoined appertains to the body as well as the mind, for "our bodies are the members of Christ." We are therefore to "cleanse ourselves from all filthiness of the flesh and spirit, and to "purify ourselves even as he is pure."

— Brother Roberts

of the world is the enemy of God" (Jas. 4: 4). Lasting peace can only be established upon principles of righteousness, and when Yahweh's Name is exalted in the earth, and His glorious Truths enthroned within the hearts of men. This is neither the day nor the age when we may expect to witness such glorious things, because the Scriptures testify that it is not until the Prince of Peace is in command of the world that political dissension will cease. "In his days shall the righteous flourish, and abundance of peace, so long as the moon endures" (Ps. 72: 7). These are not "his days," but rather the closing days of Gentile dominion, drawing inexorably towards their end; a finality which shall be climaxed with the greatest conflagration the world has ever known.

How the Berlin Crisis will be Solved

Meanwhile, the Berlin problem remains a major world crisis. How will the issue be decided? Without doubt, the time is coming when Germany will once again be unified. However, unification will not be on terms that will be acceptable to the Western Alliance. It is clear from the Word of God that Germany must eventually be embraced within the Soviet block.

"Son of Man, set thy face against Gog, the land of Magog, the chief prince (R.V. — Rosh) of Meshech and Tubal . . . Gomer and all his bands; the house of Togarmah of the north quarters: and many people with thee" (Ezek. 38).

Fulfilment of this prophecy necessitates the welding together of all Europe under the leadership of the Prince of Rosh; for this prophecy reaches out to include all nations from the far north of Russia to the deep south of Europe.

The time is coming when the Russian Bear will command approaches to the Middle East, when he sits in power upon the hills of Constantinople. To advance thus far he will certainly have to control all of Germany, and Daniel describes his tremendous might: "He shall enter into the countries, and shall overflow and pass over . . . and many countries shall be overthrown" (Dan. 11: 40-41). The word "overthrown" (Heb. Kashal) signifies: "to be feeble, weary, to totter, stagger, stumble through weakness." Thus Daniel describes the political and military strength of those nations who will dare to oppose Gog when he goes forth at the zenith of his power. Germany is numbered among them, and to the keen student of God's Word it is only a matter of time before Germany is drawn within the vortex which is des-

tioned to bring down all the nations of Europe, and of the whole world.

Either the Soviet Union will gain her ends with Germany by political and economic means, and will be permitted to go thus far as a result of Western appeasement, or else the Berlin issue may well be the spark from which the fires of Armageddon are to be set alight.

Future events in Europe will be momentous. Meanwhile, let us view the Berlin crisis as the Word would have us do: it is surely one of the final stages of the development of Nebuchadnezzar's image as it struggles to raise itself upon its feet. Once upright, with feet firmly planted in Constantinople and Rome, it will trundle forth to the mountains of Israel to meet Yahweh's righteous Son in battle, and there to be brought crashing down and ground into powder.

Let us not for a moment lose sight of the significance of the days in which we live. Berlin is the major issue of the moment. The next event could be the angel of the Lord, summoning us to his glorious presence.

— John Ullman, W.A.

Loving the Brethren

"Thou shalt love thy neighbour as thyself" is the commandment quoted by Jesus to the scribe who was "not far from the kingdom of God." A brief commentary on it is given by Paul in Rom. 13: 8-12. It is possible to be distressed by artificial applications of it. It is in the nature of things impossible that you can love all brethren (good and bad) alike. Jesus is the example. He loved to the uttermost — to the extent of laying down his life. Yet we read of "the disciple whom Jesus loved." John and Judas surely occupied very different places in his sentiments.

— Brother Roberts



On the Matter of Teaching

In the case of the teacher, where liveliness is so all-important, a lifeless manner will fail to be successful in putting information into children. Let the teacher who is always complaining of the inattention of his pupils sometimes ask himself: "Have I given them anything to attend to?"

—C.J.



There used to be terrible things untruly said about Dr. Thomas. He said we should have the same experience if we faithfully sustained the antagonisms which the Truth creates. It has been so, but slanders are short-lived. It is the bad reports that are true that kill.

— R.R.

Reply to "Old Paths" Magazine

THE HIRELING

"The hireling . . . seeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep" (John 10: 12).



In his beautiful parable of the good shepherd, the Lord Jesus contrasts the hireling with the shepherd. The former is known by his selfish attitude, seeking his own good and comfort to the exclusion of all else. The shepherd, on the other hand, is known for his selfless service for the good of the sheep.

The leaders of Israel acted the part of hirelings. They deserted the flock whilst pretending to protect and feed it. The Lord described how the hireling fled in the face of danger, thinking more of his own skin than of the flock he was paid to protect.

The shepherd, on the other hand, was never found fleeing from the face of danger; he was prepared to face even death itself to save the sheep.

These thoughts are called forth by an article in the "Old Paths" Magazine for April, 1961, p. 147, which we have just seen. Under the heading: "**Standards Are Gradually Being Relaxed**" reference is made to an article that we published some months previous. Our words, however, are taken out of their context, and the use and comments made upon them are completely unfair and misleading.

This is not the first time we have had to write thus. We found, when we were overseas last year, that a completely distorted picture of Australian Ecclesial conditions was being circulated, deliberately designed, it seemed to us, to discredit the work of some brethren in these parts. We rebutted the reports, and told the Editor of the "Old Paths" personally that he was helping to perpetuate a fraud. The misrepresentation of our words in this article of his now before us is apparently his answer to our friendly discussion. It reminds one of the words of the Psalmist: "Put not your trust in princes . . ."

Should We Flee When Danger Threatens?

In our article we made reference to a decline in certain standards that we had observed, and of theories propagated which, "if they do not challenge the Truth, go far to weaken the point of doctrine."

We had hoped to bring home to readers a sense of responsibility, that each one of us may carefully make personal inspection and correct any drift that may be discerned; that each one might make a personal contribution to elevating the standard of spirituality in all sections of the Brotherhood — not exempting that represented by the "Old Paths" Magazine. We believe that such a warning is necessary, and hoped that it would meet with the quiet approval of all who have the good of the Brotherhood at heart.

But all that the "Old Paths" Magazine could see in this article was an apparent justification of its policy. Our words are paraded triumphantly in a manner that savours of the attitude referred to in Isaiah 65: 5 and condemned of Deity: "I am holier than thou!"

We recognise the need for Ecclesial separation and dis-fellowship when fundamental doctrines are denied, but when extremes are adopted in this direction, there is the danger that we can be found opposing the will of Christ even as did the Pharisees of his day. Should we run for cover when danger threatens the Brotherhood? Christ provides the answer in the parable of the Good Shepherd. The "Old Paths" Magazine would have us flee like hirelings, and not remain to guard the sheep. This was not the attitude of the Apostle Paul who deliberately sent Timothy to Ephesus, though "standards were gradually being relaxed" in the Ecclesia, and theories were being propagated which went far to "weaken the point of doctrine."

It was a member of the "Old Paths" group who told me he could not fellowship Brother Thomas if he were living today, because of what he wrote!

Let Brother Snelling make no mistake about this, that some of the theories to which I made reference have emanated from sources in fellowship with himself.

I can assure him that in some Ecclesias connected with his own group the standards of yesterday are not being maintained.

For example, in a further article of personal criticism against ourselves in the "Old Paths" Magazine from the pen

of Brother P. O. Bernard, there appears this quotation from Brother Roberts: "The ecclesia is not the place for argument . . ." Yet the record of the Concord Ecclesia is one of continuous argument and strife, and from members associated with it I have received, over the years, a stream of criticism of the writings of the pioneers. In fact, in Australian circles, the title "Concord" Ecclesia is looked upon as an anomaly, for in recent years four successive Recorders of the Ecclesia have resigned from the meeting shortly after receiving their appointment.

This, together with numerous other voluntary resignations from the same meeting, surely indicates that either something is fundamentally wrong, or the standard of education within the Ecclesia is sadly lacking.

Further, in an article in the "Old Paths" Magazine for June, 1961, we have the brethren of Concord going hand in hand with A. H. Wiggins of Broken Hill in an attack upon us. Here is a form of fellowship, a lowering of standards if ever evidence was required.*

But to revert to the preaching of Christ's parable, there is not the shadow of a doubt that Christ would have us stay and defend the flock in the face of the "wolf" when standards are declining. By such a defence, the wolf will be driven away, and the fundamental principles of the Truth preserved.

Let Us Be Fair

If we want to unscrupulously serve sectional interests, we will not hesitate to distort what others may say. If we are genuinely desirous of helping the flock we will be careful that every criticism is correctly and truly represented.

The gross inaccuracies in the article by Brother Snelling are on a par with the incorrect statements concerning Australian conditions that we found circulating overseas. Facts were distorted with a recklessness that was most disturbing, demonstrating that standards of truth were certainly being relaxed. The Scripture that condemns those who "sow discord among brethren," is well known, as are also its words of commendation for those who "seek peace and pursue it." It becomes our personal responsibility to put these Scriptures into practise.

*We hope to give an answer to the allegations of this article in a subsequent issue of "Logos."

There is little of that in the "Old Paths" article, before us.

Brother Snelling claims that we made "a comparison with the conditions of the Central Ecclesias seven years ago, and today." That statement is false — we did not single out the Central Ecclesias; we viewed Christadelphia as a whole. Even his group came within the scope of our deliberations on this matter!

He claims that we "bemoaned" the relaxation of standards made necessary to bring about reunion. We never claimed that the relaxation of standards had any relation to reunion. It never came into our mind. What we saw was the influence of present world conditions within the Ecclesias.

He claims that we found "a kind of partial inspiration of the Bible." This statement is false.

He declares that we are "guilty of the same unfaithfulness" as he sees in others. If we are guilty of unfaithfulness, is it not a first principle of the Truth that we should be personally apprised of this? Does Brother Snelling recall the amazing reply that was given me when I asked the question in Rugby whether they endorsed the attitude of Paul with Timothy in sending him to an ecclesia such as Ephesus?

He states that we encouraged the study of the pioneer writings to combat error. We encouraged it because we believe it is the only way to counter the falling standards that seem *everywhere* in evidence (Isa. 53: 6), because we felt the need of these writings ourselves, and because it sets a high standard of knowledge that alone is capable of helping Christadelphia.

He declares that in Australia, Clauses 5 and 12 of the BASF are replaced by the Carter-Cooper Addendum. This is incorrect. He could enquire of 90% of the upwards of 1000 brethren in the Adelaide area (for example) and they would be in ignorance of the terminology of the Carter-Cooper Addendum, though all have and accept the BASF.

Such wildly reckless statements, such misapplications of our own words, are not only unfair, but well calculated to "sow discord" among brethren.

Act Not the Part of Hirelings

There never was a greater need for sound counsel, for firm leadership, for virile exposition of Truth than today.

Above all, there is need for selfless shepherding. Let the hireling flee to his refuge, heed not his mutterings and complainings, ignore his threats and boastings shouted out from the safety of his hidingplace. Let brethren of sound knowledge vigorously lift up their voices to help the work of Truth. There is a tremendous labour to be done; the harvest is white both within and without the Ecclesia, but the labourers are few. So, let us to the task.

Nothing that we have written above should be distorted as signifying that we believe that brethren should stand supinely by when the Truth is challenged. No, let us to the attack!

What is Required of Shepherds

Yahweh indicted the shepherds of Israel because they completely failed in their duty. They "fed themselves" and not the flock (Ezek. 34: 2). "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought against that which was driven away, neither have ye sought that which was lost; but with force, and with cruelty have ye ruled them. And the sheep were scattered . . ."

Throughout the whole chapter, the indictment continues. The so-called shepherds "thrust with side and shoulder, pushed all the diseased with horns till they were scattered . . ." (v. 21).

We have a modern example of this verbal pushing with side and horn in the articles before us. Words and statements are distorted in an attempt at self-justification. Let brethren heed the warning voice of the prophet. He shows how the Judgment Seat will put many things right, will place many matters in their true perspective. Many will then find to their regret that they are "judged as they have judged," that "all who watched for iniquity are cut off," that those who "make a man an offender for a word" will reap the result of their folly.

Side by side with these words of warning, are words of comfort for those who conscientiously strive in truth to do right before God and towards men. "Hear the word of Yahweh, ye that tremble at His word; your brethren that hated you, that cast you out for My name's sake, said, Let Yahweh be glorified; but He shall appear to your joy, and they shall be consumed" (Isa. 66: 5).

What comfort these words provide! There is One Who will vindicate those who seek to serve Him with a perfect heart that conforms to the word. Meanwhile, we do not retreat from the statement we made regarding falling standards. If we wanted further demonstration of it we have it in the article before us, with its distortion of fact. This is not the way to elevate brethren and ecclesias, but can only plunge them into greater trouble and discord, and bring about a greater measure of lukewarmness towards the things that really count.

— H.P.M.

Editor's Visit to Sydney, N.S.W.

Ten Days Around the
Word of God

Brother H. P. Mansfield's long-awaited visit to Sydney eventuated during June, from Saturday 10th to Monday 19th. Every evening, for 10 successive nights, brethren and sisters, young people and interested friends, filled Malvern Hall, Croydon, Sydney, to participate in studies around the Word of God.

Visit to Israel

Of extreme interest to all was the opening address dealing with the Editor's recent visit to Israel. News of the land always falls on receptive ears, and especially acceptable is a first-hand report from one who is able to view the scene from the standpoint of the Truth.

Brother Mansfield was able to contrast the scene of seven years ago, with the present picture. He showed Israel to be dwelling in the midst of surrounding nations, which seethe with hatred for the Jew. Yet Israel's attitude is one of confidence, and answers to the description of Ezekiel 38.

The news of the land impressed the reality of this wonder which has taken place in our day, and which heralds the early appearing of the Lord.

Cities of the Past

Also of great interest, by way of contrast, was the account of visits to Rome, Pompeii, and Athens. Colour slides showed the ancient Arch of Titus in Rome, built to celebrate Rome's victory over Jerusalem in A.D. 70. Ancient Rome is a crumbling ruin. But Israel is again in the land. Thus we see the Hand of Providence at work in our day. The ruins of the ancient Athenian temples of Paul's day, emphasised the courage of this single-voiced preaching of the Truth against the religious thinking of that age.

Exposition of the Word

Brother Mansfield devoted a number of evenings to the exposition of the Word. The themes selected covered a wide range. They include:—

- **What God Requires of Us.** This revolved around the manifestation of the Divine glory in the redeemed, and consequently what is expected of us now.
- **Men of Faith.** Hebrews Chapter 11 was expounded in detail, and application made to our day.
- **Proverbs 31.** The exposition of this chapter revealed the antitype of the virtuous woman, as expressed in the ecclesia.
- **Psalms 115-118.** These Psalms, sung at Passover, were expounded as the psalm sung by Jesus and the disciples before they went out into the Mount of Olives. It was shown how all phases of the psalms harmonised in perfect detail with the drama then being unfolded in Jerusalem.
- **Ezekiel's Temple.** The future glory of Christ and the redeemed as the King-Priests of the age to come, was described. Lovely colour slides of the Temple of Ezekiel's Prophecy brought this future hope very close and made it very real and tangible. It is a vision the sons of God should keep clearly before them in these difficult and trying times.

Gospel Proclamation

Two public lectures were organised by the Malvern Hall brethren for the Sunday evenings, and an excellent invitation leaflet had been distributed. We hope that the Seed may have been planted in receptive minds, and cause yet a few more to leave Gentile darkness and come into the

glorious light of the liberty of the Truth. The increase, however, remains in the hands of the Almighty.

Brother Mansfield gave an evening devoted to a consideration, assisted with slides, of the excellent work being accomplished by the Gospel Proclamation Association in South Australia, Interstate and Overseas. The zeal and organisation of the brethren makes one experience a strong desire that the utmost help be given to them. It reveals a balanced outlook in the Truth when the personal need of absorbing the Word, and a personal effort in the sending it forth to others, are both seen as essentials in our walk in Christ Jesus, the Lord.

"In journeyings oft . . ."

We were advised that Brother Mansfield continued on to Queensland, visiting ecclesias along the eastern coast as far north as Townsville, incorporating the ecclesias at Ballina, Wynnum, Bundaberg, Mackay, Rockhampton, Bajaol, Yeppoon, and Townsville. This tour included the exposition of the Word for the brethren and sisters, as well as public Gospel addresses. Good attendances were recorded for these meetings.

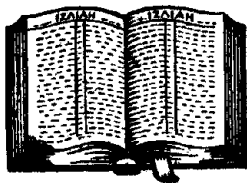
Later, in July, it is proposed that the Editor undertake a special effort in Los Angeles, U.S.A., followed by a further American campaign. The good wishes of all were extended to Brother Mansfield on these continued journeys in the interests of the ecclesias.

Those of us in Sydney, who attended the ten nights campaign, can testify to spiritual progress achieved, and we are grateful to our Heavenly Father, that He stirs up His Servants to provide us meat in due season. We know other centres will likewise benefit. And finally, as a visitor to Malvern Hall, our thanks and appreciation go to those brethren for arranging this spiritual feast.

— A Visitor

We are nearing the end of the present dispensation. The character of that ending has been sketched for us in advance by the hand of inspiration in the Apocalypse and in the prophets. "Evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the corners of the Earth." We see it. Not surprise, but gratitude and quickened anticipation are the results.

— R.R.



Things Old and New

No. 26—

“AS IN THE DAY OF BATTLE . . . ”

Our hatred of Yahweh's enemies, as we saw in our last article, is shortly to be rewarded with the unspeakable honour of executing the judgments written (Ps. 149). God's wrath is to flame forth in the hands of Jesus and the saints, in order that, as human opposition is worn down, men may be taught to give glory to the God of heaven. There are abundant hints in the Word on how this mission is to be accomplished, and on the basis of these we will, in Brother Thomas's words, try to “figure it out.”

Our present purpose is to try to get some understanding of what it will feel like to be an immortal saint pouring out the judgments written. It is easy to state that Jesus and the saints will “put down all rule and authority”; it is not so easy for our scripturally instructed imaginations to be “in spirit at the day of the Lord.” Will we be automatons in the hand of the spirit, or shall we have to think and use Divinely sharpened ingenuity on the military problems of strategy and tactics? What will the weapons be?

The whole war could be brought to a successful issue by a few lightning strokes, but instead God intends a war of attrition in which the foundation will be laid for the changing of human hearts.

Thus when Yahweh goes forth and fights (and we are in that Name) it will be “as when He fought in the day of battle” (Zech. 14: 3). This is the key phrase. It refers back to the history of Israel in the past. Israel constituted God's sanctified army; Moses, Joshua, Gideon, David and Jehoshaphat His divinely appointed Generals. The spirit of their warfare will be reproduced in the coming war, and God's arm will be unbared in the same ways as then. It is not our purpose at this stage to go into the detailed military plans that the commander-in-chief has revealed in the Order of

Battle by symbol and type, prophecy and plain statement. Suffice to say that there are three main stages to the war:

1. The Northern Invasion.
2. The Ultimatum to the Nations.
3. Israel's conquest of the world: the defeat of Babylon.

An Ultimatum from the King of Israel

The Northern confederacy will invade the Land as set out in Ezekiel 38 and Zechariah 14. It will be smashed, largely by lightning blows; the land delivered and Yahweh's Christ established on the throne of David over the "little stone kingdom of Judah" (Luke 1: 32; Dan. 2: 44). To the world this will seem like another brilliant Jewish stroke. Men will say, as they read of the annihilated Red Army: "The Jews always were clever!" They will think of Jesus as a supremely skilful political leader mysteriously rising to the top of a nation noted for ingenuity and determination. From his capital, the new Jewish ruler will issue an ultimatum to all nations. His defeat of the Red Army forgotten, the nations, especially the Catholic powers — will see him as a threat to world peace, another would-be dictator and destroyer of the human rights of self-determination. Why should a mere Jew claim the right to command the potentates of the world. The Catholics will regard him as the last day Antichrist of which their theology speaks: The real anti-christ accusing the real Christ of being antichrist!

Several Scriptures give us the text of the ultimatum. Revelation 14 calls it the "everlasting gospel":

"Fear God and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven and earth, and the sea and the fountains of waters.

"Kiss the Son, lest he be angry and ye perish from the way, when his wrath is kindled but a little" (Psalm 2).

The token of obedience, the way in which the nations will be able to prove their submission, will be their willingness to help the return to the land of the 12 to 20 million Jews scattered abroad on the face of the earth.

Yahweh promises in Isaiah 43 that He will bring the seed of Israel from the east and gather them from the west; He will say to the north, "Give up," and to the south, "Keep not back, bring My sons from far and My daughters from the ends of the earth." Ambassadors will be sent to the courts of the nation — latter day Moses and Aarons to say, "Let My people go; that they may serve Me."

Imagine us being sent to the Presidential palace at Buenos Aires in Argentine. We arrive by normal human means of transport (the world has not yet been simplified); on behalf of the King of Israel, we demand an audience with the President. As a Catholic he follows the Papal advice and refuses to see us. It is the time of the year when the rolling pampas need moisture. We announce at a press conference that as the President won't see us, there will be no rain until he does. Great scoffing headlines portray this as a huge joke; but days lengthen into weeks on a dried up countryside — disaster faces the country, great fires rage over the brittle grasslands.

At last the President, still not acknowledging the miracle, thinks it prudent to see us — perhaps those devilishly clever Jews have developed atomic weather control. We present our message from Israel's king: "Let my people go." — but still the government vacillates. Its pride will not allow them to submit to a Jewish upstart ruler, as they will regard Christ.

Israel "Made Willing"

Whilst the government debates the question, we interview the leaders of the many Jews in the country. We bring their King's command for them to return to the land promised to their fathers. But just as their ancestors blamed Moses and Aaron for their unpopularity, so will these Jews complain that we have caused their name to stink with the Argentinians. Anti-Jewish riots become common, and it becomes difficult for a Jew to get a job (cf. Exod. 4: 29-31).

We persist with the message from King Jesus. We show them the destiny of the countries of the fourth beast (and Spanish-speaking Argentine is one of them). We perhaps call down blessing from on high on one of the Jewish areas at a time when all the cattle (the wealth of Argentine) have been smitten with murrain. Hundreds of immortal saints — looking quite mortal and ordinary — will arrive in the country — a widespread fifth column. Wherever there are groups of Jews there will be some saints, instructing the Jews and organising their departure. And this will be going on in all countries. To them we say: "Come out of her my people; that ye be not partakers of her sins" (Rev. 18). "Deliver thyself, O Zion, that dwellest with the daughter of Babylon" (Zech. 2: 6-7).

Months, even years, of thrilling constructive work will be put into the task of making Israel "willing in the day of

Yahweh's power" (Ps. 110: 3) — years during which the Russian dead are being buried and the holy land purified (Ezek. 39), and a start being made with the building of the Temple (Ezek. 40).

All over the world the saints will be busy in big towns and little villages (as well as in official circles) organising the Jews ready to fulfil Isaiah 18: 7: "In that time shall a present be brought unto Yahweh of Hosts of a people scattered and peeled"; forging them into a well-organised military machine, able under the leadership of the saints, to hack its way through Gentile lands back to Immanuel's land. In Chile, in Brazil, in Mexico, in Spain, in Germany, France and Italy, the saints will be organising the Jews for "Operation Second Exodus." In some countries openly, in others in secret. In defeated Russia and even in China (where there are Jewish communities) the saints will be at work. Attempts will be made to arrest them, but like Elisha of old, they will always know in advance the plans of their would-be captors, and be in a position to defeat them.

In Britain, Australia, Canada and U.S.A. the same work will go on, criticised but perhaps less hindered than in the territory of the beast.

All over the world a secret army ready to march will be prepared. The saints will have a detailed military task to do in the forging of Israel into a "new sharp threshing instrument, having teeth," which shall be able to "thresh the mountains, get them small" and "make the hills like chaff" (Isa. 41: 15). Ordinary weapons will be collected, although in general they will be more of a token than a prime cause of victory, but yet it will be in many respects preparation for a normal war, with the saints as Christ's officers. (John 19 — Diaglott: "My kingdom is not of this world, else would my officers fight.")

"Arise and Thresh, O Daughter of Zion"

At last Yahweh's wrath will break forth unrestrained, and from every corner of the earth, led by groups of saints, the Jews will march forth to fight their way to freedom. The smallest of armies, yet the greatest. The nations will seek to prevent the exodus, but "our God shall fight for us, as He fought in the day of battle." Israel and Judah will be Yahweh's bow and arrow (Zech. 9: 13-14; Zech 10: 4). "The remnant of Jacob shall be among the Gentiles in the midst of many peoples as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who if he go through,

both treadeth down and teareth in pieces and none can deliver" (Micah 5: 8). "Arise and thresh, O daughter of Zion, for I will make thine horns iron and thy hoofs brass" (Micah 4: 13).

The world will rapidly degenerate into chaos. These well led and well disciplined Jewish guerilla bands will be everywhere, meeting out havoc wherever their progress towards Zion is hindered, or their demands for material assistance refused. "According to the days of their coming out of Egypt (i.e., in the methods employed rather than just the time) will I show unto them marvellous things; the nations shall see and be confounded at all their might; they shall lay their hands upon their mouths, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth; they shall be afraid because of Yahweh our God and shall fear because of Israel" (Micah 7: 15-17).

What might these Israelites will possess. "Five shall chase a hundred, and a hundred shall put ten thousand to flight, and their enemies shall fall before them by the sword" (Lev. 26: 8). Because of Yahweh their Rock, in some cases the odds will be even more striking, and "one shall chase a thousand, and two put ten thousand to flight (Deut. 32: 30). And in the wisdom and mercy of God some of us who read these words are going to be organising and leading this army of Israelites through the wilderness of the peoples (Ezek. 20) to the valley of Achor through which Israel will enter into the fellowship of Messiah. We defer to next time, God willing, further consideration of the detailed method for winning the war to be employed by the saints "as in the day of battle."

— Edgar Wille

Any man consenting to a principle that leads to association with the Balaamites and Jezebels of the powerful Apostasy so long and so prosperously established in the earth, will incur the displeasure of God, and a share in the plagues that will ultimately abolish the system from the earth.

— Brother Roberts



It is night, owls hoot, and "spectres" walk; we must be patient for the day-break which will chase the nightmare miseries from the face of the earth.

— Brother Roberts

Faith Blended with Courage

ESTHER and MORDECAI

A recent article in "Logos" on bearing arms encourages me to set out a few thoughts I had gathered through giving a little time and thought to the Book of Esther.

The record clearly shows that Esther and Mordecai were not lacking in faith in Yahweh. They are admirable types illustrating that oft-quoted verse: "Thou shall have no other gods before Me."

In Esther 3, Mordecai shows without hesitation that he does not recognise the commands that King Ahasuerus gives to Haman, and he carries his resolve through with great determination.

This attracted the notice of Gentiles. "Why transgress ye the King's commands?" he was asked. But Mordecai went quietly on his way, refusing to be deterred by any criticism. Mordecai, a Benjamite, gave undivided loyalty to Yahweh, the God of Israel, and showed no intention of obeying any other power, if it meant disobeying God.

We follow the same rule of conduct. As good citizens, it is our bounden duty to give obedience to the commands of the Powers that be, so long as they do not conflict with those of Yahweh. We show character and spiritual determination when we resolutely set God first in our lives.

Esther 3: 6 sounds like an echo of Exod. 17: 16 where Yahweh decrees that there would be continuous warfare with the Amalekites until they were exterminated. Mordecai must have known of this, and this, doubtless, must have governed his attitude towards Haman, and ensured his ultimate triumph. By this means came freedom for his people also.

Esther 4 records how Esther manifested the same strength of purpose and character as did Mordecai. She, too, stood alone against the king. She was in full knowledge of the law which was without favour for either man or woman, and knew of the despotic character of the king who had already displaced Vashti because she failed to honour his commands. Esther thus realised that the crown she wore provided no real protection, and yet she revealed great faith

and courage remaining true to her beliefs. She placed Yahweh and her people first, and dared death itself to assist her people from the brutal decree of the government.

As for Haman, he fell a victim to Yahweh's edict: "I will curse them that curseth thee."

Although the word "God" does not appear in this book, the unspoken power of Yahweh is exhibited throughout.

Esther is a sterling example of womanly courage to those of "like precious faith" who strive daily to live unto Yahweh. Her example helped shepherd others along the narrow way.

We as a body obey the laws set down by the government until they conflict with Christ's commands. Then we take the same stand as Esther and Mordecai, and show strength and courage by giving the God of Israel and the demands He makes upon us first place in our lives. By so doing we hope to ultimately triumph over all opposition and all Gentile power, and as victors wear a crown of righteousness, a stephan of gold, whose glory passes not away.

— I. Ullman (W.A.)

Correspondence:

PROGRESS IN THE PHILIPPINES

By Brother R. Herman

"Last year, Brother Davis and I spent three months in the Philippines. This may seem ample time in which to establish the little Ecclesia at Bayonbang on a sound basis, and impart instruction to the members. Unfortunately we were able only to spend a comparatively short time with the Ecclesia, owing to the many others we had to visit in various parts. As a result we left the islands with a feeling of dissatisfaction.

"As I returned to the Philippines, it was with a degree of anxiety as to how the Ecclesia may have fared during our absence. Had the brethren heeded our advice? Had our instruction made any impression on them? Had they continued to attend the classes? Were the Memorial Meetings being conducted in a manner pleasing to the Father? Had we over-rated the understanding, faith, integrity and capabilities of the brethren? Had our previous visit achieved any lasting result? Would we find a light-stand strongly radiating the light of truth, or would we find only the dying embers of the Ecclesia we left?

"But as we met and talked with Brother Jimeno and others gathered in his home, we had our answer. We saw eyes bright with joy as we expounded the Word. We were received with keen pleasure. We found the study classes still in progress. We saw busy fingers pencilling down notes as we spake upon the word, and eager hands turning to the Bible.

"The crowning joy came on Sunday morning as we gathered around the table of the Lord, and I saw a wonderful answer to the questions that had come to mind on my outward journey. The need of these people is great, and I regret that circumstances do not allow me to take up residence here."

(We shall look forward to further reports from Brother Herman.)

Is War with Russia Inevitable?

The distribution of "Herald of the Coming Age" results in a volume of correspondence — some appreciate, some critical. The issue bearing the above title drew from an interested "friend" the following comment.

Sir,

This issue of "Herald of the Coming Age" is the greatest bit of fatalistic nonsense I have read. If what you claim is true, it does not say much in favour of God. For a so-called "loving God" to allow such a bloodthirsty war to take place to fulfil the very obscure Bible prophecies shows God as a brainless monster, and not a supreme being who loves His slightly naughty children.

Even if man is a little wayward and far from perfect, this is no reason for a God to mass exterminate him to assure the few Christadelphians a place in heaven. What a wastage, anyway! The Christadelphians must be very pleased when the war clouds gather, when there is a break-down in relations among the world governments, and when Kennedy and Khrushchev rave at each other. You must look forward to the day when the papers will cry out: "War declared!" I know how delighted you are when a natural phenomenon occurs such as an earthquake, destroying a few thousand non-Christadelphians: Bible prophecy being fulfilled!

Instead of forecasting doom, ranting against mankind, and spending much money publishing such piffle, why do not you "special" people try to help man improve his social life, and rise to greater heights? Man has risen, not fallen. He can choose to develop his capacities as the highest species and try to rise still further, or he can choose otherwise. The choice is his responsibility, and HIS ALONE.

— D.W.

Dear Mr. W,

I acknowledge your not very complimentary note relating to the booklet: "Is War With Russia Inevitable?" Your comments demonstrate that you have not read it properly. Bible prophecy foretells that which man, by his folly and his own violation, makes inevitable — namely war between Russia and the West. But Bible prophecy also shows that God has a purpose with the earth, which shall rescue mankind from its folly, and cause His kingdom to be set up (Dan. 2: 44). God's purpose thus reveals His love for humanity, for if He left man to his own devices it could bring about the annihilation of civilisation.

I quite agree that man has freedom to make choice of what he shall do — but unfortunately it is very evident that the choice will be as predicted in the Bible — and you may very well live to see the results of it.

You write of man being a "little naughty." Surely that is a gross understatement. Open your eyes Mr. W. Is the dropping of an atom bomb on Hiroshima to be pushed on one side as evidence of being "a

little naughty"? Is the brutal murder of 6,000,000 Jews in the concentration camps of Germany to be considered as the playful mischievous act of otherwise delightful children? Is the record of violence and bloodshed down the ages, the persecution of the Inquisition and similar institutions designed to the same end, merely evidence of "naughtiness" on the part of otherwise dear, obedient children? What of the general repudiation of principles of righteousness and decency on the part of mankind, the crucifixion of God's son, the widespread blasphemy of which man is guilty. A "little naughty" you say — which shows that you are blind to facts.

You claim that we must be "very pleased" when the papers cry out "War Declared!" Rather put it this way, that we are very sad that people have not the intelligence to foresee the danger and hide themselves. We are pointing out to you the danger — but like the ostrich you hide your head, will have none of it, and growl at God. You impotently shake your fist at heaven, and condemn us. You write of us "wanting a place in heaven," which shows how far astray you are in your facts for it is a fundamental of Christadelphian teaching that the righteous are rewarded on earth. But all your criticism, your rejection of fact, will not stop war; it will not stop Mr. Kennedy and Mr. Khrushchev "raving at each other," and bringing about what God has predicted. He is warning you of wrath to come; He calls you to listen to words of wisdom. But you call it "publishing piffle," little realising that the only way to improve the social life of man, and assist him to rise to greater heights (your own words), is to direct him to the way of life which is in Christ Jesus.

Why not investigate the matter further? Yours sincerely,

— H. P. Mansfield

THE SEQUEL

Dear Mr. Mansfield,

Sometime ago I wrote a letter to you, containing a vitriolic attack on you and your religion — and most of all, God.

Today I am repentant for such a foolish act, and when I learn to pray, I shall ask for His forgiveness (I know I have yours). For some unknown reason, I have changed from a cynical, anti-God-Rationalist, without any hope, to a child of God, with much hope.

In my vain search in the Bible to confute God's Word, I have discovered the real meaning of Truth: "And ye shall know the truth, and the truth shall make you free."

From now on, I turn the pages of the Bible with new meaning; not scanning it for some basis to attack it — if there be such a basis — but searching the Word for my eternal salvation and happiness.

After thirty-three years of blind struggling in a dark morass, I have reached out to His strong and loving arm. It seems as though I can feel that firm grip.

"Christianity is not taught, but caught!"

Yours sincerely — D.W.

The Lesson for Workers in the Vineyard

Never give up!

There is one monument I wanted to view before we left Rome, namely, the Arch of Titus. It is found in the Roman Forum, a group of monuments and ruins which record in stone something of the greatness of Rome in ages past. Not far from the Forum are the ruins of the Colosseum.

All these monuments, therefore, record the triumph of the flesh over things Israelitish in character. The Arch of Titus speaks of the victory of Titus in A.D. 70; the ruins of the Colosseum recall the brutality of pagan Rome against the Christians following that time, when they were sometimes thrown to the wild beasts for the amusement of onlookers.

But the ruined state of these monuments testify to the fact that the triumph of the flesh is short — whereas eternity stretches before those who have triumphed over it.

Viewing the Forum with its arches, its monuments, its ruined buildings was like taking a refresher course in the Apocalypse with the aid of "Eureka." The stadium of Domitian recalled to mind the persecution he levelled against the Christians which resulted in the banishment of John to Patmos where the vision of the Revelation was given him. The Arch of Septimus Severus recalled the exposition of Brother Thomas on Revelation 6: 6. By wise and firm rule, Severus endeavoured to alleviate the evils of his time. He was partially successful, and in an age when assassination and murder was rife, especially among the rulers of Rome, he died a natural death. He died a natural death, but left behind him unnatural sons. In the struggle for power, one murdered the other, introducing a period of widespread violence and wholesale deaths. In the next 50 years, 39 emperors died violent deaths. The column of Phocas records the work of this emperor who did so much to elevate the power of the Papacy. He is described by Brother Thomas as an outstanding criminal, and his reign is a record of disgrace. The Arch of Constantine commemorates the victory of 312 and the triumph of pseudo-Christianity over paganism. The inscription on this Arch reads: "To the Emperor Caesar Flavius Constantine Maximus, the Senate and people of Rome dedicate this notable arch in honour of his triumphs, because, inspired by Divinity or greatness of mind, he freed the republic by just wars from tyranny and from factions." The magistrates of the city were pagans, but they knew that Constantine favoured Christianity. They did not want to name Christ on a public monument, and yet they did not want to offend the Emperor by naming pagan gods. So they found a way to satisfy both sides by speaking of his "Divine inspiration."

But pride of place, as far as I am concerned, was the Arch of Titus. It was erected by the Senate of Rome, after the death of Titus, and recalls the conquest of Jerusalem. The interior of the Arch contains two bas-reliefs: the Emperor on his triumphal chariot and the procession of Jewish prisoners carrying some of the sacred vessels of the Temple.



The gate was closed when we approached by the road opposite the Colosseum. We could see the Arch through the wire fence that enclosed the Forum, but could not view it closely. And there seemed no way of opening the gate. The alternative was to either go over the fence, or turn back defeated in our quest to see this monument at close hand. Bearing in mind the intrepidity of the Legions, we determined that no obstacle would prevent us, and to the amazement of some onlookers, we scaled the fence to more closely view the record in stone.

Rome thought that Jewry was completely destroyed when the terrible siege of Jerusalem came to an end. When the city walls were breached, the soldiers rushed through the city, murdering, spoiling, robbing, destroying. Despite the efforts of Titus to prevent it, the Temple was razed to the ground, the city was destroyed. Rome determined that Jewry would never again raise its head against her power, and the people were taken into captivity to be scattered among the nations. Later, a decree was issued by Hadrian designed to prevent them ever again entering the city!

It was the triumph of Rome over Jerusalem; an incident in the age-old controversy between the two cities.

In Rome the event was commemorated by a grand victory celebration. Every effort was made to illustrate the significance of the victory. Large and lofty platforms were erected on which were exhibited various sections of the campaign; there were models of cities, fortresses, buildings, assaulted, captured, in ruins or in flames; dramatic representations of the hostile armies in all the varying forms and circumstances of war. Part of the procession comprised seven hundred Jewish youths, all splendidly attired, and all in chains; and after them, the spoils taken from the Temple of Jerusalem: the golden Table, the golden Candlestick, the Book of the Law. These were followed by a numerous company with gold and ivory images of Victory. Then came the Emperor Vespasian in his chariot, followed by Titus in another chariot, and by his younger son, Domitian, who was consul, on horseback. Then the soldiers that had been engaged in the war, crowned with laurel, and shouting songs of victory, together with effusions of praise, abuse, and raillery, as they choose to bestow upon their military leaders.

Contemporary historians (among them Josephus) recorded the occasion, and the Arch of Titus celebrates it in stone. The bas-reliefs record some of the sacred vessels, and aspects of the triumphal procession.

But where is ancient Rome today? I saw it mouldering in ruins before me. Where is Titus and Vespasian, the shouting rejoicing crowds of yesterday, the mocking taunts of the victorious against the conquered? All is silent, as silent as the Forum was as we wandered around it on that morning in Rome. The Empire has crumbled into dust. The Iron legs have given way to the toes. And there is clearly seen in Rome itself the "clay" of the image in the widespread influence of Communism as recorded in our notes last month.

What of the triumph of Rome? A passing phase in the eternity of time. The Empire has gone, the men who made it have sunk into oblivion apart from the crumbling memorials of stone and the dusty records of history. But Israel still remains. Though the Rome of Titus is dead; Jerusalem lives. The Jew today triumphs in the Rome that triumphed over him 1900 years ago. The street signs (see our last article) speak of this, inviting all and sundry to "Visit Israel!" Proudly that street sign defies the Arch of Titus and the Decree of Hadrian. Wonderfully the prophetic word is fulfilled despite the strength of fleshly power.

And our hearts thrilled as we witnessed these things, as we drew the lesson of Scripture to bear upon them.

Truly can the words of the Lord apply to us today: "Many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them" (Mat. 13: 17). A privileged people are we today — but a people who do not appreciate their privilege.

Some of the Jewish captives were employed in building the Colosseum which was commenced in A.D. 72 by Vespasian and finished by Titus in A.D. 80. Here were held the Roman games invented, so it is said, to develop a war-like spirit among the people. Here professional gladiators fought to the death, whilst the people urged them on with applause or abuse. Here criminals and Christians were thrown to the wild beasts that were set loose in the great arena, and later themselves were attacked by gladiators, until the centre was a horrible mass of blood and bodies, and the onlookers had their minds brutalised by the vicious show. Thus this stone building was the last place that many entered whose only crime was their determination to follow Christ according to their conscience. Some of our spiritual brethren may have died violent deaths in this place.

We wandered around the stone seats, trying to re-create the scene in our mind, wondering at the inhumanity of man to man. It is in a wonderful state of preservation, though doubtless much of it has been restored. As a sort of anti-climax, one enterprising Italian tradesman has set up an ice-cream stall just inside the entrance.

Concerning this building, it has been said: "While stands the Colosseum, Rome shall stand; when falls the Colosseum, Rome shall fall; and when Rome falls, with it shall fall the world."

We agree with these words. The world of Gentilism, of which Rome is the symbol, shall fall, to be replaced by a Divine system on earth. From the graves will come those who have suffered at the hands of Rome, to receive their reward, to enter upon their greatness, to witness their personal triumph over that system which thought it obtained the victory so long ago. They shall then completely understand the meaning of the words of the Apocalypse: "He that leadeth into captivity shall go into captivity; he that killeth with the sword, must be killed with the sword. Here is the patience and faith of the saints" (Rev. 13: 10). Their patience and faith will have been suitably rewarded.

On the day following our visit to the Forum, in our hotel room, we held our Memorial Service. It was Sunday, and throughout the world, at different hours of the day and night, a service of praise and thanksgiving from communities of saints would ascend to heaven. We three did likewise. Outside there was error and blasphemy. But our minds were centred upon one who shall triumph over Rome, though Rome delivered the death decree 1900 years ago. The reading for the day was significant. It was from Chronicles, and recorded the triumph of Josiah against the idols and blasphemy of Baal and its black-frosted priests, the glorious Passover he commemorated. How appropriate to our circumstances. Josiah is a type of the Lord Jesus. The reform he instituted will be repeated on a larger, completer scale by the Lord at his return. And we could glory in the prospect, for there is no hope for the world whilst the present system of iniquity and evil persists.

Our meeting over, we made preparations to leave Rome. We were driven through the city for the last time on our way to the air-terminal. We passed the Vatican and St. Peters Cathedral with the large Communist sign flaunting its challenging caption just outside, went through the gates of the ancient wall on which had been plastered another similar

sign, and were soon taking our place in the large Comet jet plane which stood on the Rome aerodrome next to another plane bearing the caption: "United Arab Republic Airline." Soon we were airborne, and seeing our last glimpse of Rome. A lovely vista of green fields and undulating countryside then appeared beneath us. The plane flew low and it all looked beautiful. Later, the lovely bay of Naples was seen stretched out below. We were advised to put our watches on one hour. As we were flying east, and into the night, it was remarkable how soon the sun went down, and darkness came. We were now over the sea. But soon, lights below us, picked out the coast of Greece, and not long after this, one of the most beautiful of sights spread out before us as we flew low over Athens at night, with the myriad of lights gleaming below, with pride of place given to the Acropolis and the Parthenon which was spotlighted and from the plane above dominated the whole city. Here was the spot where Paul made his heroic defence against the mocking, laughing Athenian crowds. We were eager to view it at close hand.

— Editor

COMING JUDGMENT

There's a sound of muttering thunder in the distant Eastern sky,
And the flash of lurid lightning flits athwart the wondering eye,
And many a cheek grows pallid at the seer's warning cry —
The judgment's rolling on!

The plow has left the furrow to be moulded into spears,
And the sword is wrought of pruning hooks with strange portentous fears,
While many a watchman's crying, in these grand prophetic years —
The judgment's rolling on!

The wicked nations of the earth like drunken men shall reel,
'Mid the shock of marshalled armies and the clash of glittering steel,
And the cannon's mouth shall thunder out in wild terrific peal —
The judgment's rolling on!

"The whole creation travaileth and groaneth until now,"
As the myriads upon myriads to Apollyon's mandates bow,
But there's nothing that can hinder God's irrevocable vow —
The judgment's rolling on!

'Tis "thus far, and no farther," that the wicked one can go,
With their sowing and his reaping in this fallen world of woe,
For Yahweh whom we're trusting, is his all-avenging foe.
The judgment's rolling on!

The armies of the heavens on their steeds of spotless white,
With the "King of kings" for Captain, clothed in robes of living light,
Make haste their preparation for great Armageddon's fight.
The judgment's rolling on!

The heavens soon shall open for the coming of the Lord,
Ye can almost see the glory, O ye saints who trust His word,
Ye shall hide in His pavilion while the floods of wrath are poured.
The judgment's rolling on!

On the riven Mount of Olivet His burning feet shall stand,
With his enemies before him gathered out of every land,
He shall scourge the wicked nations with his dreadful sword in hand.

The judgment's rolling on!

—S.W.P.

For Private Study

NOTES ON THE APOCALYPSE



An Itemised Exposition of the Book of Revelation, based on
"Eureka" and designed for home study and for Bible marking.

(Continued from page 328)

Chap. 12: THE DEVELOPMENT OF THE ROMAN APOSTASY

Perhaps no chapter of the Apocalypse has been the subject of more controversy than this one. It is the happy hunting ground of believers in the devil as a fallen angel, for they see the "man child, who was to rule all nations with a rod of iron" as Christ (v. 5), the "war in heaven" (v. 7) as literally fulfilled in the realm of God's abode, and the "casting out of the dragon into the earth" (v. 9) as the ejection of the devil from heaven to roam the earth in search of victims.

Our exposition will show the fallacy of such reasoning. We bear in mind, also, that the Apocalypse was given to reveal "things which must shortly come to pass" (Ch. 1: 1), and applying this as a rule of interpretation, we must seek the fulfilment of the birth of the man-child, the war in heaven, etc., at some time after A.D. 96 when the Revelation was given to John. Also, as a basis of interpretation, we are told that the things delivered to him were symbols: "he sent and signified it by his angel unto his servant John" (Ch. 1: 1). To "signify" is to show by sign. Therefore, the woman, the man-child, the dragon, the earth and so forth of Revelation 12 are signs or symbols.

The chapter should be linked with two other sections of the Apocalypse. Firstly, with the message to the Ecclesia in Thyatira in which a warning note was struck against suffering "that woman Jezebel" in its midst, and secondly with the great earthquake of Chapter 6: 12 which results in the overthrow of the existing order of things.

The reader is directed to the notes on these portions of the Apocalypse. The "woman Jezebel" relates to a class of heretics tolerated in the Ecclesia in Thyatira, and from which developed the great harlot system described in Revelation 17: 4-5. The "woman" of Revelation 12 symbolises this same system (Roman Catholicism) in the intermediate stage of her development. Thus Rev. 2: 20 indicates the initial stage of the great Apostasy; Rev. 12 shows the intermediate stage when Jezebel has grown to power but still lacks the fiery authority that ultimately came; Rev. 18 symbolises the full growth of the iniquitous system.

Revelation 6 speaks of a great earthquake (vv. 12-17) which witnessed the overthrow of paganism and the establishment of a pseudo-Christian system. It epitomises the events that are given in greater detail in the chapter now before us. Revelation 12 outlines the details of the "great earthquake" of the sixth seal.

Revelation 16: 18 speaks of a further "earthquake" which will exceed all others in scope and power. This is the political overthrow that

will follow Christ's appearance in the earth again. He will completely destroy the institutions of man as a literal earthquake destroys the buildings upon the ground that it shakes. The earthquake of Revelation 12 is typical of this earthquake, so that here, again, Revelation 12 should be linked in thought with Revelation 6 and Revelation 16.

Earthquakes in the Apocalypse, of course, are symbols of political and religious upheavals, and should not be interpreted literally. The earthquake of Revelation 6 predicted how that a pseudo-Christianity would overthrow the existing pagan order. That is the subject of Revelation 12 which we now propose to consider in detail.



The Sign of the Woman in Heaven — Vv. 1-2

VERSE 1

"A great wonder" — Lit. "sign" (see mg.) This sign is described as it appeared to the world at large. The pagan world saw a Christian community (the woman), and did not discriminate between the various groups in that community. These groups included the "remnant which keep the commandments of God, and have the testimony of Jesus Christ" (v. 17), as well as the bulk of nominal Christians. This "woman" is described as a "sign." This shows that we are dealing with a symbol and not a literal fact. The prophecy is therefore not treating with the birth of Christ.

"In heaven" — This further shows that we are treating with the language of symbol. Mary did not give birth to the Lord "in heaven," yet the incidents of this verse are said to happen "in heaven." This is the same "heaven" in which Michael's war is conducted (see v. 7). If the latter is the literal heaven, so also is the former; which makes an absurdity of the chapter. Therefore, the only possible explanation is that it relates to the political heaven, i.e., the government. Thus the symbol represents a great sign in the government of the day in which paganism is supplanted with pseudo-Christianity.

"A woman" — Represents a religious community. The Ecclesia is described as a "chaste virgin unto

Christ" (2 Cor. 11: 24), but the introduction of heresy in the Ecclesia at Thyatira brought a state of pollution and spiritual "fornication," with the result that the woman of Rev. 12 is no longer a virgin, but found with child.

"Clothed with the sun" — Bro. Thomas translates: "Who had been clothed with the sun." Originally, the woman was not found in that state. Apollo — the sun-god — was greatly revered by Constantine who was instrumental in causing Christianity to be recognised officially. He is claimed to be the "first Christian Emperor." His wars did not destroy the "sun" (government) but only brought a change of constitution. Instead of it being pagan in character, it became Christian. Thus the woman is said to be clothed with the sun. In Bible symbology, the "sun" represents the civil government of the land. The "great earthquake" of Rev. 6: 12 had changed the constitution of the government from pagan to so-called Christian.

"Moon under her feet" — As the moon derives its light or strength from the sun, so state ecclesiasticism obtains its authority from the government. In Bible symbology, the moon represents state religion. Here it is seen "under the feet" of the woman, or in subjection to her. The triumph of Constantine was followed by the overthrow of paganism.

"A crown — Gr. "Stephan" or wreath. The stephan was the reward given to combatants in the

games when they were victorious. See note Ch. 6: 2. The "stephan" showed that victory had come to the "woman" (the Christian community) in its warfare with the "moon" (pagan state religion). The "stars" represent the fruits of her victory.

"Twelve stars" — as the sun represents the government, and the moon represents state religions, so the stars represent the princes of the realm. (cp. Dan. 12: 3). There were 12 princes who ruled Rome since the establishment of the Imperial order by Augustus. They were the Emperors: Augustus (A.D. 18), Tiberius (37), Caligula (41), Claudius (55), Nero (68), Galba (68), Otho (68), Vitellius (69), Vespasian (79), Titus (81), Domitian (96), Nerva (98). These twelve princes, or stars, represented the authority of Rome at the time the Apocalypse was given. Now John sees them gracing the stephan upon the head of the woman, indicating that she had attracted to herself the authority of the State.

VERSE 2

"Being with child" — In 2 Cor. 11: 2 the Ecclesia is represented as a "chaste virgin." But early in the life of this virgin, trouble arose, and the seeds of error were implanted within her (Acts 15). It took the form that believers needed to observe the Law of Moses as a means of justification. This Judaizing heresy was vigorously opposed by Paul. From this error there arose the clergy, for some agitated that as under Moses there was a specific class (Levitical) given over exclusively to the ministry of the things of God, so there also should be under Christ. The symbol before us is based on natural things. From conception to birth is a period of 280 days. On the prophetic basis of a day for a year, this represents 280 years. The ecclesia was established at the preaching of Pentecost in A.D. 33. 280 years later, in the year 313, the wars of Constantine with the

assistance of pseudo-Christians, had brought him to the supreme power, and the Church (but not the Ecclesia) was state-recognised. The man-child had been born of the seeds of error implanted at the very beginning. The symbol was fulfilled to the letter.

"Pained to be delivered" — Prior to birth, the pangs of parturition are felt by pregnant women. These can commence ten days before birth, and the symbol answers to the requirements of the times. In the year 303, ten years before deliverance came to Christians by the successes of Constantine, a brutal persecution was instituted by the Emperor Diocletian. He assumed the status of champion of Paganism, whilst Constantine supported the Christians. The persecution of Diocletian brought pain to the woman (or Christian community) who saw in Constantine the only hope of deliverance.

The Sign of the Dragon in Heaven — Vv. 3-4

"Red" — Lit. "fiery" as per Rev. 6: 4. The Roman pagan Generals often had fire carried before them into battle to placate the gods. It here indicates the wrathful and hostile attitude of the Dragon.

"Dragon" — Or crocodile, the symbol of Egypt (Ezek. 29: 3). Egypt stands in Scripture as the symbol of the sin power, the great opponent of God's people of Israel (cp. Rev. 11: 8). Horace, the historian of Rome, compared the Roman people to a "many-headed beast" — a similar symbol to that of the Apocalypse. The "dragon" represents Rome.

"Seven heads" — cp. Rev. 17: 10. In this description we have both a topographical and political indication of the power referred to. It represents firstly the seven mountains upon which Rome is built, and secondly the "seven kings" or forms of government by which it has been ruled. In Greek, the word "king" relates both to the person and the government. The

seven systems of government by which Imperial Rome was ruled are: Regal, Consular, Dictatorial, Decemviral, tribunitial with consular authority, Imperial, and Gothic.

"Ten horns" — Ultimately Rome was divided up into ten different nationalities providing the foundation of modern divided Europe.

"Seven crowns upon his heads" — This is an important indication of when the prophecy of this chapter would be fulfilled. It would be before the break-up of the Roman Empire into its ten divisions, for the crowns (authority) are found on the heads of the beast (i.e., the forms of government that ruled the Empire), and not upon the horns which represent the divided state of Europe after the collapse of the Roman Empire. Contrast this verse with Rev. 13: 1. There the crowns are placed on the horns and not the heads, indicating that the time of the fulfilment of Revelation 13 was after the collapse of the Empire.

VERSE 4

"His tail" — When the tail of a beast is in motion it indicates great wrath. This was a time when the Empire was divided, when civil war raged, and the passions of men were at fever heat. The head of the beast was in Rome, the tail of the beast in the east. In the west, Constantine was gathering his forces for a war to wrest power to himself.

"The third part" — At this time, approximately A.D. 300, the Empire was divided into three sections, all of which submitted to the main authority in Rome. Constantius, the father of Constantine, had his headquarters in York, Britain, and his control extended over the Western portion of the Empire. He was humane in rule, and unlike his co-rulers in the two Eastern divisions, he was tolerant towards Christians. At his death, the army

proclaimed Constantine his successor in the imperial purpose. It was the prerogative of the army to do so, for this was the privilege of Galerius, the chief emperor. Galerius looked upon the elevation of Constantine in the West as presumption, though, for the moment, he accepted the nomination. He viewed Constantine with the greatest suspicion, and far from acknowledging him as an equal, he delegated to him the fourth rank among the Roman princes. Meanwhile, he made preparations to attack Constantine by invading the West with a view to his deposition and destruction. Thus the pagan "dragon" stood before the woman (Church) which was ready to be delivered, for to devour her child (it was Christian support that finally brought Constantine to power) as soon as it was born (v. 4).

"Didst cast them to the earth" — At this time, the Roman Empire was divided into three main provinces: the West, the East, and the Illyrian. There were six rulers over the united Empire: Galerius and Maximian ruled jointly as chief Emperors, and the four lesser rulers were: Licinius, Maximin, Maxentius and Constantine. In the West, under Constantine, Christianity was tolerated; in the East it was persecuted. But whilst the two chief Emperors continued, there was nominal peace. On the death of Galerius, however, Constantine prepared to attack Rome. He publicly declared his policy of toleration for Christians. The Christians of the West, rejecting the teaching of the Master, prepared to take up arms to assist his cause. The Christians of the East formed a fifth column influence in the heart of enemy territory. Maxentius prepared to resist Constantine, but in a series of remarkable victories against great odds (proclaimed by the clergy as miracles) Constantine, with the sign of the cross, marched steadily and triumphantly towards Rome. He was opposed in person by Maxentius at the battle of Milvian

Bridge where once again victory attended the arms of Constantine. Maxentius was drowned trying to escape, and Constantine entered Rome in triumph. The Catholics hailed him as their patron and supporter.

At this time, Constantine ruled in Rome, Maximin ruled in the Eastern division of the Empire, and Licinius ruled in Illyricum. The success of Constantine in 313 had been followed by a decree of toleration for Christians on his part, whilst Licinius had followed suit in Illyricum. This left Maximin as the champion of paganism. He boldly proclaimed his intention of overthrowing Christianity, and initiated this holy war by attacking Licinius. He shortly after this died, however, and Licinius annexed his territory, thus "drawing the third part of the stars of heaven" to himself. He then repudiated his previous decree of toleration for Christians and assumed the mantle of the champion of paganism, so the "dragon" stood before the woman and her man-child to destroy it. In the ultimate overthrow of Licinius, however, the "third part of the stars" that he had gathered to himself, were "cast down to the earth."

"Stood before" — First Galerius, then Maximin, finally Licinius opposed Christianity and Constantine.

The Sign of the Man-child in Heaven — V. 5

"She brought forth" — It was

the support of nominal Christians that brought success to Constantine; they repudiated the teaching of Christ and flocked under the banner of Constantine to wield the sword on his behalf. "What have Christians to do with the sword, and Bishops to do at court?" was the protest of those who stood aside from the prevailing error.

"Man-child" — Not Christ (see Rev. 1: 1) but the first of the Men of Sin referred to in 2 Thess. 2: 3. "The first of the Christian Emperors was unworthy of that name till the moment of his death," wrote Gibbon. He was immersed three days before his death in 337 so that he could be sure that all his sins would be washed away. Though unbaptised, and glorying in the rites of paganism, he still assumed the character of Bishop and President at ecclesiastical councils, etc., and presumed to interrupt and adjudicate on matters of doctrine.

"Rod of iron" — Firmly. In fact, in Constantine's case, too firmly. Gibbon records that "the last 15 years of Constantine's reign revealed him as a cruel and dissolute monarch."

"Caught up unto God, and to his throne" — He ascended the political and ecclesiastical heavens. His influence and authority paved the way for the emergence of the god of the earth (Dan. 11: 38; Rev. 11: 4) to whose throne (or Church) he ascended.

(To be continued)

The Editor in America



A further overseas lecturing tour has been undertaken by the Editor; this time in company with Brother and Sister Colquhoun of the Adelaide Ecclesia. The tour is in answer to many requests on the part of Ecclesias, but particularly to co-operate in a combined lecturing campaign in conjunction with the Ecclesias of Los Angeles. It is proposed to tour the States for some 12 weeks, and to briefly visit England and Germany; then whilst Brother and Sister Colquhoun return home via Europe, the Middle and Far East, Brother Mansfield will visit Ecclesias in South Africa and Western Australia.

The prayers of brethren for the success of these efforts is earnestly solicited.

A typical letter of farewell (among many received) is herewith published:

Dear Brother and Sister Mansfield,

Loving Greetings in Jesus' Name.

Since learning of your proposed visit to America with Brother and Sister Colquhoun, our thoughts and prayers have been with you all.

We pray that you may each one be blessed with a safe journey to those distant parts, and a joyous home-coming to your loved ones, and to those who love you in the Truth.

May Yahweh bless you all with every necessary blessing for your undertaking, and through your labours may it please Him to draw many who will hear to His Name.

If by chance you should see brother Ron Herman, would you convey our greetings to him, our prayers are with him in the work he is doing in the Philippines.

We feel sure that all those who support G.P.A. will be asking for the Divine blessing on all work done by that Association. What a marvellous thought to realise what power, what strength, and what comfort He will give if we but put supreme trust in Him.

It is indeed a joy for us to be able to wish you all God-speed.

Shalom — or Next year in Jerusalem!

Sincerely your sisters in Christ, S. Mancy and M. Hotchkiss
(Woodville Ecclesia)

We thank readers for their prayers and kind expressions received, and recognise that without the Divine blessing our labours are in vain. May He help us in our work. It is with the greatest regret that circumstances prevent Sister Mansfield making the trip. Her presence would be a comfort and a joy and a real help in the work undertaken, but unfortunately is not possible on this occasion.—Editor.

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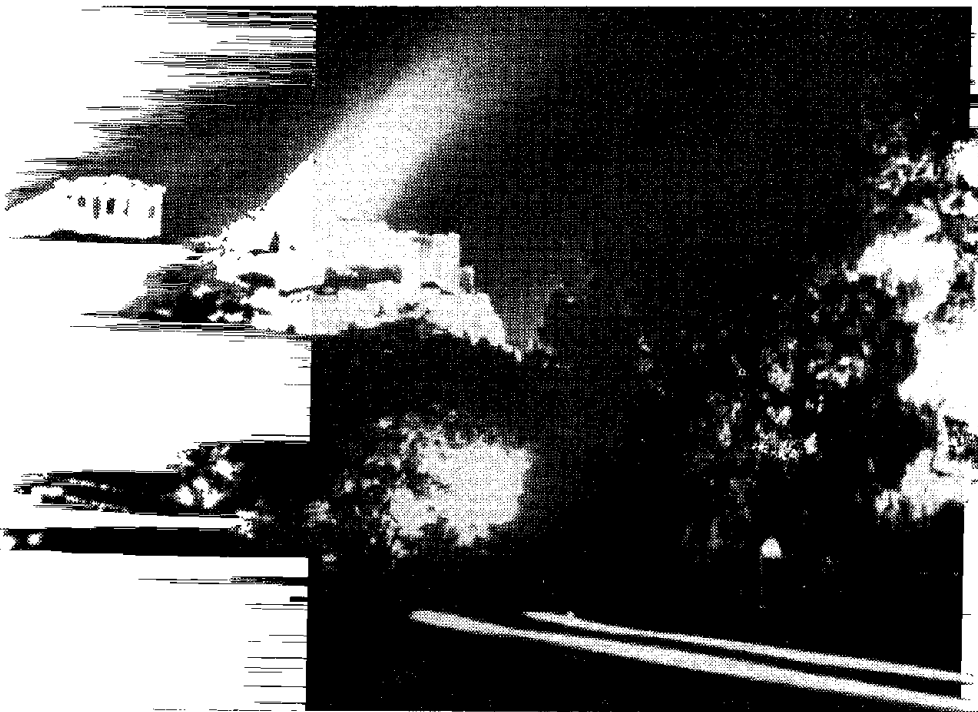
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"We dare our opponents to hear us, and to compare what they hear with the things written in the Word of God. 'To the law and to the testimony': it is here we would meet the reader. By this we stand or fall."

—J. Thomas



THE AEROPOLIS IN ATHENS BY NIGHT

See Special Article: "Where Paul Preached," page 392

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A Personal Note

Upholding the Purity of Apostolic Doctrine and Practice

VOLUME TWENTY-SEVEN



Logos

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THE EASE OF LOVING



The doctrine of Purgatory is false. So is that of the larger hope. Akin to these untruths is the notion that we can idle away our Master's time without imperilling our salvation. Whilst contemptuously thrusting aside the first two errors, let us not nurse the last. They are equally bad and fatal. Unbelief — a refusal to take God at His word — is at the bottom of them all. Each is a repetition of the old, old story: "Ye shall not surely die." We require to be very much on our guard against these and similar truth-hating, ease-loving, duty-procrastinating doctrines. Now is the day of salvation — the day for work and for exhibiting faithfulness — and we shall have no other. No work, no wage; this is the inexorable decree of the Scriptures. Are we disposed to idleness — to look on with folded arms whilst others toil? Are we merely living on the labours of others? — allowing day after day to pass without the slightest effort to further the interests of our absent Master? If so, let us bestir ourselves ere it is too late. Night, when no man can work, is approaching for us all. In the hour of death, and much more in the hour of judgment, the sluggards of Christ's household will bewail their folly. "Woe to the Christian brother (said Dr. Thomas) who presents himself at the tribunal of Christ with nothing else to offer but a hidden truth." Are we drones? Then let the shameful end of the slothful servant in the parable of our Lord sober and energize us (Matt. 25: 26). Let us unstop our ears to the voice which speaks so solemnly from heaven: "Behold I come quickly, and my reward is with me, to give every man according as his work shall be."

— A.T.J.

Divine Parenthood

OUR RELATIONSHIP TO THE FATHER

The first of three articles touching the family relationship in both natural and spiritual spheres, revealing how the one illustrates the principles of the other.

"I kneel before the Father from whom all 'fatherhood' in heaven and on earth derives its name." — Paul.

The grand purpose of the Creator is to express Himself as "THE FATHER" whose characteristics and attributes are reflected in His sons and daughters. To appreciate the beautiful significance of this fact, we are directed by the Apostle Paul in the quotation above, to look at the natural environment of life as illustrative of the Divine. There are two reasons for this. Firstly, to explain the deeper things of the Spirit, the Scriptures direct us to that which is within our own experience as illustration; and secondly, man was created with the capacity of being God-like, and the responsibilities of the head of the family is an ideal environment for his development in the ways of God.*

The cardinal principle of the law concerning family life is stated in Exod. 20: 12, "Honour thy father and thy mother." This principle is constantly emphasised in both Old and New Testaments. Unless a child is brought up to respect its parents, how is it possible for it to reveal true reverence for God? "If any widow have children or grandchildren, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God" (1 Tim. 5: 4 RV). The Corban Law, as taught by the Pharisees, declared that a man should "dedicate" unto God (i.e., the Priests) what should have gone to his parents, and as such was heartily condemned by Jesus, because it struck at the basis of God's Law (Mark 7: 9-13).

The responsibility of parenthood is no light thing. A father must provide for the material and spiritual needs of

*Marriage was divinely instituted in the beginning for this very purpose: to develop a "seed" for the grand purpose of Deity (Gen. 1: 27-28), and to produce circumstances of life that would mould the character into a reflection of the Divine. All phases of our lives should be viewed with this ultimate purpose in mind.

the household. A mother's influence must be felt in the bringing up of the children and instructing them in the ways of God. In this simple divine arrangement for family life, there is practical example of what it means for God to be our Father. As the head of the household watches over, looks after, and guides his family, so does our Father in Heaven, with infinitely greater wisdom, and with much greater effect.

Are we to understand the fact of God as "our Father" in a figurative sense, or in some way literally?

In a very real sense, God is our Father. In the Hebrew, the word for "father" is "ab," and means an "ancestor, source, or inventor" (Young). Thus the Scriptural usage does not always imply natural parentage. (In fact, even in ordinary usage, "father" does not necessarily denote natural parentage: e.g., "city fathers, etc"). Yet the fatherhood of Yahweh is very real. He is the "source" of the new life we lead in Christ Jesus, and therefore stands very properly as "OUR FATHER."

Such is the infinite wisdom and foreknowledge of God, that His true children are known to Him from the very beginning. "For whom he did foreknow, he also did pre-destinate to be conformed to the image of his son, that he might be the first-born among many brethren" (Rom. 8: 27). In the process of time, in every age and generation, from multitudes, tongues, and peoples, in the providence of God, children of the Deity are brought to the birth. "But as many as received him, to them gave He power to become the sons of God, even to them that believe in His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1: 12-13). The Truth is brought nigh to those of good and honest hearts who respond to the Gospel call. These who believe in His name, being born through His instrumentality, have the wonderful privilege of associating with the "family of heaven." Of such are the "not many mighty, not many noble of this world," but the "babes" of God, as distinct from the "wise" of this world. "All that the Father giveth me shall come to me," said Jesus, "And this is the Father's will which hath sent me, that of all which he hath given me. I should lose nothing, but should raise it up again at the last day." (John 6: 37-40).

Natural parentage, race, colour, or status in life, counts for nothing in the family of God. The Jews boasted of their descent from Abraham, and claimed that they were exclusively the children of God. Yet John the Baptist declared

against them: "God is able of these stones to raise up children unto Abraham" (Matt. 3: 9). Paul, in his brilliant exposition argues in Rom. 9: 8, "They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." This statement declares that those born through the power, or spirit of God are His true children. Paul further declared that circumcision of itself counted for nothing. The qualifying factor of being a member of the Family of God, is to walk after the example of Abraham's faith. This is in accord with the promises of God that Abraham would be the father of all that believe. Abraham's son, Isaac, was born through the power of the spirit of God strengthening Sarah to conceive. He was the "son of promise." Similarly, the sons of God (typified by Isaac) are brought to the birth by the operation of the Spirit Word upon their hearts and minds. They, too, are the "children of promise." They have been led, through the obedience of faith, to be baptised into the name of the Father, and the Son, and the Holy Spirit. They have received "the spirit of adoption (R.V.: 'sonship') whereby we cry, Abba, Father." It is their great privilege, in the grace of God, to be able to address Him in prayer, as Jesus taught: "Our Father, which art in heaven, Hallowed be thy name." Only such can in all propriety call God their Father.

"But unto the wicked God saith, "What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? seeing thou hatest instruction, and castest my words behind thee." Jesus expressed a similar thought, when he said, "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven; but he that doeth the will of my Father which is in heaven."

That is the criterion of those who have the spirit of sonship.

As children of God, they are assured of His loving kindness and protection. They are the object of His special care. To emphasise this care Jesus stated that the Father has knowledge of the death of such minute things as sparrows, and adds, "Fear ye not therefore, ye are of more value than many sparrows." He then said: "Therefore take no thought,* saying, 'what shall we eat?' or 'what shall we drink?' or 'wherewithal shall we be clothed?' (for after all these things do the Gentiles seek) for your heavenly Father knoweth that

*The Revised Version translates this as "anxious thought." Jesus is not suggesting that we rest entirely on God for these things of natural existence, for in fact, as dutiful sons and daughters we must play our part, and provide for our requirements. But Jesus is stressing the realisation that service and honour to the Father comes far before our own wants and needs. "Seek ye FIRST the kingdom."

ye have need of all these things." What comfort and assurance is revealed in the knowledge that God will provide for both the physical and spiritual needs of those under His loving care. In spite of the abuse and mismanagement of man, in spite of man-made economic recessions and redundancies, and in spite of man's greed, God will not without reason permit the righteous to go in want. In accordance with His will, the essentials of life will be available to them.

Yahweh's regard for His children is also revealed in His intimate knowledge of the hearts and minds of each one. He knows their weaknesses, and their strength. He sees through hypocrisy and discerns the genuine. He knows who have become hardened in sin, and those who have momentarily lapsed through the weakness of the flesh. He realizes that His children are by no means perfect, and He is ever ready to forgive those whose hearts are set upon Him.

"Like as a father pitieth his children, so the Lord pitieth them that fear Him, for He knoweth our frame; he remembereth that we are dust."

The sons of God are assured by the knowledge that God is with them. But that does not mean that everything will go smoothly for them. God is not rearing, as it were, hot-house plants. His purpose with His children is to develop strong characters in them, which are a reflection of His own virtues. The only way a strong character is developed, is through trial—in being placed in adversity such as Job experienced, when to human thinking, it would seem better to curse God and die; or, being placed in such a position as Adam, in which there was a choice to be made between the gratification of fleshly lusts or obedience to God. What was true of Jesus, is no less true of his disciples. "Though he were a son, yet learned he obedience by the things which he suffered." This is the principle of learning through suffering. And the followers of Christ should look upon life's experiences, in its joys and sorrows, as a means to this end—to develop a purified faith. True Sons of God expect their quota of trouble and distress. They are not surprised that their life in the Truth is mainly one of wrestling and struggling with their own weaknesses. Temptation, both within and without, is nothing strange to them. Thus we can take comfort from the words of Paul:

"My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye illegitimate children, and not

sons" (Heb. 12: 5-8 RV).

The implications of these remarks call for serious self-examination by those who claim to be sons or daughters of Yahweh.

If they do not experience the chastening of the Lord their claims are false.

There are so many ways in which trials and temptations may come. Discipline can come through the ordinary afflictions of the flesh, or there may be much wrestling with a rebellious spirit within the human heart. There is an ever-present need to beware of the deceitfulness of sin, to guard against conscience becoming seared as with a hot iron, lest they be found to be an enemy of God and in love with the world.

Genuine children of God and brethren of Christ are dedicated people. They have answered the call of God to separate from the world. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

The standard of family-identification set before them is the highest possible. They are told to "be perfect (mature) as your Father in heaven is perfect." They are expected to be worthy sons and daughters of their Father endeavouring to follow His example and instruction through His Word.

It is to such a people, that Jesus says: "Fear not little flock, for it is Your Father's good pleasure to give you the kingdom."

— R. Thompson (England)

God willing, our next issue will consider: "Jerusalem, our Mother."

Rail Not and Revile Not

That the Spirit should attach the penalty of exclusion from the Kingdom for the wicked misuse of the tongue is not surprising. What is more provocative of sin, discord and misery, than the working of an unbridled tongue? Is an ecclesia in a state of unprofitable agitation? Then the cause will be traceable, invariably, to the tongue. Let us do as we are bidden, control our speech by the Word of God, and sever our friendship with those who refuse to control theirs. Let us gently, but firmly, shut the door on the railer or reviler. To open it—and we can do so by providing the evil speaker with opportunities for his unlawful talk—is certainly the way to displease Christ, and to court trouble for our ecclesias. Moreover, should we be the ones who are reviled, let us not retaliate, but suffer the evil, as did Christ (1 Peter 2: 23), and Paul (1 Cor. 4: 12).

Prophecy of Emmanuel (Isa. 7-12)

HISTORICAL BACKGROUND

One of the most interesting sections of Isaiah's prophecy is that concerning Emmanuel contained in Chapters 7 to 12 inclusive. We propose, in future issues, to set forth a clear statement of the main issues contained therein, and reduce it to the terms of a verse-by-verse exposition.



Spiritual and Political Decline

Isaiah prophesied during the period of the joint kingdoms of Israel and Judah. In the north ruled Pekah: a man who had murdered his predecessor, Pekahiah (2 Kings 15: 23-25), but who himself was murdered by his successor, Hoshea (v. 30). He ruled for a period of 20 years (v. 27).

Pekah ascended the throne of Israel in the final year that Azariah (also called Uzziah) the leper, king of the southern Kingdom, died.

Azariah had ruled for 52 years before his death, and was succeeded by Jotham at the age of 25 years. Jotham reigned for 16 years before he died at the age of 41 when Pekah was commencing the 17th year of his reign over Israel (2 Kings 15: 2, 27, 32-33; 16: 1-4; 2 Chron. 28: 1-4).

Ahaz, at the age of 20 years, succeeded Jotham on Judah's throne. He reigned for 16 years surviving 12 years after the death of Pekah.

A struggle for world domination was developing between Egypt in the south and Assyria to the north-east. Squeezed in between these Powers were Syria, Israel, Judah and other small powers. Babylon had not then conquered Assyria, which at that time was attempting extension of its power by the conquest of other countries.

Ahaz stands out as one of the most wicked and shallow people ever to occupy the throne of Judah. He departed from the righteous example of the kings that preceded him on Judah's throne, and as a result was delivered into the hands of Syria and Israel (2 Chron. 28: 5).

First Invasion of Judah

2 Chronicles 28 details the awful damage done to Ahaz's

kingdom when Pekah invaded the land and slew some 120,000 inhabitants, and took 200,000 captive (vv. 6-8). It was followed by a vigorous protest on the part of Obed the prophet, who warned Israel of the folly of acting thus towards their brethren. As a result of his words, Israel was influenced to return the captives they had taken to Jericho before themselves retiring to Samaria (vv. 9-15). In this way a remnant of the people returned to Judah. At the same time, an independent attack was launched against Judah by Rezin, the King of Syria, who also carried away a great number of captives to Damascus (v. 5).

The record indicates that though Israel and Syria were united in their desire to secure the reduction of the Kingdom of Judah, the initial attacks appear to have been executed separately. There is not any record of the return of any captives from Damascus.

Syria and Israel Confederate

Successful separately in their attacks against Judah, Syria and Israel decided to confederate. There was the looming threat of Assyria, and the urgent need of a united front against the impending attack. The refusal of Judah to align itself with the confederate forces was as a thorn in their sides, and weakened their stand against the on-rushing Assyrian power. They planned to unitedly attack Jerusalem, and place on the throne a nominee who would carry out their wishes in that regard. The Assyrian King, Tiglath-pileser, was on his way. As recorded in 2 Kings 16: 5-6, Israel and Syria joined forces and unitedly besieged Jerusalem. But their attack failed; they could not take it.

Ahaz Turns to Assyria

Faced with the dire prospect of the combined military might of two powers that had already, independently, been more than a match for him, Ahaz was in despair. He could have appealed to Yahweh for assistance in his extremity (as Hezekiah did on a later occasion), but he lacked the necessary faith. Instead he turned for help to the Gentiles:

Of all papers in the world, the Bible ought to be the alpha and omega of a paper designed to instruct religiously the tender and plastic minds of children; because no ideas make such indelible impressions upon us as those implanted in our earlier days. God's thoughts therefore should be the first to vibrate in the child, and then man's, if at all, on religious subjects.

Tiglath-pileser, King of Assyria, and to the material power that he wielded.

He besought the assistance of the Assyrian to break the confederacy of Syria, and such was the lack of holiness that characterised the man, that he spoiled Yahweh's Temple to secure the services of the king. The hire was paid in Yahweh's dedicated things (vv. 7-9).

In the outcome, the confederacy between Syria and Israel was broken, and Rezin, King of Syria, was slain by Tiglath-pileser.

Ahaz Adopts the Syrian Idolatry

Ahaz then went to Damascus to meet his champion. While there he saw an altar of which he had a copy made and embracing the Syrian idolatry, he erected it in the Temple, displacing Yahweh's altar to do so (vv. 10-16).

This outrageous conduct was an example of infamy to the people of Israel, and for Ahaz and his supporters it could have only one result.

Ahaz soon found himself in distress (2 Chron. 28); this time by the Edomites, and Philistines (vv. 17-19). Again (v. 16), he turned to Assyria for help, adding sin to sin by further spoiling the Temple to do so (v. 21; 2 Kings 16: 17-18). On this occasion, however, his appeal for assistance was spurned. Far from helping him, Tiglath-pileser "distressed" him (vv. 20-21).

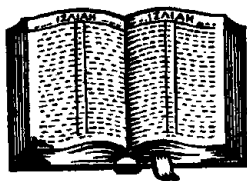
Ahaz Dies Unhonoured

Ultimately, Ahaz died unhonoured. Such was the character of the man that he was refused burial among the sepulchres of Judah's kings (2 Chron. 28: 26-27).

The historical background of the section of Isaiah, we propose, God willing, to consider in future issues, was therefore the last four years of the reign of Pekah, son of Remaliah, King of Israel, and the first four years of the rule of Ahaz, King of Judah, before Pekah was murdered by Hoshea and Rezin was slain by Tiglath-pileser, King of Assyria.

— E. Spongberg (N.S.W.)

Many have told us that they came into the Truth through reading Brother Thomas's writings. Many others have testified that they came into the Truth through reading Brother Robert's writings. We have yet to hear of a single one coming to a knowledge of the Truth through reading criticisms and animadversions (misnamed, in many instances, corrections) of these men's writings.



Things Old and New

No. 27—

“HE TEACHETH MY HANDS TO WAR”

The last few articles have revealed some aspects of the way in which Jesus and his brethren will conquer the world. We have seen that the great bone of contention (or to use a scriptural simile—“burdensome stone”) will be the national restoration of Israel; that the war will be waged on largely natural lines, and that the pattern will be the previous wars of God.

In this article, we will consider the subject of these pattern wars, leaving the reader to imagine what it will feel like to be acting as part of Yahweh’s Officer Corps in Mexico or Malaya, in Madagascar or Moravia.

The great battles of our nation’s past have generally had three stages:

1. a lightning stroke of judgment on the enemy;
2. panic in the enemy’s ranks;
3. a chase by the massed armies of Israel.

We suggest it will be similar to this, when Christ is the great Commander.

Read the book of Joshua; read the book of Judges; study the battles of David and of other notable kings, and project what you learn into the future. In the following thoughts we have endeavoured to picture, **WHAT MIGHT BE** the pattern of the future, as revealed in the past. We would appreciate the comments of our readers upon these matters.

“The Cities of the Nations Fell”

Imagine a group of saints and Israelites moving through the territory of a Catholic Germany. Their valiant deeds are known in Munich, and as in Jericho of old, “the inhabitants of the land will faint because of us” (Joshua 2: 9-10). Cities will again be rocked at their very foundations, even

as Jericho. Rome will not be alone in being plunged into the abyss.

Consider a strongly fortified town in Hungary. The Catholic forces of the Pope's international brigade are going to make a strong stand. The armies of Israel besiege the place. Their faith is not, however, strong, and a small company of them is permitted to taste defeat at the hands of the beast, so that they may learn that their might is not in themselves. Then, after the weeding-out effect of the defeat, we set an ambush, and, leaving a small fighting force behind the town, we cross the Danube, as if leading Israel away. The enemy thinks he sees a chance to strike a blow while we are going through the ponderous business of ferrying an army across the mighty river. Out of the fortifications stream his armies. Into the empty city move the Divine Task Force of picked Israelites. Everything is given to the sword and to the fire. The Papal armies look back too late, to see the town in flames. If you want more details, read Joshua chapter 8.

Perhaps Milan is about to fall before the troops of the King of Israel, when darkness sets in. Here is a key city on the road to Rome. "Sun stand thou still!" (Joshua 10). Then comes a violent chase down the valleys of Northern Italy to wipe out the enemy and put the fear of Yahweh upon the survivors. Would you quail at the idea of re-living Joshua 10: 26, and taking the Archbishop of Milan and his senior priests, and "hanging them on five trees"?

Wherever possible the principles of Deuteronomy chapter 20 will be followed. Peace will be proclaimed to the threatened city. The opportunity for unconditional surrender will be offered. If rejected, then that city will be utterly destroyed. Many in the territory of the fourth beast will so meet their fate. This chapter is also instructive on the crusading spirit which the immortal saints will instil into the Israelitish armies. Like the priests of old, they will exhort the people not to let their hearts be faint, for "Yahweh" your God is He that goeth with you to fight for you against your enemies, to save you."

The Spirit of a True Crusade

The spirit of Deuteronomy 20 is illustrated in the battle fought by Jehoshaphat against a great confederacy (2 Chron. 20). This account is one of wonderful beauty, having lessons for us in our daily battles in this mortal probation, as well as being a prototype of the battles that are to come. Preparation for battle began with prayer, followed by exhorta-

tion. The immortal Jehoshaphats of the future will not need to say, as he did in his days of mortality, "Oh! Yahweh, we know not what to do" — but the rest of the sentence will apply: "our eyes are upon thee." Then, the advance will start with Israelitish singers going before the troops "to praise the beauty of holliness" (v. 21).

"And when they had begun to sing and praise, Yahweh set ambushments against the enemy."

Here is one case where the troops of an alliance against Yahweh's people fell out among themselves, when "every one helped to destroy another," or, as the prophets say, "every man's hand shall be against his brother."

The heroism of the book of Judges will be reproduced by select Israelites trained and instructed by the saints. There will be an Ehud prepared to go courageously forth to assassinate the obdurate mayor of this Spanish city which is trying to hold under the Jews (Judges 3 — the world calls Ehud treacherous, but the Word sets him forth as a great man). Victories such as that of Barak, Deborah, and Jael will again be experiences, and the Song of Deborah will again ring out (Judges 5). In fact, the song itself seems to recognise that it would again be sung on an even greater occasion:

"So let all thine enemies perish, O Yahweh; but let them that love him be as the sun when he goeth forth in his might."

Consider the story of Gideon repeated in the future. The use made of panic-creating conditions. How those already-jumpy Midianites were terrified when the lights shone out, the trumpets blasted, and the blood-curdling cry went up from every side: "The sword of Yahweh and of Gideon." Before peace could come, there had to be the throwing down of the altar of Baal, and its replacement by another called "Yahweh Shalom." Peace! on the basis of the witchcraft of the latter day Jezebel utterly destroyed. Psalm 83 and Isaiah 9-10 show the defeat of the Midianites, and the execution of their kings as typical of the greater battle yet to come. The Psalm gives the cause of the war succinctly: the enemy who says, "Come, let us cut them off from being a nation, that the name of Israel may be no more in remembrance." It also presents the object of the war: **"Fill their faces with shame; THAT THEY MAY SEEK THY NAME, OH YAHWEH."** **"Let them be confounded . . . that men may know that thou, whose name alone is Yahweh, art the most high over all the earth."** Isaiah associates the day of Midian" with the son to be given, who, after his triumph, shall carry the government upon his shoulder.

The Beloved Man of War

The wars of David are full of precedents for the coming war, and David himself stands as a type of Jesus as the man of war. The episode of David and Goliath is a cameo of the whole war, wherein the seeming insignificance of the beloved (David) of God triumphs over the bragging brutality of the Gentile giant; wherein a little stone brings down the mighty image of human prowess (Dan. 2: 45). The object of the Goliath contest was "that all the earth might know that there is a God in Israel." The victory of the Divine few over the godless many, is prefigured in the story of David's mighty men in 2 Sam. 23. In 1 Chron. 18-20 we read of the campaigns of David whereby he established his dominion from the brook of Egypt (the Wady al Arish — boundary of Egypt) to the Euphrates (in its Syrian section), with the obvious future undertones.

The Psalms abound with the spirit of David's warfare, and therefore of the war in which we hope to engage. We ought to make ourselves familiar with them, for it will be part of our duty to instruct Israel out of them. **Psalm 9:** the nations taught to know themselves but men, when cities are destroyed and the heathen rebuked. **Psalm 18:** "He teacheth my hands to war, so that a bow of steel is broken by mine arms; I did beat them small as the dust before the wind . . . thou hast made me head of the heathen." **Psalm 45** is the song of a bridegroom who had been the conqueror in war, and **Psalm 46** invites us to come and see what desolations Yahweh has made in the earth, in causing wars to cease, that He might be exalted to the ends of the world. **Psalm 47:** "Yahweh is terrible;" he subdues the people under Israel in order "to choose our inheritance for us, the excellency of Jacob whom he loved." You can not believe in the promises of God to the patriarchs and to David without being heart and soul in accord with the great war that is to come. Christadelphians — pacifists? Never!

Psalm 66 invites the nations to make a "joyful noise unto God after their defeat . . . he ruleth by His power for ever." The glorious picture of life on earth in the age to come, which we have for many past months been contemplating, will only be possible after the terrible works. **Psalm 77** is one of the many Psalms on the vengeance that is to come. **Psalm 118** describes the nations as bees compassing Messiah about, and being destroyed. Out of his own experience in the past, David penned the battle songs of the future.

The Second Exodus

Time fails us to tell of the many references in the prophets to the "Second Exodus." God's mighty arm was outstretched to deliver Israel from Egypt, and the events of the future are so modelled upon this, that Jeremiah tells us that "the days come that it shall no more be said, 'Yahweh liveth that brought up the children of Israel out of Egypt:' but 'Yahweh liveth that brought up the children of Israel from the land of the North and from all the lands whither he had driven them; and I will bring them again into the land that I gave unto their fathers'" (Ch. 16: 14-15).

Isaiah and Haggai both record how Israel will spoil the nations as they did the Egyptians of old. "The wealth of the nations" shall be brought to Israel (Isa. 60). The silver is mine and the gold is mine (Haggai 2). The temple will be erected with the spoil of war which shall be sanctified unto Yahweh for use in the place where He shall give peace.

Reconstruction

As the war sweeps forward from country to country some saints will be posted in each area to lead the work of reconstruction. Visualise the utter chaos that will prevail wherever the tide of Divine war has passed over a locality. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage — turned upside down and utterly spoiled (Isa. 24).

I want to close this article with a picture of a saint strong in immortality, yet left to use his initiative as the angels have been. The locality is any of the busy towns or cities of this modern age — now shattered and a shambles. The toll of war between nation and nation, the strokes of judgment from hail, flood or earthquake, followed by the violence of the Israelitish conquerors who had to capture the city because of the obstinacy of its rulers supported by the civic pride of its citizens. All these have reduced the once proud monument of human ingenuity and conceit into a mere shell.

Now it is quiet. One by one the survivors shake themselves and emerge from the holes of the rocks and the caves of the earth (Isa. 2).

Food is short, disease is a danger. You are in charge of this part of the city. There is a foodstore still standing in the next sector. Brother "X" is in charge there. Rapidly you are found by his side, together with saints from other parts of the city. Together you work out a plan for the temporary

feeding of the numerous survivors — few compared with the previous population, yet many in total. Then aided by the Divine wisdom, which will be yours, imagine yourself and the other saints mobilising the able-bodied mortals to lead the way out into the surrounding countryside to build up supplies to hold the position until the first harvests can be reaped. Other saints will be in touch with the next country where the war has been over for, say, a year or two, and a rural community is already being established. Their surplus will have to help the country just emerging from the war.

Out into the countryside, we lead the people. The land is divided between them, and the long process begins of teaching them simple ways, of beating their swords into plowshares and the spears into pruning hooks, so that they may dwell every man under his own vine and fig tree, and none shall make them afraid. Year by year this situation is extended until the whole earth is "sitting still and at rest," and the beautiful conditions we discussed in our earlier articles spread to earth's remotest bounds.

Previous articles have been aimed at helping us to feel the reality of the Kingdom, for which we daily pray; to be in sympathy with the kind of Kingdom it will be; and to have our hands ready and minds militant for the war which will destroy the whole structure of this present evil world.

God willing, the next few articles will consider some of the people we hope to meet in the Kingdom; how they came to be there; and why.

— Edgar Wille

Next Issue: "The Final Consolation."

Profit by Criticism

Useful men are those who do the right independently of frown or smile. This is the type that will come to the front when the government of the world is taken over by Christ. To cease useful work because of fault-finders is not commendable. We should try to be improved by criticism, whether it emanates from people who are kind or unkind, fair or unfair. To have one's failing pointed out is not pleasant, but the process is not without advantage. Our duty is to listen to reasonable criticism, and to remedy promptly flaws which our critics expose. To pooh-pooh such criticism is contemptible. Still worse is it to wriggle and struggle to evade it—to endeavour to make an unworthy act appear worthy, or an untrue and illogical statement appear correct and coherent. To do so (and too much of this is done) is very derogatory to a brother's reputation.

— A.T.J.

Book Review

“ENDEAVOUR”

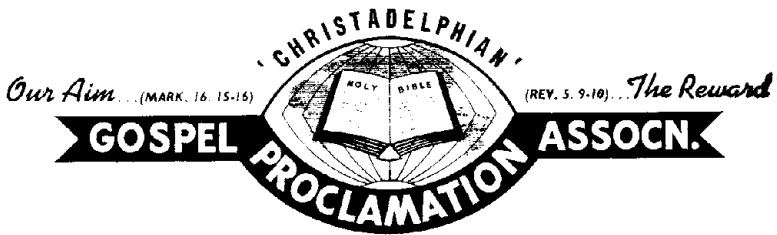
This is the name of a new magazine published in England. It is beautifully produced and printed. Unfortunately, this is about the best that we can say of it. The matter it sets forth must come as a serious warning to those who are trying to hold firmly to the “Narrow Way” which leads to God’s Kingdom. We write this with sorrow, and with no desire to be unduly critical. But we earnestly believe that the type of article printed in this periodical will not assist to restore that much needed virility in Christadelphian circles for which one writer appeals (see p. 5).

Most names and denominations of the apostacy have their so-called Christian Endeavour Movements in order to increase their numbers by subtle methods which appeal to the human mind; and this magazine, circulated among us “for Christian thought and action,” is no exception.

The symbol of the cross forms the design of the cover. It is the symbol that an apostate Christendom has taken to itself; a symbol, therefore, which in the minds of most will be associated with the fallacies of a world that does not truly know God. This symbol was used by Constantine as a Talisman which went before his army into battle. Later it developed into the Mark of the Beast, which babes were marked with at their rantismal regeneration, and still later, none were allowed to buy or sell without the mark of the cross in their foreheads. It also became the mark in the hand of Special Ambassadors from the Roman Church who tortured and put our Brethren to death. Let us be warned by the words of Rev. 13: 16-18.

There is a mark, however, which must be in the foreheads of the true brethren of Christ. It is the Father’s Name (Rev. 14: 1). The Memorial Name — Yahweh Our Righteousness — was the name in the gold plate set into the bonnet of the High Priest. The only way we can be marked in our foreheads is by patient study which will impress our separation upon us, and prepare us to be Kings and Priests of the future age.

Making our very distinctive teachings more “palatable” by meeting the apostacy “on their own grounds,” was the



Annual Report

1st July, 1960 to 30th June, 1961

We feel the greatest thing revealed in a review such as this, of the past year's work of the Association, is the tangible evidence of Yahweh's blessing on the efforts put forward. We acknowledge that "unless Yahweh build the house, they labour in vain that build it," and trust in His strength to carry this work further in His Name.

This review will be of intense interest to those who "with one mind are striving together for the Faith of the Gospel."

Aims and Objects

The Association consists of a group of brethren determined to support the extension of the understanding and proclamation of the Word, both within the ecclesia, and to the world. In these materialistic and Godless days, it is vitally necessary for ecclesias to be strengthened and prepared for the work of being a centre for irradiating the Truth, and "worthwhile results" are manifested in the increasing faith, activity, initiative, zeal, courage, and self-sacrifice of the households of Christ. The Association offers assistance and co-operation in any direction possible to ecclesias and groups in their efforts to proclaim the Gospel. We regard it a great privilege and duty to "hold forth the Word of Life."

This review is designed to outline many of the ways in which these aims have been implemented.

Summary of World-Wide Applications Received

In the past twelve months, a total number of 1,020 applications for further literature has been received. Thus the Truth's literature is penetrating into many parts of the world, that "God may give the increase."

South Australian Suburban

Adelaide	3
Enfield	60
Woodville	53
Cumberland	62
	178

Country Districts of Sth. Aust.

65

Interstate

New South Wales	124
Western Australia	40
Victoria	50
Tasmania	60
Queensland	45

319

Overseas		North Africa	1
Philippines	30	West Africa	215
U.S.A.	80	South Africa	14
Canada	30	India	13
England	14	North Borneo	3
New Zealand	80	Scotland	1
South America	3	South Cameroons	1
New Guinea	1	Jordan	1
New Mexico	1	Hong Kong	4
Brazil	1		458
British West Indies	2	TOTAL	1020

Our special mailing lists now have over 1,000 names and addresses of potentially interested friends who receive our literature. Increased efforts are being undertaken to personally contact these people wherever possible. And in the next twelve months, an even larger number of people can be contacted in this way, God willing. Your prayers and continued practical support will greatly assist in the wider dissemination of the Truth to the large reading public.

Penetration of Literature

Australia: Population 10 million.

Throughout the continent of Australia, people are writing in for further literature. The 562 applications mentioned above, have come from many different parts.

United States of America: Population 180 million.

People in 20 of the States have written in, as indicated. Arkansas 4, New York 3, New Mexico 3, Kentucky 2, Montana 1, Oklahoma 4, Washington 3, Texas 10, California 21, Massachusetts 10, Indiana 1, New Jersey 2, Oregon 2, Michigan 3, Pennsylvania 1, Ohio 1, Mississippi 3, Main 1, Kansas 2, Missouri 2.

Canada: Population 16 million.

Applications have come from Ontario 12, British Columbia 10, New Brunswick 3, Alberta 3, Quebec 2.

Nigeria: Population 35 million.

From the newly-independent Nigeria, the following requests have come: Okoko 63, Aba 123, Katsina 5, Oturkpo 6, Calabar 8, Agbor 1, Onitcal, Port Harcourt 1, Oshogbo 1, Opobo 2, Omoba 2, Enugu 1, Abahaliki 1.

Philippines: Population 25 million (80% Roman Catholic) comprising 7,000 islands.

Thirty new applications were received from: Leyte 2, Silay City 4, Rizal 4, Negros Oriental 8, Manila 2, Cebu City 4, Quezon Province 2, Zain Del Swe 1, Pampagna 2, Luzon 1.

Our labours are not limited to preparing and forwarding literature, but are also used in the encouraging of the Brotherhood, and extending the knowledge of the Truth. Here are some of these aspects.

Mailing of "Herald of the Coming Age"

Over 80,000 "Herald of the Coming Age" in six issues were printed during the past 12 months. 29,000 of these were mailed out to applicants. An additional 17,000 were sent into Tasmania alone.

Besides the regular mailing, we undertake special mailing to selected areas. God willing, we plan to place a copy of our literature in every

home in Australia. At present, areas in Western Australia, Queensland, New South Wales, are being covered, but many more areas can be sponsored. Ecclesial groups and individual brethren can arrange for literature to be mailed into their immediate localities, advertising their study classes, lectures, discussions, etc., and showing localities of the meeting places. If you desire to cover your own district, use the telephone book for addresses, and forward them to us for mailing on your behalf.

The Association will print, address, wrap, and mail 60 copies of the "Herald" to 60 different addresses for £1. In this way, the fundamental principles of the Truth can be introduced to interested friends in your own locality, and it serves as a valuable adjunct to public proclamation work.

Distribution of the "Digest of Truth"

Since the reintroduction of this periodical at the end of last year, three numbers have been issued. A total of 46,000 have already been printed and distributed to many parts of the world. There are no stocks left because of increasing demand, but 35,000 of the next issue (No. 124) are now being printed to cover the many orders on hand. This new improved edition has many features. It can be supplied to you bulk at £2/10/- per 1,000, or 6/- per 100 copies. This leaflet is ideal for distribution in specific locations and arrangements can be made to carry large advertisements for lectures, and ecclesial location details on the back page. Many ecclesias and groups receive regular supplies for planned letterbox distribution.

Newspaper Advertising

The Association through its contacts has advertised extensively in many South Australian city, suburban and country newspapers. Assistance was also rendered to other small groups in this sphere.

Campaign Work

An important function of our work is the organisation of special efforts for the proclamation of the Word.

In July, 1960, the Editor, Brother H. P. Mansfield, conducted a series of lectures and study campaigns throughout U.S.A., Canada, England and Germany. The report of these has been mentioned in recent numbers of the Editor's Notebook in the "Logos." While he was absent, members of the Association assisted in the Enfield Ecclesial Hall opening campaign held at the end of July. Around the theme, "Faith in the Last Days," public lectures and study nights were conducted. Special features of this campaign were addresses on "The Truth in the Days of Dr. Thomas and Robert Roberts," prophetic aspects from "Elpis Israel," and exhortations from "Seasons of Comfort," with a display of old volumes of the many works of the pioneers.

Yagoona Hall Opening Campaign

Extending over three weeks last November, the Yagoona Ecclesia conducted their hall opening campaign surrounding the theme: "The Prophecy of Isaiah." One of our members, Brother J. Martin, spoke throughout the campaign, which was introduced by the message of Isaiah 66: "Where is the house ye build me?" Five public lectures based on the prophecy were given during the three weeks surrounding the theme: "The Coming of Christ, King of Israel." These were well attended throughout, with a total of 28 friends present.

The campaign stimulated all who participated to search further into

the message of Isaiah, enriching their understanding in the many aspects of this glorious prophecy. Contacts from the lectures are being maintained with pleasing indications for the future.

Enfield Ecclesial Effort — Book of Revelation

A full report of this special effort, held during February and March this year, was included in the last G.P.A. supplement. The effort extended over 11 Sunday evening addresses, with challenging subjects. Eight to ten contacts were maintained over six study evenings, and good results are manifested in the attitude of all (including the ecclesia) to the Truth. Contacts from this series are being instructed in friendly home discussions. (See report below on "Home Study Meetings.")

Cumberland Ecclesial Hall Opening Campaign

The announcement of this special effort was contained in the last G.P.A. supplement. The effort commenced at the end of April, and consisted of three public lectures, three study nights, a "Preaching the Truth" night, and follow-up informal question nights for interested friends. The theme of the campaign was "The House of Prayer for all Nations," based upon the remarkable book, "Temple of Ezekiel's Prophecy," by Henry Sulley.

The effort was well attended throughout, as illustrated in the following summary, and an excellent response was received.

Special features of this campaign were a 40-page study book on "Divine Worship in the Age to Come," the introduction of the new G.P.A. hymn books, lecture leaflets, a set of beautifully-coloured slides on the "Temple," a large lecture chart, a special Sunday School afternoon with Bible competitions, etc.

This hall-opening campaign was the culmination of many years' work in the Cumberland area, as indicated in the article: "The Truth in Cumberland (Sth. Aust.)," which appeared in the "Logos," page 205.

Summary of Cumberland Ecclesial Effort

	Interested Friends	Unbaptised S. School Scholars	Brethren & Sisters	Total Present
Opening Fraternal	20	60	425	505
Memorial Meeting	—	—	200	200
First Special Lecture	21	20	217	258
Illustrated Study on Ezekiel's Temple	16	42	129	187
Young People's Night	18	73	60	151
Memorial Meeting	—	—	175	175
Second Special Lecture	20	60	174	254
Sunday School Open Afternoon	10	120	155	285
Study Night on Priesthood and Sacrifice	5	15	127	147
Preaching the Truth Night	—	—	90	90
Memorial Meeting	—	—	155	155
Third Special Lecture	15	50	165	230
Totals	125	440	2072	2637

Arising out of this effort, a total of 35 applications for literature were received: 25 from lectures, 5 from advertisements, and 5 from leaflet distribution. The Cumberland Ecclesia is following-up and extending their efforts further, throughout their area.

Sixth Australian Christadelphian Youth Conference

Some 240 young people from many parts of Australia and New Zealand attended this conference, held at Victor Harbor, South Australia, at the end of May this year. Seven public lectures were delivered to the theme: "The Return of Jesus Christ to the Earth in Glory." Good numbers of interested friends attended these lectures, and over thirty applications for further literature are now being followed up. Prior to the conference, 2,000 "Heralds" were mailed to residents in this area, and "Digests" and invitations to lectures were personally distributed by young people. Thus a valuable witness for the Gospel of the Kingdom in the southern districts of South Australia was maintained.

Malvern Hall (Sydney) Campaign

A special 10 nights' campaign around the Word was conducted by Brother H. P. Mansfield at Malvern Hall during June. Many beautiful aspects of the Word were considered during this period. A fraternal evening opened the campaign with a talk illustrated with colour slides entitled: "Through Lands of the Bible." The first lecture was "The Challenge of Christ's Second Coming," then followed a series of study nights on "The Poems of David," "Our Relationship to God" (beautiful facets of God manifestation), "Men of Destiny" (examples of faith in Hebrews 11), "Gospel Extension Activities" (illustrated), "Practical Proverbs for Daily Living," "Cities of Destiny" (Pompelii, Rome and Athens). The second lecture was "How Christ's Coming Will Change the World," and the campaign ended with a consideration of "The Glory of the Millennial Temple," illustrated with colour slides. Many good reports have been received concerning the excellent response.

Queensland Campaign

Following the Malvern Hall campaign, the Editor conducted a series of special nights with five ecclesias throughout Queensland. Nights were spent at Petrie Terrace, Brisbane, Wynnum, Rockhampton, Townsville, Bajool and Atherton Tablelands, considering many aspects of the Scriptures. The public lecture at Townsville produced excellent results, with 26 names of interested friends being received.

Overseas Campaigns

Brother H. P. Mansfield and Brother and Sister L. J. Colquhoun left Australia on 20th July for a five month overseas campaign with many ecclesias in America, England, Germany, and South Africa. Their tour commenced from Los Angeles, U.S.A., and after completing appointments at the Idyllwild Bible School, they will visit San Francisco, Houston, Texas, Pittsburgh, Piketon, Canton, New Jersey, New York, Buffalo, Detroit, and other ecclesias in America. In Canada, they will visit ecclesial groups in many places, including Vancouver, Victoria, Nanaimo, Vernon, Brantford, and Strathroy. A large Gospel Proclamation Campaign will be conducted by the Los Angeles brethren over a period of three weeks in October, with Brother Mansfield as the speaker. They intend to make a public testimony to the Truth around the theme: "Crisis in Christendom." Preparations have been going on for some time, and are still continuing for this long series of special efforts. Further efforts are contemplated in England and Germany, culminating in a four-week campaign with about six ecclesias throughout South Africa. They intend to return to Australia at the end of November, or early December.

Future Campaign Work

Many special efforts for proclaiming the Word have already been

proposed for 1961-1962 (God willing). The Association has been asked to conduct and assist in conducting campaigns in almost every State of Australia. At present, preparations are now commencing for proposed efforts in Western Australia, South Australia, Victoria, Tasmania, New South Wales, and Queensland; and details are being finalised. Further details of these eight campaigns will be given periodically.

Special Available Literature

In conjunction with the Cumberland ecclesial effort, "Divine Worship, its Meaning and Purpose," a four-page souvenir leaflet on the "Tabernacle in the Wilderness" was produced. A special printed 24-page booklet was prepared for the recent Enfield Campaign surrounding the Book of Revelation, and the Centenary of "Eureka." It comprises extracts from "Eureka" dealing with "Christ's Glorious Title, His Solemn Warnings, His Encouraging Promises." An excellent 40-page study book was printed in association with the recent Cumberland effort on the theme: "A House of Prayer for All Nations." This book, consisting of a series of extracts from pioneer writings cover such headings as "The Nations Subdued," "The Land Prepared," "A House of Prayer," "Forms of Worship," "Priesthood," "Sacrifice in the Age to Come," "A Transformed Territory," and a "Final Exhortation." A 128-page book, entitled "Christadelphian Standards," was specially produced as a memento of the Youth Conference. This excellent book, which restates the Christadelphian attitude on many matters in a series of short articles, is designed for daily meditative reading. Among the matters set forth, are the following: "Christadelphian Behaviour in Public and Private Life," "Bible Teaching Concerning the Creator," "Deity Manifest in Flesh and Spirit," "Faithful Exhortation," "The Privilege and Duty of Public Service," "The Truth in Opposition to Christendom," "Words of Warning," "Divine Worship in the Age to Come." This special literature is available with other important aids in Bible Study as advertised on the back cover of "Logos."

Further Study Aids Proposed

The "Elpis Israel Classes of South Australia" have complete verse-by-verse study notes available on many subjects. These notes are designed to increase your understanding of the Word, and are particularly designed for private and group studies. Details can be obtained by application to Elpis Israel Classes, Box 226, G.P.O., Adelaide, South Australia. It is hoped to supplement the variety of notes available in the ensuing months. In conjunction with campaigns there will be an addition of verse-by-verse Bible marking notes on many books of the Bible, and special subjects.

Home Study Meetings

There has been excellent results during the past year, from the activities of the informal monthly "cottage meetings." These home study classes, designed to outline the fundamental teachings of the Word in the informal and friendly atmosphere of the home, are held in many places. The class conducted by the Enfield ecclesia in the home of Bro. and Sis. P. Wilson has had excellent attendances. At the last meeting there was 35 brethren and sisters and 6 friends present. At the previous meeting there were 45 present with 13 friends. Some Jehovah's Witnesses and Seventh Day Adventists came to the meeting before this, at which

the attendance was 38. Clear instruction and friendly discussion by question and answer are a feature of these classes.

The Class conducted by the Cumberland ecclesia has been well supported, averaging 6 to 8 interested friends in recent meetings.

The home study class in the Woodville area first commenced on 28th May, 1951. The largest meeting saw 58 crowding into the home. A good number of interested friends consistently attend this class also. In the last two years, excellent results have been revealed. Recent meetings have seen 30 present with 10 friends, and in all, more than 24 members of this class have obeyed the instruction for baptism.

Reports have been received from other small groups meeting in other parts of the world. Invitation cards for these meetings have been prepared by the G.P.A. These can be obtained and used to publicise classes to interested friends.

Special Mailing Effort — Tasmania

During the 12 months 1959-60, an excellent response to our appeal for the mailing of literature into Tasmania was received from brethren and sisters throughout the world. This support enabled over 19,000 "Heralds" to be mailed to the Tasmanian public. This past 12 months (July, 1960-June, 1961), has seen an additional 17,000 "Heralds" posted throughout Tasmania. This State has now been largely covered, and we sincerely appreciate those who, by their contributions, have enabled this witness to go forth so extensively. About 200 people have requested further literature. A large number of these have been contacted personally; others by letter; and further instruction in the Truth is continuing with many. Much work is before the ecclesias at Launceston (about 63 brethren and sisters) and Hobart (11 members), in witnessing to the Truth.

1962 Special Mailing Effort — Western Australia

The mailing of "Heralds" into Western Australia has already commenced in the large electorate of Forest (in the south-west). The Association plans to cover Western Australia with the Truth's literature, as the next step in its Australia-wide plan. There is an urgent need for this work. Western Australia is the largest State in the Australian Commonwealth. It has an area of 975,920 square miles. It is 40 times the size of Tasmania, but only has double the population. More than half of this population is found in the chief towns in the Metropolitan area. Much of the interior is taken up by the Great Sandy Gibsons, and Great Victoria deserts. In the country districts, there is only one person to every three square miles. Most of the brethren and sisters in Western Australia live in the capitol - Perth - and meet in two ecclesias: Irwin Street, and Perth Central. The Perth Ecclesias have doubled their membership in the last ten years, now numbering about 140. Due to vigorous preaching, there are now three times as many brethren in the country districts as there were 10 years ago.

Readers can help increase the work of the Truth in Western Australia, and greatly encourage the workers there, in the next 12 months. The Association wishes to publicise the Truth further, by mailing literature into homes throughout this vast State.

This is our aim for 1962.

Your financial support can help us to achieve this. We present this

new objective to the Brotherhood, confident that support will be readily forthcoming, in the mercy of Yahweh.

Your prayers and practical co-operation for this work are desired. Will you help?

Your Practical Co-operation

The generous response of readers everywhere has provided the means for extending the usefulness of the labours of the Association.

Your contributions have enabled the work to go forward with ever-widening scope. The above report has indicated some of the activities of the past year, and we now enter into a new 12 month's work.

The work ahead is greater than ever before, and will require the concerted effort of all. We can pray that "the Word of the Lord may be running and gaining glory, according as it did even with you" (2 Thess. 3: 1). Let us "stand firm in one Spirit, with one soul vigorously co-operating for the Faith of the Gospel" (Phil. 1: 27). We give thanks to the Father for the benefits and blessings received, and acknowledge Him in all that we do. For without Yahweh's blessing, failure is inevitable.

"Except Yahweh build the house, they labour in vain that build it; except Yahweh keep the city, the watchman waketh but in vain" (Ps. 127: 1). "Neither is he that planteth anything, neither he that watereth; but God that giveth the increase" (1 Cor. 3: 7).

CONTRIBUTION FORM

Please find enclosed the sum of £ : : , donation towards
the funds of the Gospel Proclamation Association.

NAME.....

ADDRESS.....

**Please make all money orders, etc., payable at West Beach
Post Office, West Beach, South Australia.**

method used by Clemens, Origan, and others in the third century, and ended in a departure from the Narrow Way, paving the way for the establishment of the Roman Catholic Church. We read in "Endeavour" that **"Catholic, Nominally Protestant, Agnostic and Atheists are shut off from us by a wall largely of our own making which is called our separation from the world. Remembering our imperfections, and Christ's admonition, 'Judge not, that ye be not judged,' let us dig it down, and meet them on their own ground, making our separation one of spiritual strength."**

This separation is not one of our making, but that of the Word. It is a principle commanded by Christ. Let us remember that whilst we are called upon to witness to Truth, the manner in which this is to be done is clearly defined in Scripture. We need to remember that it is God Who is doing the calling, and Who will do the selecting, and that we are but ministers on His behalf. If we destroy His commands in order to preach the gospel, we will be found "doing evil that good might come," a principle soundly condemned by Paul (Rom. 3: 8).

It may be that we have read more into these words than is intended. If we have done that, others have done likewise, and this warning note still needs to be sounded. It is not what a person intends but what he does, that is often the grounds of rebuke in the Word. The serpent did not intend to bring death, but it did do so, and thus came under condemnation.

Our fears are increased when we are told to replace our distinctive way for a "more tolerant attitude"; — to get among such organizations as the "World Refugee Year," and to let men judge us by what we do in the giving to charity, "working among people of other denominations in famine relief, etc." The danger of such advice is not in its outright error, but in a mixture of truth and error, always more subtle. We are exhorted in the Word, to "do good unto all men" and "faith without works is dead," but Jesus was angered by the religious leaders of his day who sought to be "seen in the market place exhibiting their good works." We recognise our duty to help the suffering whenever and wherever we have opportunity; but a cause is not really advanced by prostituting the Scriptures in its support. The dramatic wording of this article in "Endeavour," is not in accordance with fact, and it is a pity such extreme language is used. Another article devoted to the same cause comments:

"However unpleasant it may sound, if we could combine the

works of the Quakers with our theology we should surely, by God's grace, be a real power for conversion."

But, contrary to that, if we ever need to harness the works of the Quakers to gain converts, our witness for Christ has completely lost its power. Did the Apostles ever appeal to such aids? Did the early ecclesia ever use them to such end? By no means.

This article continues:

"Let us not assume a critical attitude and cross-examine them for their false beliefs, but instead rejoice with them for those things which we have in common. With many this may be quite a lot, namely, the Christian Life, the general principle of atonement in Christ and a life after death. Friendly discussion and working together in worthwhile activities will provide opportunities for exchange of views often by no means of a one-sided benefit."

What is meant by this we cannot say! The previous paragraph makes reference to Catholic, Protestant, or even agnostic or atheist. With such surely Christadelphians have little or nothing in common. Their idea of atonement is not ours; their life after death is not that of the Bible's; their activities provide no opportunity for "working together."

But the most objectionable aspect of this paragraph is that it is frankly critical of those who dare "cross-examine" Catholics or Protestants because of their beliefs. It condemns any for thus challenging the teaching of errorists on the score that it is "critical" to do so, but it does not hesitate to criticise those whom it claims as brothers.

In short, it indulges in the very thing it condemns.

The appearance of "Endeavour" among us is a warning that all is not well with us. Has the lack of **definite Bible Doctrine** in the last few years been the reason for this departure? Intellectual discourses seem to have taken the place of the good old Christadelphian addresses.

Today, our testimony against Romanism is nearly non-existent.

The signs of the Times, and the approach of Armageddon hardly exists as a teaching among us.

The Promises to Abraham and David get less and less mention. The Israelitish nature of our calling is not sufficiently stressed.

Old Testament instruction generally is given place to New Testament teaching alone — a sure sign of approaching orthodoxy.

All these are signs of spiritual lethargy. Is the Philadelphian State of "a little strength" moving into the Lao-

dicean State of lukewarmness which produces nakedness? Let us return to the attitude of pioneer brethren. Let us not be "unequally yoked with unbelievers," for "what fellowship hath righteousness with unrighteousness, and what common union hath light with darkness."

Passing on through the magazine, we briefly note the Book Review. "Endeavour" is not alone in including such a section. While we use from time to time, reference books for **factual information** we should never recommend writers of the apostasy or those in the world for **moral and spiritual education** of brethren and sisters in Christ. Granting that a small part of what such writers may say could prove of benefit, much of what they write is chaff. The "babes" in Christ may not be able to sift the good from the bad, and often our speakers suffer from the moralisings of "Doctors of Divinity" and men of "science." More attention to the Word of God is called for, and to the Pioneer Christadelphian Writings. These belong to the Lampstand of Truth and are able to equip us with the "whole armour of God," and make us proof against the seductions of such as "Endeavour."

In the Book Review, three books are considered and recommended to readers. Among them is a book entitled "Dying We Live," being Letters from German Prisons. Here is the (to us) amazing review, in full:

"If you wonder how Christians are enabled to face suffering and death victoriously, read these moving letters from men and women who stood against the evil of Hitler's Germany, and who died by execution, in the full assurance of their faith.

"It is our privilege in this book, to share their deepest thoughts at the crisis of their lives: 'no cause for sorrow, but rather great joy.'

"These letters show that the spirit of Stephen's martyrdom, and of the other martyrs of the Early Church, is still active today."

Are those who died in the Concentration Camps really Christians? Not if we use the word truly. If they are not truly Christian, dare we speak of them dying in the manner described above? Was their death "no cause for sorrow, but rather great joy"? Only if what they believed is true (which it is not) that on the death of the body their souls fitted to glory! That was their faith; how any Christadelphian can commend it, is strange to us.

We feel ashamed to have the death of these men compared with "the spirit of Stephen's martyrdom." There is no basis of comparison between them. Stephen died for his faith; these died in a struggle for political supremacy.

We deplore the need to write as above; we are sorry to

occupy space in the reviewing of the magazine in this fashion, but we feel there is a need to draw the attention of readers to this trend of thought. Let us take heed, and consider our ways, lest when the Son of Man comes, he finds the world without a true and virile faith.

— A. E. Pennington (England)

A BLESSING

"Blessed are ye, when men shall revile you . . . and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven. . . ."

We have, during the past few weeks, received several such "blessings" in the shape of printed circulars, duplicated notices, and personal letters, all designed to illustrate how apostate we are; and how far we fall short of what the Truth demands.

We are very conscious of our deficiencies in many respects, but the matter presented in these various epistles appears to us quite unfair, and because others are involved, we have decided to take the opportunity of a public reply.

We had hardly set foot in America when we received two epistles from widely separated brethren that contrasted greatly to the hospitality and good fellowship which we found characteristic of the brethren in that country. The first was a letter which ended in a threat of what may happen if we did not conform to certain requests; the second was a circular letter issued to brethren all over the Continent, deliberately designed to embarrass us and hinder the work to which we had set our hands.

This circular letter implies that the Australian Ecclesias are in fellowship with the group at Broken Hill that denies the virgin birth of the Lord Jesus; it claims that the disfellowshipping of this group by the Adelaide Ecclesia in conjunction with other Ecclesias throughout Australia was "hotly protested," and it makes reference to the "unpopular reaction to this withdrawal in many places."

The circular letter falsely states:

"By interchange of fellowship (i.e., with ourselves — Ed.) you (i.e., Ecclesias in the States) are in full fellowship with brethren of this mind which deny the Virgin Birth of Jesus Christ. . . ."

This is completely wrong. The Ecclesia of which we are members does not fellowship those denying the virgin birth of the Lord Jesus, nor will it knowingly accept those who support this heresy.

From whence does Brother MacKellar (the author of this circular letter) gain his information? From a letter written by A. H. Wiggins supplied by the Recorder of Concord Ecclesia. In short Broken Hill and Concord have joined hands in a deliberate attempt to discredit ourselves and the Adelaide Ecclesia.

This to us is a form of fellowship . . . of joining of hands to do wrong (Amos 3: 3).

In this letter, A. H. Wiggins writes as follows:

"Recently, our Bro. and Sister were cordially received at the Temple Ecclesia, Adelaide, and H. P. Mansfield also fellowships at the same meeting when it suits him to do so. The report of Bro. and Sis. attending can be seen in the December 'Shield'."

This having been pointed out to us, we approached the Arranging Brethren of the Adelaide Ecclesia for a clarification of the position. We were advised:

1. That the brother and sister in question were interrogated before being received, and stated that they accepted the BASF.
2. That the impression was gained in Adelaide that they were living in isolation, and not in association with the group at Broken Hill.
3. In view of the allegations now made that they are in fact members of the group at Broken Hill, Adelaide will not accept them unless they break off their affiliations with Broken Hill.

These facts could have been obtained by Concord Ecclesia if they had sought to properly investigate the matter in the spirit of Matthew 18, instead of rushing into print in an attempt to justify themselves at the expense of others.

This letter was included in an article entitled "The Lip of Truth" published in the "Old Paths" Magazine and endorsed by the Concord Ecclesia. Both the Concord Ecclesia and Brother Snelling, Editor of the "Old Paths," have been in correspondence with us and could have approached us in the course of our mutual communications, if they wanted to ascertain the truth of the matter.

Is it not a Scriptural principle to personally approach the one concerned before broadcasting the matter to others? Does not Paul teach; "Mark them which cause divisions and

offences contrary to the doctrine which ye have learned; and avoid them" (Rom. 16: 17)? Does not John warn against such as Diotrephes, who was "prating against him with malicious words," who "neither received the brethren, and forbad them that would, and cast them out of the Ecclesia" (3 John 10)?

We need beware that we do not manifest these same characteristics.

This article "The Lip of Truth" makes reference to the errors propagated by A. R. D. Moye in such a way as to suggest that those errors are still condoned by us. That is incorrect. No mention is made of the fact that Ecclesias moved against Brother Moye and those errors. The article states that he "has since left the Christadelphians," as though the Ecclesias had done nothing about the matter. Before this happened, Ecclesias had withdrawn from Brother Moye.

In fact, this article is wrongly entitled "The Lip of Truth"; it should be headed: "The Lip of Half-Truth"!

In an earlier article in "Logos" we had warned that a terribly distorted picture of Australian Ecclesial conditions is extant overseas, and we made reference to some matters which are alleged in a leaflet entitled: "The BASF — Can it Long Survive?" We are taken to task for so doing on the basis that if the conditions in Australia do not now apply, they did when the circular was written. "The Lip of Truth" (?) states:

"By suppressing the date when Bro. Biggar's circular was issued the 'Logos' editor contrives to convey the wrong impression that what he quotes was written to describe happenings in 1960 — two years later!"

To that we reply: If the conditions have since been rectified, why the need for such indignation. If they have not been rectified the point of "suppressing the date" surely does not apply. In short, the logic of reasoning is here faulty.

But we neither mentioned Brother Biggar's name in connection with this leaflet, nor the date it was issued, because the matter was not drawn to our attention by Bro. Biggar, and it was suggested to us that the allegations had relation to existing conditions.

Here, again, the author of "The Lip of Truth" could have ascertained the facts by investing in a 5d. postage stamp!

It might interest the author of this article that members of his own group approached us suggesting that the leaflet

in question should be modified. We have correspondence to that effect.

The "Old Paths" Magazine also forgets, or is in ignorance of this fact: that brethren with whom they were once in fellowship, brethren like the late Brother Jannaway, Brother Fry and others, claim that Brother Barnard was in error relating to the very subject of which he accuses others of being in error; these brethren claim that Brother Barnard gave support to the Andrew theory of non-resurrection out of Christ, quoting him by name (see "Echoes of Past Controversies," by H. Fry, originally published in the predecessor to the "Berean" Magazine).

Where does the "Old Paths" Magazine stand in this regard?

We hate the need for this constant bickering, but it is forced upon us by such articles as that before us. We apologise to our readers for filling our space with such negative matter, but they will realise that in the absence of any rebuttal the hands of many brethren throughout the world are weakened. It is this alone that causes us to thus write. If it were a purely personal matter we would rejoice in the way Christ has suggested in Matthew 5: 12. But such articles as this are used to hold apart and drive asunder brethren who should be united in the faith, striving together to strengthen the flock that it might become a powerful witnessing community to the Truth. Let brethren of goodwill go to this task on the foundation of the Truth as expounded by the writings of the pioneers, and ignore such biased accusations.

— Editor

BOOKS WANTED

We have received requests from readers for the following:—

"Lessons from Nature" (A. Hopkins); Young's & Strong's Concordances; Complete sets of "Logos," Vols. 1 to 20. We have a number of requests for the latter, and also for individual back numbers of "Logos" to make up sets.

Any offers, together with price, please forward to LOGOS PUBLICATIONS, Box 226, G.P.O., Adelaide, South Australia.

We will repurchase vols. of "Herald of the Kingdom," by J. Thomas, also complete volumes of "The Christadelphian" under the editorship of R. Roberts.

It was night time when we flew into Athens. Night always adds enchantment to the view of any great city. It hides the ugliness; and with myriads of lights sparkling from street and dwelling, emphasises the beauty.

Dominating the glitter of the lights of Athens, and lifted high above the centre of the city, on the lofty peak of the Acropolis, are the floodlit ruins of the Parthenon (the ancient pagan temple). They stood out impressively as the plane swept low across the city to the aerodrome.

Here we were unexpectedly met by some Greeks. They had been advised by a mutual acquaintance that we were coming. They showed great kindness to us foreigners by conducting us on a tour of some of the interesting spots of the city. Their English was very limited, however, and that disadvantage added to our Australian accent made for some embarrassing mistakes to our mutual confusion.

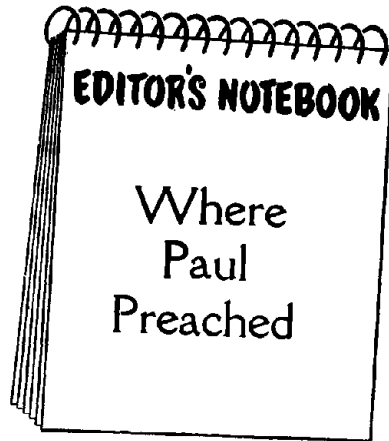
Athens is a city of about 400,000 people. It was anciently known as the "Eye of Greece." According to Greek mythology a contest was held between the god Neptune and the goddess Athena to determine which should name the city. Athena won the contest, and being the goddess of wisdom, Athens became the city of wisdom. Paul challenged that reputation by setting before the people the perfect wisdom of the God of Israel.

In 1456, the Turks occupied Greece, and the Parthenon was turned into a Mosque; Greek Catholicism was temporarily superseded by Moslem superstition. Many churches were closed or converted into other uses, and Turkish influence left its mark upon the city.

In 1687 the Venetians challenged the Turkish occupation. The Acropolis, which dominates the city was used as a vantage point for defence, and thus came under attack. The Parthenon was greatly damaged by explosion, and fell into the ruin it now is.

We were taken to see many places of interest, among them being the Greek Catholic Cathedral. Readers of "Eureka" will know of the great religious controversy surrounding the use of images by Roman Catholicism that led to the great schism, and the division of the Church into two segments answering religiously to the iron (Roman-Catholic) and brass (Greek-Catholic) of the Image of Daniel 2. Out of that controversy came Greek Catholicism as a separate entity with its headquarters in Constantinople. When the Turks took that city in 1453, the Patriarch or Head of the Greek Orthodox Church fled to Moscow which became the spiritual headquarters of the Eastern Empire until Communism established itself in Russia. Moscow became known as the third Rome, Constantinople being the Second Rome.

In a Greek Catholic Church, the sexes are separated: women on one side, men on the other. There are no images such as are found in



Roman Catholic buildings, but instead are ikons, or religious pictures, which are coated with silver or gold, leaving only the hands, feet or face free. Those parts are left uncovered to show that it is a picture and not an image. In all other respects, however, they are treated with the same superstitious reverence that Roman Catholics accord their images, for whilst we were looking around upon the curious scene, worshippers were hurrying up to kiss some of these pictures. At the far end of the church, a grill separates the holy place from the holiest of all. This is known as the Beautiful Gate in commemoration of the miracle of Acts 3: 2. The authority of the Pope is rejected, of course. Instead, reverence is paid to the Greek Patriarch, of which there are four today, one of whom is stationed in Moscow.

Athens is full of historic interest as well as being a place of natural beauty, set between a semi-circle of mountains and sea.

Among the places worth seeing is the Benali Museum, the donation of a wealthy family of Athens to the people. It contains a small but interesting collection of Grecian records and antiques. These are separated into three main categories: the fifteenth century when the Turks dominated Greece; the war of Independence of 1822 when the Turkish yoke was thrown off; and 1918, a tragic period for Greece.

These three periods are significant of Apocalyptic developments. The first period: the domination of Turkey, marks the era of the sixth angel of Revelation 9: 18-19 when the angels bound by the River Euphrates were unloosed to lay the foundation of the political Euphratean Power (Turkey). The second period: the War of Independence of 1820-22, marked the outpouring of the sixth vial of Revelation 16 by which the Euphratean Power began to "dry up." The third period: 1918, when Greeks were ejected from Turkey and 1,000,000 starving, homeless Greeks were mercilessly dumped on Grecian territory to the great embarrassment of the Government, marked that troublous era which saw the doors of Palestine swing open to receive Jews.

The exhibits were interesting. We saw specimens of the chain-armor worn by the fierce and dreaded Turks in 1453, when Constantinople fell before their power and the inhabitants were told to choose between the Koran or the sword. There were samples of the weapons used. When gun-firing (so quaintly described in Revelation 9) was in its infancy. There were some of the very decorative firing arms used in the War of Independence of 1822 which marked the beginning of the sixth vial according to Brother Thomas. And there were pathetic photos of the tragedy of 1918 when Greece, like the rest of Europe, found itself in the aftermath of a war that had done much to destroy principles of decency and humanity.

But interesting as these relics were, they could not match the antiquities for which Athens is especially noted. I refer to the ruins of ancient pagan temples clustered mainly around the Acropolis. Acropolis means "City at the Top" and was originally the site of Athens itself. It subsequently became sacred to the worship of Athena, and the city itself spread around the foot of the hill which rises steeply and abruptly from the plain beneath. On the northwest of the Acropolis there is the Theseum, a beautiful temple. On the southwest there is found the ancient Theatre of Dionysus; and not far from that the tall pillars of the Temple of Zeus or Jupiter, and the Arch of Hadrian are found.

The Theatre of Dionysus is and always was open to the sky. The ancient stone seats, set in a semi-circle are remarkably well preserved. We, with other visitors, sat in them whilst a guide gave us a lecturette on the origin of the Theatre. It was originally a form of worship: the

worship of pleasure. Dances were the main entertainment, and had a religious significance. Later on stories were written and enacted, and the dances served to illustrate a story. A performance would usually last all day; the audience filling into their seats in the early morning and leaving them only when the fading sun closed the performance. Later, Christians were forced to take part in the Theatre where they became the subject of ridicule and scorn.

I enjoy these conducted tours, not because I think it is the best way of acquiring knowledge (I do not think it is) but because of the relationship established between the guide and his following. Our guide assumed the character of a school-teacher, or a specialist, lecturing to a class of exceptionally slow-witted junior students. His audience, in turn, looked upon him as the oracle. "You will notice," said our mentor in a tired, cultivated voice, "that the seats in front are inscribed." Dutifully all heads turned as one to look at the inscriptions he pointed out. Each inscription denoted a particular Temple of the many that were clustered around Athens, and in the seat so inscribed sat the priest of that Temple to watch the games.

We sat in the stone seats and imagined the busy scene of long ago: the people filing in for the performance; the pagan priests ceremoniously taking their places, the wretched Christians awaiting the moment when they would be dragged into the arena; the expectant hush as the first performance began; the colourful scene with the city spread out below and the summer sky above (for that was the season for the theatre)... But it was not summer when we were there. The clouds were banking up in the sky above, a chill wind was beginning to blow, and our imperious guide was impatiently waving his hand for us to hurry to the waiting car.

He took us to the Hill of Philapapos which commands an excellent view of the city and its environs. Before us was the stony eminence known as the Aeropagus or Mars Hill. In the days of Paul it was used as an open air court of justice. Overshadowing it is the Acropolis, with the huge Parthenon frowning down upon Mars Hill. Here was worshipped Athena, the goddess of wisdom. From where Paul stood, he could see the temples clustered around the Acropolis, with the one above in which Athenians prided themselves more than any other, crowning them all. Even today it is a most imposing structure of tall massive pillars and walls; it must have been magnificent in Paul's day. Later we walked to the top of the Acropolis, and our guide began to lecture us upon the significance of the scene before us, and the magnificent Temple ruins in which he obviously found much to glory. But I did not hear him. We were looking down directly on Mars Hill, and picturing the scene that must have taken place. I could imagine the superficial, supercilious philosophers of Athens conducting Paul up to the Areopagus that he might set before them his teaching. I could imagine how they would gather around him, their contempt for the doctrine of the resurrected Christ disguised by their highly-bred culture. I visualised the Apōstle standing on Mars Hill and matching their fickle, shallow teaching with a sound exposition of knowledge based on faith.

"Ye men of Athens, I perceive that in all things ye are too superstitious!" The Temple of Zeus, the worship of Athena, the Theatre of Dionysus, the other religious buildings of which ancient Athens was full testified to that.

"God dwelleth not in temples made with hands!" I could imagine the defiance that would creep into the voice of Paul as he made that challenging statement in this city of superstition. Above him frowned down the Parthenon. And perhaps, as Paul uttered those words, his finger pointed to the Temple above—the glory of Athens. His words were a forthright challenge to their whole conception of life and of

religion. He set before them a Divine wisdom that contrasted with the fleshly wisdom of Athena. He warned them of their ignorance whereas they thought they were so educated and sophisticated. "The time of this ignorance God winked at," he warned, "but now He commandeth every man everywhere to repent."

I thought of the valiant efforts of the lonely Paul trying to set before the people the wisdom of God as he waited to depart from the city to go to Corinth. His message took on a deeper significance as I stood looking down from the Acropolis upon the very spot where the speech was delivered. His preaching was not in vain. Some believed and accepted the way of life; though the majority preferred to place their confidence in fleshly culture and wisdom.

We looked upon the same scene again by night. From the Hill of Philopapas we had an excellent view of the coloured lights of the city. They seemed to float in the darkness of the void below until they were lost in the bulk of the hills that enclose Athens in a semi-circle. The Acropolis, the Parthenon, the Temple of Zeus were all floodlit. The columns stood out ghostly white in the glare of the powerful lights. Man rejoices in these monuments of the past—but the wisdom Paul so valiantly proclaimed 1900 years ago is forgotten.

Meanwhile the busy life of modern Athens flows on. We spake to our Greek friends of the problems that face the country. Unemployment is growing. There is fear of war. They expressed concern at the growing influence of Communism. Greece is poor, and has few industries to help the growing population. Many are migrating to Australia and other places. Problems are mounting in the political and business fields.

Our friends spake to us of these and other matters, as we ate the strange food set before us: fish soup in which were floating prawns and the claws of crayfish; strange meat dishes that seemed indigestible to Australians brought up on lamb or beef very plainly cooked. We asked for lemon drink to the amazement of the Greeks—and received it: a jug half-filled with neat lemon juice, bitterly sour! It was all strange and exotic to my two young companions.

We tried to arrange for some of our heavy luggage to be sent direct to Israel by boat, in order to save excess air fare. Only one shipping company could help us: the Zim Shipping line—a Jewish shipping company. We visited the Jewish Consulate for this purpose, and soon had the Jewish company with typical Jewish efficiency arranging matters for us. Once again, in a foreign land, we felt the impact of the Jewish people, and of Israel. How remarkable this is! How can it be explained apart from the Truth! Everywhere we had been in our travels we had not been far off Jewish influence somewhere or other! Thus God's Word is vindicated.

Unfortunately for us we had to take our luggage with us. The Shipping company could arrange it alright, but the Greek Customs officials would not permit it. Time did not allow us the opportunity of arguing the matter. We had to pack our bags and make ready to take them by plane on our next hop which brought us nearer home.

The above notes have been prepared in British Columbia where we have temporarily paused in the course of a further speaking tour throughout the American Continent. We have visited the Los Angeles area, San Francisco, Oregon, Vancouver, on a series of speaking appointments, as well as attending the Western Bible School as a teacher. It has been a refreshing experience to revisit these centres and to be stimulated by the co-operation of those of like precious faith. Some excellent meetings have been conducted, and friendships established twelve months ago have been further cemented around the Word. Thus the work of the Truth proceeds.

— Editor

For Private Study

NOTES ON THE APOCALYPSE



An itemised Exposition of the Book of Revelation, based on "Eureka" and designed for home study and for Bible marking.

(Continued from p. 360)

CHAPTER 12 (Cont.)

VERSE 6

"The woman fled into the wilderness" — Having given birth to her son, she fled from his influence. She fled because she had given birth to one who was now prepared to destroy her to gain power. The woman represents the so-called Christian community (cp. vv. 16-17) that Constantine had used as a stepping-stone to power. The defeat of Maxentius by Constantine with the aid of "Christian" support brought about the political birth of Constantine as the Man of Sin of 2 Thess. 2. His accession to power was followed by the Edict of Milan granting religious freedom to all "Christian" parties (Catholic or otherwise), for the son was yet too young to know its true mother. An event took place shortly afterwards, however, that forced Constantine to take sides. This was what is known as the "African Controversy." Contention between Caecilian and Donatus, bishops of Carthage, broke out. Each declared that the other had apostatized during the period of persecution in Diocletian's reign, by delivering up the Scriptures to be destroyed. Constantine adjudicated in the matter, and declared himself in favour of Caecilian. This failed to heal the controversy; in fact, it aggravated it. The Donatists separated from the main body of the church (for to the word "ecclesia" it could no longer lay claim) and became anti-Catholic.

"What has the Emperor to do with the church, what have Christians to do with kings, what have bishops to do at court?" became their battle cry. They refused to have any part or lot with the apostate state that had developed. The Catholics, on the other hand, exiled them. Having the ear of Constantine they were able to secure legislation against them, and Donatists were refused political recognition. Donatus and his followers were excluded from the civil and religious communion of mankind (Gibbon). Politically and religiously they were "in the wilderness" (v. 14).

"A thousand two hundred and threescore days" — See the note on Rev. 11: 3).

THE VICTORIOUS WAR OF MICHAEL — vv. 7-12

VERSE 7

"There was war" — This implies not a single battle but a succession of struggles.

"In heaven" — in the political heavens. In the same place where the woman had given birth to the son (v. 1), and where the "great red dragon" had been found (v. 3). This precludes any possibility that the "heaven" of this verse relates to the heavens above.

"Michael and his angels" — Constantine fought in the name of a pseudo-Christianity. He claimed to be fighting with the assistance of

Christ, and therefore assumed the status of Christ's representative on earth. Thus he stands in this verse as the representative Michael. He was successful in overthrowing the forces of paganism, and in that he typified the work of Christ. Christ as the antitypical Michael (Dan. 12: 1) is to destroy the Dragon (Rev. 20: 2-3 — the pagan-Christian world of today), even as Constantine did so in his day. Constantine evidently delighted to claim to be Christ's representative. A picture elevated over his palace gate portrayed him with a cross over his head, whilst under his feet and that of his children were his enemies under the semblance of a dragon cast into the abyss — the very symbol by which he is represented in the Apocalypse.

VERSE 8

"In heaven" — In positions of authority. Constantine, in a letter to Eusebius wrote of the defeat of paganism thus: "Now that liberty is restored and that dragon driven from the administration of public affairs by the providence of the supreme Deity and our instrumentality, we trust that all can see the efficacy of the Divine power." A cross over a fallen dragon was stamped on the coins of Constantine.

VERSE 9

"That old serpent" — The mind of the flesh politically manifested. The struggle between Constantine and paganism was typical of the enmity expressed in Genesis 3: 15. The serpent stood for falsehood, unbelief and rebellion against God. Where these are found politically manifested, there is the "serpent" (1 John 2: 15-17).

"Called" — Lit. "surnamed," i.e., a name added to the original. Rome was not only adverse to Truth, and in that sense the serpent, but she was also a "false accuser" and a calumniator. In that she was also the Devil, for "diabolos" has these meanings. Her opposition was virile, and in that she was the

satan (i.e., the adversary). Each of these terms expressed a feature of Rome's opposition to the Truth.

"Deceiveth the whole world" — Not the whole of mankind. The word in the Greek is "oikoumene" and signifies the "habitable." It is a word that is used in Luke 2: 1 to define the Roman Empire, but not the countries outside of it. The dragon deceived the whole Roman Empire for its power only extended to its limits.

"Cast into the earth" — The wars of Constantine in the cause of a pseudo-Christianity resulted in the influence of paganism being ejected from positions of authority in the Empire. In the year 323, Constantine attacked Licinius and defeated him at the battle of Adrianople at Chrysopolis. Thus the last stronghold of paganism was overthrown, for Licinius, who had previously agreed to religious toleration ultimately, as a political move, assumed the role of champion of paganism.

VERSE 10

"The kingdom of our God" — This was the feeling of the Catholics at the time. They still teach that the church comprises the Kingdom of God on earth. Thus when the church triumphed, it was as though the Kingdom was established in power. The work of Constantine typified the work of the Lord Jesus who will destroy the "dragon" and establish the true Kingdom.

VERSE 11

"By the blood of the Lamb" — It was the belief of the Catholics that Constantine triumphed through this means. There was also an element of truth in it, for the victory of Constantine developed from the efforts of those who had faithfully maintained their testimony for the Truth in a time of persecution (see Rev. 6: 9). Through the proclamation of the Truth, society gradually became too enlightened to tolerate the old superstitions even though the truth in its purity was not accepted.

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